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THE  
Institution of Christian  
Religion, written in Latine  
by M. John Caluine, and tran-  
slated into English according to the

Authors last edition, with sundry Tables  
to finde the principall matters entreated of  
in this booke, and also the declara-  
tion of places of Scripture  
therein expounded,

B Y

THOMAS NORTON.

Whereunto there are newly added in the  
marget of the booke, notes conteining  
in briefe the substance of the matter  
handled in each Section.



Zonatus  
Felicitas animi, simili  
dei.

M T  
69

Printed at London by Arnold Hatfield,  
for Bonham Norton.

3 H 3

Introduction to Christ

Religion which is true

which people according to the

Scripture is the truth

of the people of God

which is the truth

which is the truth

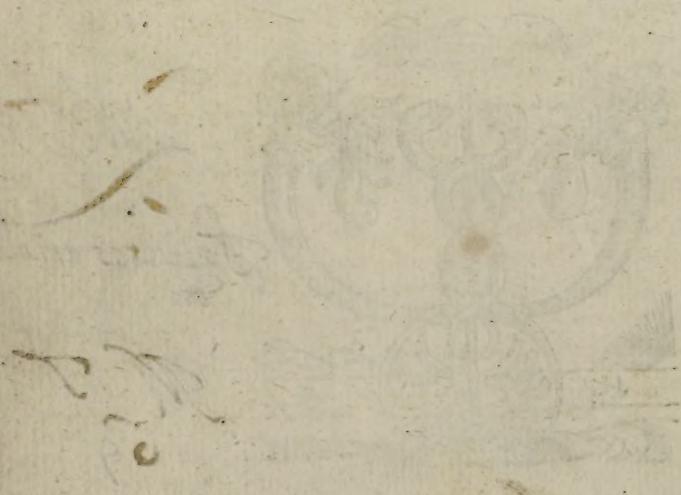
of the people of God

which is the truth

which is the truth

which is the truth

which is the truth



Introduction to Christ



## T. N. THE TRANSLATOR TO THE READER.

Ood Reader, here is now offered you the fourth time printed in English *M. Caluines* booke of the institution of Christian Religion, a booke of great labour to the author, and of great profit to the Church of God. *M. Caluine* first wrote it when he was a yong man, a booke of smal volume, and since that season he hath at sundry times published it with new encreases, still protesting at euery edition himselfe to be one of those *qui scribendo proficiunt, & proficiendo scribunt*, which with their writing doe growe in profiting, and with their profiting doe proceede in writing. At length hauing in many his other works trauelled about exposition of sundry bookes of the Scriptures, and in the same finding occasion to discourse of sundry common places and matters of doctrine, which being handled according to the occasions of the text that were offered him and not in any other Methode, were not so ready for the readers vse, he therefore entred into this purpose to enlarge this booke of Institutions, and therein to treat of all those titles and common places largely, with this intent, that whensoeuer any occasion fell in his other bookes to treate of any such cause, he would not newly amplifie his bookes of commentaries and expositions therewith, but refferre his reader wholy to this storehouse & treasure of that sort of diuine learning. As age and weaknesse grew vpon him, so he hastened his labor, and according to his petition to God, he in maner ended his life with his worke, for he liued not long after. So great a iewel was meete to be made most beneficall, that is to say, applied to most common vse. Therefore in the very beginning of the Queenes Maiesties most blessed reigne, I translated it out of Latine into English, for the commoditie of the Church of Christ, at the speciaill request of my deere friends of worthy memorie *Reginald Wolfe* and *Edward Whitchurch*, the one her Maiesties Printer for the Hebrew, Greeke, and Latin toongs, the other her Highnes Printer of the bookes of common praier. I performed my worke in the house of my said friend *Edward Whitchurch*, a man well knownen of vpright hart and dealing, an ancient zealous Gospeller, as plaine and true a friend as euer I knew living, and as desirous to do any thing to common good, specially by the aduaancement of true religion. At my saide first edition of this booke, I confidered how the author thereof had of long time purposely labored to write the same most exactly, and to pack great plenty of mat-

## THE P R E F A C E.

ter in small roome of words, yea and those so circumspectly and precisely ordred, to auoid the cauillations of such, as for enmitie to the truth therein contained, would gladly seeke & abuse all aduantages which might be found by any ouersight in penning of it, that the sentences were thereby become so full as nothing might well be added without idle superfluitie, and againe so niely pared that nothing could be minished without taking away some necessarie substance of matter therein expressed. This maner of writing, beside the peculiar termes of artes and figures, and the difficultie of the matters themselues, being throughout interlaced with the Schoolemens controuersies, made a great hardnesse in the authours owne booke, in that toong wherein otherwise he is both plentifull and easie, insomuch that it sufficeth not to reade him once, vnlesse you can be content to reade in vaine. This consideration encoimbred me with great doubtfulness for the whole order and frame of my translation. If I should follow the words, I sawe that of necessitie the hardnesse in the translation must needes be greater than was in the toong wherein it was originally written. If I should leauue the course of words, and grant my selfe libertie after the naturall maner of my owne toong, to say that in English which I conceaued to be his meaning in Latine, I plainly perceiued how hardly I might escape errour, and on the other side in this matter of faith and religion, how perilous it was to erre. For I durst not presume to warrant my selfe to haue his meaning without his wordes. And they that wote what it is to translate well and faithfully, specially in matters of religion, doe know that not the onely grammatical construction of wordes sufficeth, but the very building and order to obserue all aduantages of vehemence or grace, by placing or accent of words, maketh much to the true setting foorth of a writers minde. In the end, I rested upon this determination, to follow the wordes so neere as the phrase of the English toong would suffer me. Which purpose I so perfourmed, that if the English booke were printed in such paper and letter as the Latine is, it shoulde not exceede the Latine in quantitie. Whereby, beside all other commodities that a faithfull translation of so good a worke may bring, this one benefite is moreouer prouided for such as are desirous to attaine some knowledge of the Latine toong (which is at this time to be wished in many of those men for whose profession this booke most fitly serueth) that they shall not finde any more English than shall suffice to construe the Latine withall, except in such few places, where the great difference of the phrases of the languages enforced me : so that comparing the one with the other, they shall both profit in good matter, and furnish themselves with vnderstanding of that speech, wherein the greatest treasures of knowledge are disclosed. In the doing hereof, I did not only trust mine owne wit or abilitie, but examined my whole doing from sentence to sentence throughout the whole booke with conference and ouerlooking

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of such learned men, as my translation being allowed by their judgement, I did both satisfie mine owne conscience that I had done truly, and their approouing of it might be a good warrant to the reader, that nothing should herein be deliuered him but sound, vningled, and vncorrupted doctrine, euen in such sort as the author himselfe had first framed it. All that I wrote, the graue, learned, and vertuous man *M. David Whitehead* (whome I name with honorable remembrance) did among other, compare with the Latine, examining every sentence throughout the whole booke. Beside all this, I priuately required many & generally al men with whom I euer had any talke of this matter, that if they found any thing either not truly translated, or not plainly Englished, they would enforne me thereof, promising either to satisfie them or to amend it. Since which time I haue not beene aduertised by any man of any thing which they would require to be altered. Neither had I my selfe, by reason of my profession being otherwise occupied any leasure to peruse it. And that is the cause, why not onely at the second and third time but also at this impression, you haie no change at all in the worke, but altogether as it was before. In deede I perceiued many men well minded and studious of this booke, to require a table for their ease and furtherance. Their honest desire I haue fulfilled in the second edition, and haue added thereto a plentifull table, which is also here inserted which I haue translated out of the Latine, wherein the principal matters discoursed in this booke are named by their due titles in order of Alphabet, and vnder every title is set foorth a briefe summe of the whole doctrine taught in this booke concerning the matter belonging to that title or common place: and therwith is added the Booke, Chapter, and Section or diuision of the Chapter, where the same doctrine is more largely expressed and prooued. And for the readier finding thereof, I haue caused the number of the Chapters to be set vpon every leafe in the booke, and quoted the Sections also by their due numbers with the vsuall figures of Algorisme. And now at this last publishing, my friendes by whose charge it is now newly imprinted in a Romane letter and smaller volume, with diuers other Tables, which since my second edition were gathered by *M. Marlorate*, to be translated and here added for your benefite. Moreouer, whereas in the first edition the euill maner of my scribbling hand, the enterlining of my Copie, and some other causes well knownen among workeemen of that facultie, made very many faultes to passe the Printer, I haue in the second impression caused the booke to be composed by the printed copie, and corrected by the written: whereby it inust needs be that it was much more truly done than the other was, as I my selfe doe knowe aboue three hundred faultes amended. And now at this last Printing, the composing after a printed copie bringeth some ease, and the diligence vsed about the correction, hauing beene right faithfully looked vnto, it cannot be but much more

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truly set foorth. This also is performed, that the volume being smaller, with a letter faire and legible, it is of more easie price, that it may be of more commone vse, and so to more large communicating of so great a treasure to those that desire Christian knowledge for instruction of their faith, and guiding of their duties. Thus on the Printers behalfe and mine, your ease and commoditie (good Readers) is provided for. Now resteth your owne diligence for your owne profit in studying it. To spend many words in commendinge the worke it selfe, were needelesse: yet thus much I thinke I may both not vntruly and not vainly say, that though many great learned men haue written bookees of common places of our religion, as *Melancthon*, *Sarcerius*, and other, whose works are very good and profitable to the Church of God: yet by the consenting iudgement of those that vnderstande the same, there is none to be compared to this worke of *Caluine*, both for his substantiall sufficiencie of doctrine, the sound declaration of truth in articles of our religion, the large and learned confirmation of the same, and the most deepe and strong confutation of all olde and new heresies: so that (the holy Scriptures excepted) this is one of the most profitable bookes for all students of Christian diuinite. Wherein (good Readers) as I am glad for the glorie of God, and for your benefite, that you may haue this profite of my trauell, so I beseech you let me haue this vse of your gentlenesse, that my doings may be construed to such good ende as I haue meant them: and that if any thing mislike you by reason of hardnesse, or any other cause that may seeme to be my default, you will not foorthwith condemne the worke, but reade it ofter: in which doing you will finde (as many haue confessed to me that they haue founde by experiance) that those things which at the first reading shall displease you for hardnesse, shall be found so easie as so harde matter woulde suffer, and for the most part more easie than some other phrase which shoulde with greater loosenesse and smoother sliding away deceiue your vnderstanding. I confess in deede it is not finely and pleasantly written, nor carieth with it such delightfull grace of speech as some great wise men haue bestowed vpon some foolisher things, yet it conteineth sound truth set foorth with faithfull plainnesse without wrong done to the authours meaning: and so if you accept and vse it, you shall not faile to haue great profite thereby, and I shall thinke my labour very well imployed.

Thomas Norton.

TO THE MOST MIGHTY  
AND NOBLE PRINCE, FRANCISCE,  
THE MOST CHRISTIAN KING THE  
French King his soueraigne Lord, Iohn Cal-  
vine wifwith peace and sal-  
uation in Christ,

**V**hen I did first set my hande to thi: worke, I thought nothing  
lesse (most noble King) than to write any thing that afterward  
should be presented to your maiestie. Onely my minde was to  
teach certaine introductions, whereby they that are touched  
with some zeale of religion might be instructed to true godlynes.  
And this trauaile I tooke principally for my countreymen the  
Frenchmen, of whom I understande very many to hunger and  
thirst for Christ, but I saw verie few that had rightly receiued  
so much as any little knowledge of him. And that this was my  
meaning, the booke it selfe declarereth, being framed after a sim-  
ple and plaine maner of teaching. But when I perceiued, that the furious rage of some wicked  
men hath so farre preuailed in your Realme, that in it there is no roome for sounde doctrine: I  
thought I shoud do a thing worth my trauaile, all in one worke both to gine an instruction for  
them, and to declare a confession to you: whereby yee may learne what maner of doctrine that  
is, against which those furious men burne in so great rage, who at this day trouble your realme  
with sword and fire. For I will not feare to confess, that I have in this worke comprehended in  
maner the summe of that selfe same doctrine against which they cry out, that it ought to be pu-  
nished with prisonment, banishment, condemnation without iudgement, and with fire, that it  
ought to be chased away by land and sea. I know indeede with how lurious informations they  
haue filled your minde and eares, to make our cause most hatefull vnto you: but this of your clem-  
encie ought you to weight, that there shall be no innocencie, neither in words nor deeds, if it  
may be easilie to accuse. Truely if any, to bring the same in batred shall alledge that this doc-  
trine whereof I now go abou to yee, a account vnto you, hath beeene long ago condemned by con-  
sent of all degrees, and attainted by many iudgements already gien in iudicall courts, all that  
he saith shall amount to no more but that it hath partly beene violently thrown downe by the  
banding and power of the aduersaries thereof, and partly beene traiterously and fraudulentlie  
opprest with their lies and suttle practises and flanders. Herein is violence shewed, that with-  
out hearing the cause, bloudie sentences are pronounced against it: herein is fraude, that it is  
without deserving accused of sedition and euil doing. And that none may thinke that we wrong-  
fully complain of these things, you your selfe can beare witness, most noble king, with how lying  
flanders it is darkly accusid vnto you: as, that it tendeth to no other end but to wreake from Kings  
their scepters out of their hands, to throwe downe all iudges seates and iudgements, to subuerte  
all orders and ciuil government, to trouble the peyne and quiet of the people, to abolish all lawes,  
to rove all proprieties and possesyon, finally to turne all thynge vppside downe. And yet you heare  
the smalles portion. For our aduersaries spread abroad among the people: which if they  
were true, the whole world. gloriuously judge it with the maintainer thereof, worthy of a  
thousand fiers and gallows. if we are now maruel that a remanent therof is kindel against it,  
where such most wrongfull accusations are decoued? Lo, this is the cause that all degrees agree  
and conspire to the conuicting of vs and our doctrine. They that sit to iudge, being ratiuished

with

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with this affection pronounce for sentences their foreconceaved determinations which they brought from home with them: and thinke that they haue well enough discharged their duties, if they command no man to be drawn to execution, but such as are founde guiltye either by their owne confession or by sufficient witness. But of what fault? of that condemned doctrine, saie they. But by what law condemned? Herein shoulde haue stand the succour of defence for them, not to denie the doctrine it selfe, but to maintaine it for true. But heere is all libertie once to mutter, vterly cut off from vs.

Wherefore I do not vnjustly require, most victorious King, that it may please you to take into your owne hand the whole hearing of the cause which hitherto hath beene trouble somelyle handled or rather carelesly tossed without all order of lawe, more by outragious heate than iudiciall gravitie. Neither yet blinke, that I heere go about to make mine owne priuate defence, whereby I may procure to my selfe a safe retурne into my natuue countrie, to which although I beare such affection of naturall loue as becommeth me: yet as the case nowe is, I not miscontentedly want it. But I take vpon me the common cause of all the godly, yea and the cause of Christ himselfe, which at this day hauing beeene by all meanes torn and troden downe in your kingdome, lieth as it were in dispaire case, and that indeede rather by the tyrannie of certayne Pharisies than by your owne knowledge. But howe that commeth to passe, it is not heere needfull to tell: truely it lieth in great disfres. For thus farre haue the vngodly prevailed, that the truthe of Christ, if it be not destroyed being chased away and scattered abroad, yet is lieth hidden as buried and vnregarded: as for the sallie poore Church, it is either wasted with cruell slayters, and so driven away with banishments, or dismayed with threatens and terrors, that it dare not once open her mouth. And yet still they continue with such rage and fiercenes as they are woon, thrusting strongly against the wall already bending and the ruine which themselues haue made. In the meane time no man steppeth forth, to set himselfe in defence against such furies. And they, if there be any such, that will most of all seeme to favour the truth, say no more but that it were good to pardon the error and vnskillfulness of ignorant men. For thus the good natured men forsooth do speake, calling that error and vnskillfulness which they know to be the most certaine truthe of God: calling them ignorant men, whose wit they see that Christ hath not so dispised but that he hath vouchsafed to communicate to them the mysteries, of his heauenly wisdome. So much are all ashamed of the Gospell. It shall be your office (most noble king) not to turne away your eares nor your minde from so iust a defence: specially where so great a matter is in question: namely how the glorie of God may be maintained safe in earth, how the truthe of God may keepe her honor, how Christ may haue his kingdome preserved whole among vs. This is a matter woorthie for your eares, woorthie for your judgement, woorthie for your royll throne. For, even this thought maketh a true king to acknowledge himselfe in the governance of his kingdome to be the minister of God. Neither doth he nowe use a kingdome but a robberie, which reigneth not to this end that he may serue the glory of God. And he is deceived that looketh for a long prosperite of that kingdome, which is not ruled by the scepter of God, that is, by his holie word: forasmuch as the heavenly Oracle cannot prooue vaine, whereby it is proclaimed, that the people shall be scattered abroad where prophecie faileth. Neither ought the contempt of our basenesse to withdrawe you from this purpose. We verily knowe right well, how poore and abiect sallie men we bee, namely in the sight of God miserable sinners, in the sight of men most despised persons, yea and (if you will) certaine excrements and outcastes of the worlde, or whatsoever viler thing may be named: so that there remaineth nothing for vs to glorie vpon before God, but his onely mercie whereby we are without any our deserving received into the hope of eternall salvation: and before men, nothing but our weakenesse, which among them it is taken for a most great shame to confess so much as in countenance. But our doctrine must be aduanced he aboue all glorie of the worlde, must stand vnuanquishable aboue all power: because it is not ours, but the doctrine of the living God and of his Christ, whome the Father hath appointed king to beare rule even from sea to sea, and from the riuers even to the ends of the earth: and so to beare rule, that strikynge the whole earth with the onely rod of his mouth, he may breake it with all the iron and brasen strength, with all the golden and siluer glistering thereof, as it were

Prou 29.18.

Dan.2.32.  
Ezra 11.4.  
Psal.2.9.

# to the French king.

were potters vessels : as the prophete prophecie of the roialtie of his kingdomc. Our aduersaries  
in deede doe crye out to the contrarie, and say that we falsoie pretende the word of God, whereof  
we be most wicked corupters. But how this is not onely a malicious sculauder, but also a no-  
table shamelesnesse, you your selfe by reading our confession, may according to your wisedome  
induge. Yet here it is also good to say somewhat, either to moue you to willingnesse and heedful-  
nesse, or at the least to prepare you a wae to the reading of it. Paul, when he willed all proph-  
eie to be framed to the agreeablenesse of faith, hath set a most sure rule whereby the expounding Rom.12.6.  
of Scripture ought to be tried. Now if our doctrine be examined by this rule of faith, the victo-  
rie is alreadie in our hands. For what doth better or more fitlie agree with faith, than to acknōwle-  
dge our selues naked of al vertue, that of God we may be clothed? empie of al good, that of him  
we may be filled? the bondseruants of sinne, that of him we may be made free? blinde, that of him  
we may be enlightened? lame, that of him we may be made streyt? feble, that of him wee  
may be rpholden? to take from our selues all matter of gloryng, that he alone may be glorious  
onelie, and in him we may glorie? When we say these and such like things, they interrupt vs  
and crie out, that by this meane is ouerthrownen I wote not what blinde light of nature,  
fained preparations, freewill, workes meritorious of eternall saluation, together with their su-  
pererogations: because they cannot abide that the whole praise and glorie of all goodnes, vertue,  
righteousnes, and wisedome should remaine in God. But wee read not that they were blamed  
that have dravien too much out of the fountaine of lining water: on the contrary side they are  
sharpely rebuked which haue digged to themselues pittes, broken pittes, which are not able to hold  
water. Againe, what is more agreeable with faith, than to promise to themselves that  
God will bee to them a fauourable Father, where Christ is acknowledged to bee a brother  
and procurer of fauour? than assuredlie to looke for al thinges ioyfull and prosperous at his  
hande, whose vnspeakable loue towarde vs hath proceeded so farre, that hee hath not spa-  
red his onely begotten sonne, but that he gave him for vs? than to rest in seure looking for salua-  
tion and eternall life, where wee thinke vpon Christ giuen of the Father, in whom such trea-  
sures are hidden? Here they step in against vs, and crie out that this certaintie of affiance is not  
without arrogancie and presumption. But as nothing of our selues, so all things ought we to pre-  
sume of God: and we are for none other reason spoiled of vaine glorie, but that wee shoulde  
learne to glorie in the Lorde. What is there more? Consider (most mightie Prince) all the partes  
of our cause, and thinke that we are worse than any kinde of wicked men, vnlesse you plainely  
 finde that we are in trouble and railed at, because wee put our trust in the living God: because  
we beleue that this is the eternall life, to knowe one true God, and him whome hee hath sent 1.Tim.4.10.  
Jesus Christ. For this hope, some of vs are bound in irons, some are whipped, some are carried  
about in mockage, some are condemned without iudgement, some are most cruelly tormented,  
some escape away by flight: but all are distressed with trouble, all are most terrible accursed,  
torne with slanders, and handled in most hainous wise. Now looke vpon our aduersaries (I speake  
of the degree of priesies, at whose becke and will the other exercise enimities against vs) and  
consider with me a little while, with what zeale they be carried. As for the true religion, which  
is taught in the Scriptures, and which ought to bee holden certaine among all men, they ea-  
selie give leaue both to themselues and other to bee ignorant of it, to neglect and despise it:  
and they thinke that it maketh small matter what euerie man beleue or not beleue concer-  
ning God and Christ, so that he do with an vnxpreffed faith (as they call it) submit his minde to  
the iudgement of the Church: neither are they much moued, if it happen that the glory of God  
be defiled with manifest blasphemies, so that no man lift vp his finger against the supremacie  
of the Apostolike sea, and authoritie of our holie mother the Church. Why therefore doe  
they with so great crueltie and fiercenesse fight for the Massie, Purgatorie, Piligrimages,  
and such trifles, so farre foorth, that they faire that without most expreffed faith (as I may  
so call it) of these thinges, godlinesse cannot stande, whereas yet they prooue not that any of  
these thinges come out of the word of God? Why so, but because their bellie is their God, their  
kitchen is their religion: which being taken away, they thinke that they shall not onely bee no  
Christians, but also no men? For though some of them do plenteously glut themselues, and oþer  
some

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some line with gnawing of poore crusties, yet they line all of one Pot, which without these war-  
ming helpe should not onely ware cold, but also throughly freeze. Therefore how much more enc-  
rie of them is carefull for his belly, so much more earnest warrier he is for their faith. Finally they  
all endeavour themselves to this, to keepe still either both lyngdone safe, and their belly full : but of  
pure zeale none of them sheweth ani token, be it never so little. Neither yet so doe they cease  
to slander our doctrine, and by all the colours that they can, to accuse and defame it, whereby  
they may bring it into hatred or suspition. They call it newe, and lately forged : they canill  
that it is doubtfull, and vncertaine : they demaund by what miracles it is confirmed : they  
ask whether it be meete that it shoule preuale against the consent of so many holie fathers,  
and the most ancient custome : they preesse vpon vs to confess it to be schismatrical, which mo-  
ueth warre against the Church, or that the Church hath lien dead in manie ages in which no  
such thing hath beene heard of. Last of all they say that there neede no arguments, for (saie  
they) it may by the frutes be iudged of what sort it is, namelie which hath bred so hugie a leape  
of sectes, so manie turmoiles of seditions, so great licentiousnesse of rices. Truly full easie  
it is for them, to triumph vpon a forsaken cause before the light-beleueing and ignorant multi-  
tude. But if we might also haue our turne likewise allowed vs to speake, verilie this sharpe heate  
would soone be cooled wherewith they doe so with full mouth and as licentiously as vnpunishedly  
some aginst vs.

First, wheras they call it new, they doe great wrong to God, whose holie word deserved not  
to be accused of newnesse. To them in deede I nothing doubt that it is newe, to whom Christ is  
new, and his Gospell is new. But they which knew that preaching of Paul to be olde, that Jesus  
Christ died for our sinnes, and rose againe for our iustification, shall finde nothing newe among  
vs. Whereas it hath long liuened hidden vnykownen, and buried : that is the fault of the vngodlynesse  
of men. Now sith it is by the bountifulnesse of God restored to vs, it ought at least by right of  
full restitution to receive againe the title of ancientie.

Out of the same fountaine of ignorance springeth this, that they take it for doubtfull and  
vncertaine. This verily is it whiche the Lorde by his prophet complaineth, that the oxe knewe his  
owner, and the ass his maisters stall, but his people knew not him. But howsoeuer they mocke  
at the vncertaintie of it : if they were driven to seale their owne doctrine with their owne  
bloud, and with losse of their life, men might see how much they set by it. But farre other is  
our affiance, which dreadeth neither the terrors of death, nor yet the very iudgement seale  
of God.

Wheras they require miracles of vs, they deale vnreasonablelie with vs. For we coine no newe  
Gospell, but holde fast the selfe same Gospell, for confirming of the truth whereof all the myra-  
cles do serue that euer Christ and his Apostles haue done. But this tyme they haue speciall above  
vs, that they can ente to this day confirme their faith with continuell miracles. Yea but rather  
they alleage myracles, which may weaken a minde otherwise well stablished : they are so either  
trifling and woorthe to be langhing at, or vaine and lying. And yet, although they were never  
so monstrosous, they ought not to haue beeene of anie value against the word of God : forasmuch  
as the name of God ought both in euerie place and at euerie time to be hall swel, whether it be by  
myracles or by naturall order of thinges. This fasse colour might peraduenture haue made the  
better shewe, if the Scripture did not informe vs of the iaxfull ende and yse of miracles. For,  
Marke teacheth that the signes which followed the preaching of the Apostles were set forth for  
the confirming of it: Likewise Luke also saith that the Lord did beare witness to the worde of  
his grace, when signes and wonderes were shewen by the handes of the Apostles. Wherewith  
we fully agree with that saying of the Apostle, that when the Gospell was preached, saluation was  
confirmed by this, that the Lorde did beare witness to it with signes, and wonderes, and diuers  
powers. But those things which we haue to be the sealings of the Gospell, shall wee turne to the  
destroying of the credite of the Gospell? These things which are appointed onely to stablish the  
truth, shall we applie to confirming of lies? Therefore it is meete that the doctrine, which (as the  
Euangelist saith) goeth before myracles, be first examined and tried. If that be allowed, then  
it may lawfully take confirmation of miracles. Out of a true doctrine (as Christ teacheth) this is  
the

Rom. 1.25.

Esaic. 1.13.

Mark. 16.20.

A&T. 14.3.

Heb. 2.4.

John 7.18.  
and 8.30.

# to the French king.

the marke, if it tend not to the seeking of the glorie of men, but of God. Sith Christ affirmeth this to be the proofe of doctrine, miracles are wrong fully esteemed which are drawnen to any other end than to gloriſe the name of God alone. And we ought to remember that sathan hath his mira-  
cles, which although they be iugling deceites rather than true powers, yet are such as may de-  
ceive the ignorant and vnskilfull. Magicians and enchanters have bin awaies famous in mira-  
cles: wonderful miracles haue nourished idolatrie: which yet do not proue to vs, that the supersti-  
tion of Magicians & idolaters is lawfull. And with this battering ram in old time the Dona-  
tistes did shake the simplicitie of the common people, for that they excelled in miracles. Therefore;  
we do now make the ſame answer to our aduersaries, which Augustine then made to the Dona-  
tistes: that the Lord hath made vs wary againſt ſuch miracle workers, when he foretolde that  
there ſhould come false prophets, which with lying ſigues and diuers woonders, ſhoulde if it were  
poſſible, bring the elect into errour. And Paul hath giuen warning that the kingdomē of Anti-  
christ ſhould be with all power, & ſigues, & lying wonders. But theſe miracles (ſay they) are done  
not of idols, not of ſorcerers, not of false prophets, but of the ſaints. As though we knew not that  
this is the craft of sathan, to tranſigure himſelfe into an angel of light. In old time the Egyp-  
tians worſhipped Ieremy which was buried among them, with ſacrifices & other diuine honours.  
Did not they abuse the holy prophet of God to idolatry? And yet by ſuch worſhipping of his tomb,  
they obtained that they thought the healing of the ſtinging of the ſerpents to be the iuſt rewarde  
thereof. What ſhall we ſay: ut that this hath beeene and euer shall be the moſt iuſt vengeance of  
God, to ſende ſtrength of illusion to them that haue not received the loue of truth, that they may  
beleue lying? Therefore we want not miracles, and thoſe certaine, and not ſubiect to cauillati-  
ons. As for miracles which they bring forth for themſelues, they are meere illuſions of sathan, for-  
aſmuch as they lead away the people from the true worſhipping of their God to vanitie.

In Ioh. tract. 13.  
Matt. 24.24.  
1.Theſ. 2.9.  
2.Cor. 11.14.

Hieron. in praſa  
Ierem.

2.Theſ. 2.11.

Moreouer, they do ſlandersouſly ſet the Fathers againſt vs (I meane the ancient Fathers and  
the writers of the age as yet more uncorrupted) as though they had them for maintainerſ of their  
vngodlienesſ: by whose authoritie if the debate were to be ended, the better part of the victorie  
(to ſpeak euē moſt modeſtlie) woulde bende to our ſide. But where as many things haue beeene  
excellently well and wiſely written of thoſe Fathers, and in ſome things, that hath happened to  
them which is wont to happen to men: theſe good natural children forſooth, according to  
the rightnes that they haue, both of wit, iudgement, and minde, doe worſhippe onely their  
faultes and errours: and thoſe things which are well ſpoken, they either marke not, or fame  
as if they knewe them not, or doe corrupt them: ſo as a man may ſay that their care was al-  
together to gather dung in the gold of the fathers. Then they oppreſſe vs with impotunate cry-  
ing out againſt vs, as deſpifers and enimies of the Fathers. But we doe ſo not deſpife them, that  
if it were the matter of any preſent purpoſe; I could verie eaſily prooue by their conuenting voi-  
ces, the greater part of theſe things that we ſay at this day. But we ſo read their writings, that we  
alway remember, that all things are oures, to ſerve vs, not to haue dominion over vs: and that we  
are Chriſteſ alone, whom we muſt obey in all things without exception. Who ſo keeþeſt not this  
choiſe, ſhall haue nothing certaine in Religion: for aſmuch as theſe holie men were ignorant of  
manie thinges; doe oftentimes ſtrive one with another, yea and ſometimes fight with them-  
ſelues. Not without cauſe (ſaie they) wee are warned of Salomon, that we paſſe not the  
olde boundes which our Fathers haue ſet. But there is not all one rule in the boounding of  
fieldes, and the obedience of Faith, which ought to be ſo framed that it forget her people and  
the house of her father. If they haue ſo great delight to vſe allegories, why do they not rather  
expound the Apoſtles, than any other to be their fathers, whose appointed bounds it is not law-  
full to plucke vp: for ſo did Hierome expound it, whose words they haue registred among their  
Canons. But if they will haue the boundes of the ſame fathers, whiſt they meane, to be ſed-  
dably kept: why do they ſo oft as they liſt, ſo licentiously paſſe them? Of the number of the fathers  
were they, of whom the one ſaid, that our God eateſt not, nor drinkeſt, and that therfore he nee-  
deth neither cups nor diſhes: the other ſaid, that the holy things require not gold, and that thoſe  
things please not with golde, which are not bought with golde. Therefore they paſſe the bounde,  
which are in the holy things ſo much delighted with golde, ſiuer, iuorie, marble, precious ſtones

Prou. 22.28.  
Pſal. 45.11.

Acatius Tripart.  
hif. lib. 11, ca. 16.  
Ambroſ. de of-  
fic. lib. 2.c. 28.

and

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and silkes, and thinke that God is not rightly worshipped, vntesse altogether they be dissolutelie set out with exquisite gorgeouſenesſe, or rather with outragious excesſe. A Father was he, which ſaide, that he therefore did freely eate flesh on the day in which other abstained, because he was Spvridion tripart. a Christian. Therefore they paſſe the boundes, when they accure the ſoule that taſteth fleſh hist.lib.1.cap.10. in lent. Fathers were they, of whom the one ſaide, that a Monke which laboreth not with his hands, Tripart.hist.lib.8. is iudged as culle as a violent taker, or (if you will) a robber: the other ſaide, that it is not lawfull cap.1. August.de opere for monkies to live of other mens goods, although they be continually buſied in contemplations, monach.cap.17. In Prayers, in ſtudie. This bound also they haue paſſed, when they placed the idle and barrell bellies of monkies in ſtuves and brothel houses to be fattid with other mens ſubſtance. A father was Epiphan.in epift. he, which ſaide, that it is a horribile abomination to ſee any image painted, either of Christ or of ab Hier.vc fa. anie ſaint in the temples of Christians. Neither was this pronounced by the mouth of one man Concil.Eliberti. alone, but alſo decreed by an Ecclesiasticall Councell, that that which is worshipped ſhould not be cap.36. painted on wals. They are farre from holding themſelues within these bounds, when they leane Ambroſ.de Abra. not one corner without images. Another Father counſelleth, that hauing done the dutie of na- lib.1.cap.9. turall kinderneſſe toward the dead in burying them, we ſhould let them reſt. These bounds they Gelaſius Papa in breake, when they caſt into men a continual carefullerneſſe of the dead. One of the Fathers was Concil.Roma. he, which teſtifieth that the ſubſtance of bread and wine in the Sacrament of the Supper ſore-mainteth and ceaſeth not, as in the Lorde Christ remaineth the ſubſtance and nature of man ioined with the ſubſtance of God. Therefore they paſſe meaſure, which faine that after the words of the Lorde rehearſed, the ſubſtance of bread and wine ceaſeth, that it may be tranſu- ſtantiate into his bodie and bloud. Fathers were they which as they deliuereſt to the whole Churche but one ſacrament of Thanksgiving, and as they debarred from it wicked and hainous euill doers: ſo did greeuously condemne all thofe which being preſent, did not communiate of it. How farre haue they remoued thofe bounds, when they fill not onely Churches, but alſo private hoſtis with their maſſes, and admit all men to looke vpon them, and every man ſo much more gladly as he more largely paieſt, how vncleane and wicked ſoever they bee: but allare no man to faith in Christ and faithfull communicating of the ſacraments: yea rather doe boſtingly Chrijoſt in 1. ſet out to ſale their owne worke for the grace and merite of Christ? Fathers were they, of whom the cap.Ephel. one decreed, that they ſhoulde bee altogether debarred from the uſe of the holy Supper of Calixt.Papa de Chriſt, which holding themſelues contented with partaking of the one kinde, abſtained from confeſſat. diſt.2. the other. And the other Father ſtoutly maintaineth, that to the Christian people the bloud of the Lorde ought not to be denied, for the confeſſion whereof they are commannded to ſhed their own bloud. Theſe bounds also they haue taken away, when they haue by an inuiolable lawe Gelaſius canon. comperimus. De confeſſat. diſt.2. Cyprian.epift.2. lib.1.de Lapis. comannded the ſelfe ſame thing which the one of theſe Fathers puniſhed with excommunicatiōn, and the other reproached with a ſtrong reaſon. A Father was he, which affirmed it to bee raiſhnesſe to determine any thing of a doubtful matter on the one ſide or the other, without cleare and euident witneſſings of the Scripture. This bound they forgot, when they ſtabliſhed ſo many conſtitutions, ſo many canons, ſo manie maſterly determinations, without any word of God. Apol.ecclesiāſt. hiſt.lib.5.cap.12. A father was he, which among other heretieſ reproched Montanus with thiſ, that he was the firſt that had charged men with lawes of fastings. This bound also they haue farre paſſed, when they comannded fasting with moſt ſtraight lawes. A Father was he, which denied that mar- riage ought to bee forbiddene to miſters of the Churche, and pronounced a mans lying with his own wife to be chaſtitie: and Fathers were they, which agreed to his authoritie. Beyond theſe bounds haue they gone, when they ſeuereſt enioined unmarrieſ life to their ſacrificers. A Father was he which iudged, that onely Christ ought to be heard, of whome it is ſaide, Hear him: and that we ought not to haue regarde, what other men which were before vs, haue ſaide or done, but what Christ (which is the firſt of all) hath comannded. This bounde neither doe they appoint to themſelues, nor doe ſuffer other to haue it appointed them, when they ſet both ouer themſelues and other any masters whatſoever they be, rather than Christ. A Father was he, Augustin.cap.2. co tra Crescon. grammatic. which affirmed that the Churche ought not to ſet it ſelue before Christ, because he alwaie iudged truly: but the iudges of the Churche, as men, are commonly deceiued. They breaking through this bound alſo, ſtieke not to affirme that the whole authoritie of the Scripture hangeth vpon the

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the awardment of the Church. All the Fathers haue with one hart accursed, and with one mouth pronounced it abominable, that the holy Word of God shal bee entangled with the subtleties of Sophisters, and brawlings of Logitians. Doe they holde themselves within these bounds, when they goe about nothing else in their whole life, but with endlesse strifes, and more than sophisticall brabblyngs to wrap and encumber the simplicitie of the Scripture? so that if the Fathers were now raised to life againe, and shal heare such an arte of brawling, which these men call Speculatine Diuinities, they woulde beleue that nothing less is done than any disputation had of God. But my talke shal spread it selfe beyonde bounds, if I would reckon vp how boldly these men shake off the yoke of the Fathers, whose obedient children they woulde seeme to be. Truly both monethes and yeeres woulde be too little for me. And yet they are of so extreme and desperat shamelesse, that they dare blame vs for that we sticke not to passe the ancient boundes.

But now whereas they call vs to custome, they nothing preuaile. For we shal be most vnjustly dealt with, if we shoulde be driven to yelde to custome. Truly if the iudgements of men were right, Custome shoulde bee taken of the good. But it oftentimes happeneth that men doe otherwise. For, that which is seene to bee done of manie, by and by obtaineth the right of a Custome. But the state of men hath scarcely at any time bee in so good case, that the better things pleased the greater number. Therefore for the most part of the priuate vices of manie hath bee made a publike errore, or rather a common consent of vices, which now these good men woulde haue to stande for a lawe. Who so haue eies do see that not onely one sea of euils hath overflowed, manie poisonous pestilences haue invaded the worlde, that all things runne headlong to ruine: so that either the matters of men must be vterly despaired, or we must lay hande vnto, or rather vsse violence vpon so great euils. And remedie is by no other reason driven away, but because we haue now long time accustomed vs to euils. But be it that publike errorre haue place in matters of common weale: yet in the kingdome of God his vnelie truth is to be heard and regarded, to which by no succeeding course of yeeres, by no custome, by no conspired agreement, may any prescription be limited. So in olde time Eliae taught the elect of God, that they shoulde not say Conspiring, to aliaings in which the people saide Conspiring: that is to saie, that they shoulde not confire together to the wicked agreement of the people, nor shoulde feare and dread the peoples feare: but rather that they shoulde sanctifie the Lorde of hostes, and he shoulde be their feare and dread. Now therefore let them as much as they list obiect against vs both past and present ages, if we sanctifie the Lorde of hostes, we will not be much afraide. For whether it be that manie ages haue consented to like vngodliness, bee it strong to take vengeance to the third and fourth generation: or if the whole world together confire into one selfe same wickednes, he hath by experiance taught what is the end of them that offend with the multitude, when he did with a generall overflowing destroy the whole kinde of men, preseruing Noe with a small household, which shoulde by his faultring but one man condonne the whole world. Finally an euill custome, is none other than a common pestilence, in which they do newterlesse die that die with compaine of a multitude. Moreouer they ought to haue considered that which Cyprian saith in certayne places, that they which sinne by ignorance, although they cannot cleare themselves from all fault, yet may seeme after some manner excusable: but who so obstinately refuse the truth offered by the grace of God, they haue nothing to pretend for their excuse.

As for their double horned argument, they do not drive vs to so hard a freight with it, to compell vs to confess, that either the Church hath lien dead a certayne time, or that wee haue controuersie against the church. Truly the church of Christ hath liued and shall liue, so long as Christ shall raigne at the right hand of the father: by whose hand she is upholden, by whose succour she is defended, by whose power shee keepeþ her safetie. For he will vndoubtedly performe that which he hath once promised, that he will be present with his euene vntill the ending of the world. Against it now we haue no warre at all. For we doe with one consent together with all the people of the faithfull honour and worship the one God and Christ the Lord, in like sort as he hath alway bin worshipped of all the godly. But they themselves not a little way erre from the truthe,

Decret. dist. 8.  
ca. f. Ex. de conser-  
fuet.

Esa. 8.12.

Gen. 7.1.

Heb. 11.7.

Epist. 3. lib. 1. & in  
epist. ad Julian. de  
laice baptiza-

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truth, when they acknowledge no church, but which they see with present eie, & go about to compass it about with those bounds in which it is not enclosed. Upon these points hangeth our controversie: first that they affirme that the forme of the Church is alway appeirring & to be seene: then, that they set the same forme in the see of the churche of Rome, and in the order of their prelates. We on the contrarie side affirme, both that the church may consist of no appeirring forme, and that the forme it selfe is not contained in that outward shining shew, which they foolishlie haue in admiration, but liath a farre other marke, namely the pure preaching of the worde of God, and the right ministracion of sacraments. They are in a rage, vntesse the church may be alwaies pointed out with a finger. But how oft happened it in the people of the Jewes to bee so deformed, that there appeared no forme at all? What forme thinke we to haue shined, when Helias bewailed that he alone was left? How long since the coming of Christ hath it lien hidden without forme? How since that time hath it beeene so oppressed with wars, seditions, and heresies, that it shined out on no side? If they had liued at that time, would they haue beleaved that there was any Church? but it was saide to Helias, that there were preserued seuen thousand men, which had not bowed their knee before Baal. Neither ought it to bee doubfull to vs but that Christ hath alway reigned in earth since hee ascended into heauen. But if the godly had then sought any discernable forme with their eies, shold they not by and by haue beene discouraged? And verily Hilavic accounted it euē alreadie in his time for a most great fault, that being occupied with the foolish admiration of the dignitie of Bisshopes, they marked not a deadly pestilence lurking under that visor. For thus he saith: One thing I warne you, beware of Antichrist: for you are ill taken with the loue of wals: ye do ill worshyp the Church of God in houses and buildings: vnder them ye do ill thrusst in the name of peace. It is doubtfull that in those Antichrist shall sit? Mountaines & woods and lakes, & prisons, and causes are safer for me. For in these the prophets, when they were either abiding or throwen into them, did prophecie. But what doth the world at this day honor in his horned bisshops, but that it thinketh them to be holy prelates of religion, whom it seeth to be heades ouer great Cities? Away therefore with such foolish esteeming. But rather let vs leaue this to the Lord, for as much as hee alone knoweth who bee his, and sometime also taketh awaie from the sight of men the outward knowledge of his Church. That is (I graunt) a horrible vengeance of God vpon the earth. But if the wickednes of mens deserve, why doe wee seeke to withstande the iust vengeance of GOD? In such wise the Lorde hath in times past taken vengeance of the unthankfulnesse of men. For because they woulde not recue his truth, and had quenched his light, hee suffered them beeinge blinde in sense, both to bee mocked with lies full of abfurditie, and to be drowned in deepe darkenesse, so that there was no face of the true Churche to bee seene. Yet in the meane time hee sauad his both beeinge scattered abroade and lying hidde in the middest of errours and darkenesse, from destruction. And no manuell. For hee can skill to sauad both in the very confusion of Babylon, and in the flame of the burning ouen. But whereas they would haue the forme of the Church to bee iudged by I wote not what raine pompeus shew: how perillous that is, I will rather point unto than declare, least I shoulde drawe out my taleints infinite length. The Pope (say they) which holdeth the Apostolike see, and the bisshopes that are annoyned and consecrate by him, so that they be trimmed with fillets and miters, doe represent the churche, and ought to be taken for the Churche: and therefore they cannot erre. Howso? because they are pastores of the Churche, and consecrate to the Lord. And were not Aaron and the other rulers of Israell also Pastores? But Aaron and his sonnes after that they were made priestes, did yct erre when they made the calfe. After this reason, why shouldest not the fower hundred Prophets which lied to Achab, haue represented the Churche? But the Churche was on Micheas side, being indeed but one man alme, and vnguarded, but out of whose mouth came truth. Did not the false Prophets in resemblance beare both the name and face of the church, whenthey did wilone violent assaile rise vp against Ieremy, and with threatening boastest that it was not possible that the lawe shoulde perish from the priest, counsell from the wisedome, the worde from the Prophet? Ieremy alone was sent against the whole companie of the Prophetes, to declare from the Lord, that it shoulde come to passe, that the lawe shoulde perish from.

1.Kings 19.12.

Contra Auxen-  
tium.

2.Tim.2.19.

Exod.32.1.

1.King.22.11.  
Iere.18.18.

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from the priest, counsell from the wiseman, and the word from the Prophet. Did not such a glisting shewshine in that councell which the Bishops, Scribes, and Pharisees assembled, to take aduise togither for the killing of Christ? Now let them go & sticke fast in the outward vi-sour, that they may make Christ & al the prophets of God, schismatikes: & on the other side make the ministers of Satan, the instruments of the holy Ghost. If they speake as they thinke, let them faithfully answere me, in what nation and place they thinke that the church remained since the time that by the decree of the councell at Basile, Eugenius was thrust downe and deprived from the estate of Pope, and Aymee set in his place. They cannot, though they would for it, deny that the councell, for so much as concerneth outward solemnitie, was lawfull, and summoned not onely of one Pope, but of two. Eugenius was there condemned of schisme, rebellion, and obstinacie, with the whole flocke of Cardinales and Bishops, which had with him practised the dissolution of the Councell. Yet afterward being borne vp by the favour of Princes, bee recovered his papacie safe againe. That election of Aymee, which had beene orderly made by the authoritie of a generall and holy Synode, vanished away in a smoke: sauing that hee himselfe was appeased with a Cardinales hat, as it were a barking dog with a peece of bread cast unto him. Out of the bosome of these heretikes, rebelles, and obstinates, are proceeded all the Popes, Cardinals, Bishops, Abbots and Priests, that haue beeene since. Heere they are taken and can goo no further. For, to whether side will they give the name of the church? will they denie that the councell was generall, which wanted nothing to the outward maiestie: namely, which being solemnly summoned by two bulles, and well stamed in the order of all things, continued in the same dignitie to the last end? Will they confesse Eugenius with all his company a schismatike, by whom they are all sanctified? Therefor either let them otherwise define the forme of the church, or they all as many as are of them shall be of vs accounted schismatikes, which wittingly and willingly haue beene ordered of heretikes. If it had never before beeene knowne, that the church is not bound to outward pompe, they themselves may be to vs a large prooef, which vnder that glorious title of the church haue so long so proudly boasted themselves, whereas yet they were the deadly pestilences of the church. I speake not of their maners, and those tragical doings wherewith their whole life swarmeth full: because they say that they be the Pharisees which are to be heard, not to be followed. But if ye will spare some of your leasure to read our writings, you shall plainly know that the verie doctrine, the doctrine it selfe; for the which they say that they bee the church is a deadly butcherie of soules, the firebrand, ruine, and destruction of the church.

Finally they do not vprightly enough, when they doe spitefully rehearse how great troubles, vprores, and contentions the preaching of our doctrine hath drawn with it, and what frutes it now beareth in many. For the blame of these euels is vnoorthily laid vpon it which ought rather to haue been imputed to the malice of Satan. This is as it were a certaine naturall property of the word of God, that whensoeuer it riseth vp, Satan is never quiet or sleeping. This is the most sure and most trustie marke, whereby it is discerned from lying doctrines, which do easilly shewe foorth themselves when they are received with favourable eares of all men, and are heard of the world rejoicing at them. So in certayne ages past, when all things were drowned in deepe darkenesse, the Lorde of this worlde made a sport and a play in manner of all men, and lay idle and tooke his pleasure like a certaine Sardanapalus in sound peace. For, what shold hee else do but laugh and plaine being in quiet and peaceable possession of his kingdome? But when the light shinning from aboue somewhat scattered abroad his darkenesse, when that strong man troubled and assailed his kingdome, then he began to shake off his wooned drowsinesse, and hastyly to arm himselfe. And first he stirred vp the force of men, wherby he might violently oppresse the truth beginning to shine. By which when he nothing preuailed, he turned to subtle entrap-pings. He stirred vp dissensions & disagrements of doctrines by his Catabaptists, and other monstrosous lewd men, whereby he might darken it and at length vterly quench it. And now hee continueth to assayle it with both engynes. For he travelleth both by the force and power of men to plucke vp that seede: and with his darnell (as much as in him lieth) to choake it, that it may not growe and beare fruite. But all this hee doth in vaine, if we heare the warning of God,

# The Preface

which both hath long before opened his craftis unto vs, that he shoulde not take vs vneware, & hath armed vs with sufficient defences against all his enginges. But howe great malicioisnes is it to laye upon the word of God, the hatred either of the seditions, which naughtie and rebellious men do stirre vp, or of the seckes which deceivers do raise against it? Yet it is no newe example. Elias was asked whether it were not he that troubled Israel. Christ was esteemed of the Iewes a seditious man. The Apostles were accused of making a commotion among the people. What other thing do they which at this day do farther vpon vs all the troubles, vprores and contentions that boyle vp against vs? But what vs to be answered to such, Elias hath taught vs: namely that it is not we that scatter errors or stirre vp vprores: but it is they themselves that wrastle against the power of God. But as that one thing alone is sufficient to beate backe their rashnesse, so againe we ought to meeke with the weakenesse of other, who oftentimes happen to be moued with such offences, and in their dismayng to wauer. But let them, to the ende that they may not faint with this dismayng and be discouraged, know that the Apostles in their time fel by experiance the same things that now happen unto vs. There were unlearned and vnstedfast men, which wrested to their owne destruction, those things that Paul had written by the inspiration of God, as Peter saith. There were despisers of God, which when they heard that sin abounded, to the end that grace might more abound, by and by obiecte, We will then abide in sinne, that grace may abound. When they heard that the faulthiefull are not vnder the law, they by and by answered, We will then sinne, because we are not vnder the law, but vnder grace. There were that accused him as an exhorter to culle. There entred priuily many false Apostles to destroy the Churches which he had founded. Some by envie and contention, and not purly, yea and maliciously preached the Gospell, thinking to adde more affliction to his bandes. Somewhere the Gospell not much profited. All sought their owne, and not the things of Iesus Christ. Some went backward, dogges to their vomit, and swine to their wallowing in the mire. The moost part did draw the libertie of the Spirite to the licentiousnesse of the flesh. Many bretheren crept in, by whom there came afterward great danger to the godly. Among the brethren themselves were many strifes raised vp. What should the Apostles haue done in this case? Should they not either haue dissmibled for a time, or rather altogether haue given ouer and forsooken the Gospell, which they saw to be the seedplot of so many contentions, the matter of so many dangers, the occasion of so many offences? No. But for helpe in such distresses this came in their minde that Christ is the stone of stumbling and rocke of offence, set vnto the ruine and rising againe of many, and for a signe that should be spoken against. With which affiance they being armed, went forward boldly through all dangers of vprores and offences. Whil the same thought we also ought to be ypholden, forasmuch as Paul testifieth that this is the perpetuall properte of the Gospell to be the sauor of death into death to them that perish, although it were ordained to this vse that it shoulde be the sauor of life into life, and the power of God vnto the saluation of the faulthiefull: which verily we shoulde also feele, if we did not with our vnthankfulnesse corrupt this so singular a benefite of God. and turne that to our owne destruction which ought to haue beene to vs the only defence of our safetie.

But now I returne to you, my soueraigne Lord. Let those false reportes nothing moue you, by which our aduersaries trauchi to cast you in feare of vs, with saying that by this new Gospell (for so they call it) nothing is hiden for and saugte but fit occasions of sedition, and vnpunished libertie of vices. For our God is not the Author of diuisioun, but of peace: and the Sonne of God is not the minister of sinne, which came to destroy all the workes of the Diuell. And we are verayly accused of such desires, whereof we never gare any suspition were it never so small. It is likely that we forsooth doe practise the overthrowing of kingdome, of whom there hath never bee heard any one seditious word, whose life hath ever been knowne quiet & simble, when we liued vnder you, and whiche now being chased from home, yet cease not to pray for all things prosperous to you and your Kingdome. It is likely forsooth that we hunt for licentiousnesse of vices, in whose behauours although many things may be found faultie, yet there is nothing warthie of so great reproaching: neither haue we with so ill successe (by the grace of God) profitid in the Gospell, but that our life may be to these backebiters an exemplar of chastite, liberalitie, mercy.

2. King. 18.

2. Pet. 3. 16.

Rom 6. 1. & 15.

Philip. 1. 15.

Luke 2. 34.

2. Cor. 2. 16.

# To the French king.

mercy, temperance, patience, modestie, and whatsocuer other vertue. Verilie it is by the proose it selfe evident that we doe vnfainedly feare and worship God, forasmuch as we desire that his name be halowed both by our life & our death, and enuie it selfe is compelled to beare of some of vs a witnes of innocence and ciuill vprightnes, in whome this only thing was punished with death, which ought to haue beeene accounted for a singular praise. But if any under pretence of the Gospell doe stirre vp tumultes (as hitherto it hath not beeene found that there haue beeene any such in your Realme) if any pretend the libertie of the grace of God to defend the licentiousnesse of their vices (of which sort I haue knownen many) there be lawes and penalties of lawes, by which they may according to their deserwings be sharply punished: yet so that in the meane time the Gospell of God be not euill spoken of for the wickednes of naughtie men. Thus haue you (O King) the venomous vniusties of the sculaundurers largely enough declared, that you may not with an eare of too easie beleefe bend to their reportes. I feare me also least it be too largely set out, for asmuch as this preface is in a maner come to the quantitie of a whole Booke of defense, whereby I intended not to make a defense in deede, but onely to mollifie your minde aforehand to giue audience to the disclosing of our cause: which your minde, though it be now turned away and estranged from vs, yea and enflamed against vs, yet we trust that we shall be able to recover the fauor thereof, if you shall once haue without displeasure and troublous affection read ouer this our confession, which we will to be in steede of a defence for vs to your Maiestie. But if the whisperings of the malicious doe so possesse your eares, that there is no place for accused men, to speake for themselves: and if those outragious furies doe still with your winking at them, exercise crueltie with prisoning, tormenting, cutting and burning: we shall in deede, as sheepe appointed to the slaughter, be brought to all extremities, yet so that in our patience we shall possesse our soules, and waite for the strong hand of the Lord: which shall without doubt be present in time, and stretch foorth it selfe armed, both to deliver the poore out of affliction, and to take vengeance on the despisers, which now triumph with so great assurednesse.

The Lord the King of Kings stablish your throne with righteousnesse,  
and your seate with equitie, most noble King.

At Basile the first day of August, in the yeare 1536.

# JOHN CALVINE TO THE READER.

**A**T the first setting out of this worke, because I did not looke for that successe, which the Lorde of his vnmearable goodnes hath giuen, I had (as men vse to do in small works) forthe more part lightly passed it ouer. But when I ynderstod that it was received with that fauour of all the godly, which I neuer durst haue desired, much lesse haue hoped for: as I verily felt in my hart that much more was giuen to me than I had deserued, so I thought it should be a great vnthankfulnes if I shoulde not at the least after my slender abilitie endeuer to answer so fauourable affections toward me, and which of themselues prouoked my diligence. And this I attempted not onely in the second setting foorth of it: but howe oft since that time the worke hath bin imprinted, so oft hath it bin enriched with some encrease. But although I did not then repent me of the labour that I had employed: yet I neuer held my selfe contented till it was disposed into that order which is now set before you. Nowe I trut I haue giuen you that which may be allowed by all your iudgements. Truely with how great endeuer I haue applied my selfe to the doing of this seruice to the Church of God, I may bring foorth for an euident witnes, that this last winter, when I thought that the feuer Quartane had summoned me to death, how much more the sicknes enforced vpon me, so much lesse I spared my selfe, till I might leauie this booke to ouerliue me, which might make some part of thankfull recompence to so gentle prouoking of the godly. I had rather indeed it had bin don sooner: but it is soone enough if well enough. And I shall then thinke that it is come abroad in good season, when I shal perceiue that it hath brought yet more plentifull fruite than it hath done heeretofore to the church of God. This is my onely desire. And truly full ill it were with me, if I did not holding my selfe contented with the allowance of God alone, despise the iudgements of men, whether they be the foolish and froward iudgements of the vnskilfull, or the wrongfull and malicious of the wicked. For although God hath throughly settled my mind to the endeuer both of enlarging his kingdome, and of helping the common profit: and though I am cleere in mine owne conscience, & haue him selfe and the angels to witnes with me, that since I tooke vpon me the office of a teacher in the church, I haue tended to none other purpose but that I might profit the Church in maintaining the pure doctrine of godlines: yet I thinke there is no man, that hath bin snatched at, bitten and torne in funder with more slanders than I. When my Epistle.

## To the Reader.

Epistle was now in printing, I was certainly enformed that at Augsburg where the assemblie of the states of the Empire was holden, there was a rumor spread abroad of my revolting to the Papacie, and the same was more greedily receiued in the courtes of Princees than was meete. This fo sooth is their thankfulness who are not ignorant of many trials had of my stedfastnes, which trials as they shake off so foule a slander, so they should with all indifferent and gentle judges haue defended me frō it. But the diuell with his whole route is deceiued if in oppressing me with filthy lies, he think that by his vniust dealing I shall be either the more discouraged or made the lesse diligent: because I trust that the Lord of his vnmeasurable goodnes will grant me that I may with euē sufferance continue in the course of his holy calling. Wherof I give to the godly Readers a new prooef in this setting foorth of this booke. Now in this trauell this was my purpose so to prepare and furnish them that be studious of holy diuinitie to the reading of the word of God, that they may both haue an easie entrie into it, and go forward in it without stumbling: for I thinke that I haue in all points so knit vp togither the summe of religion, and disposed the same in such order, that whosoeuer shall well haue it in minde, it shall not be harde for him to determine both what he ought chiefly to seeke in Scripture: and to what marke to applie whatsoeuer is contained in it. Therfore, this as it were a way being once made plain, if I shal hereafter set forth any expositions of Scripture, because I shal not need to enter into long disputations of articles of doctrine, & to wander out into cōmon places: I will alway knit them vp shortly. By this meane the godly reader shall be ealed of great paine and tediousnes, so that he come furnished beforehand with the knowledge of this present worke as with a necessarie instrument. But bicause the intent of this purpose, doth clerely as in mirrors appeere in so many cōmentaries of mine, I had rather to declare indeed what it is, than to set it out in wordes. Farewell friendly Reader, and if thou receiue any fruite of my labors, helpe me with thy prayers to God our Father.

*At Geneva the first day of August in the yeare 1559.*

Augustine in his viij. Epistle.

*I professe my selfe to be one of the number of them, which write  
in profiting, and profit in writing.*

# WHAT CHAPTERS ARE contained in the Bookes of *this Institution.*

*In the first booke which entreateth of the knowledge of God the Creator :  
are contained xvij. Chapters.*



- 1 Hatthe knowledge of God, & of our selues, are things conioined: and how they be lin-  
ked the one with the other.  
2 What it is to know God, and to what end tendeth the know-  
ledge of him.  
3 That the knowledge of God is natu-  
rally planted in the minds of men.  
4 That the same knowledge is either choaked or corrupted , partly by igno-  
rance, and partly by malice.  
5 That the knowledge of God doeth shinnyngly appeare in the making of the world, and in the continuall gouernment thereof.  
6 That to attaine to God the creator, it is needfull to haue the scripture to be our guide and maistresse.  
7 By what testimonie the Scripture ought to be stablished, that is by the wit-  
nes of the holy Ghost, that the authoritie thereof may remaine certaine : And that it is a wicked iuention to say that the credit thereof doth hang upon the judge-  
ment of the Churche.  
8 That so far as mans reason may bear, there are sufficient prooefes to stablish the credit of the Scripture.  
9 That thole fantasticall men, which forsaking Scripture , resort vnto revelation , do ouerthrow all the principles of godlinesse.  
10 That the Scripture, to correct al su-  
perfition, doth in comparison set the true God against al the Gods of the Gentiles , reckoning him for none of them.
- 11 That it is vnlawfull to attribute vnto God a visible forme, & that generally, they forsake God, so many as do erect to themselues any images.  
12 That God is seuerally discerned from idols , that hee may bee onely and wholly worshipped.  
13 That there is taught in the Scrip-  
tures one essence of God from the verie creation , which essence containeth in it three persons.  
14 That the Scripture even in the crea-  
tion of the world, and of all things, doth by certain marks put difference between the true God, and faigned Gods.  
15 What a one man was created: wherein there is intreated of the powers of the soule, and of the image of God, of freewill , and of the first integrall of na-  
ture.  
16 That God by his power doth nour-  
ish and maintaine the worlde , which himselfe hath created , and by his prouide-  
nce doth governe all the parts thereof.  
17 Whereto and to what end this doc-  
trine is to be applied , that wee may bee certaine of the profit thereof.  
18 That God doth so vise the seruice of wicked men, and so boweth their mindes to put his judgement in execution, that yet still himselfe remaineth pure from all spot.

*In the second booke which entreateth of the knowledge of God the Redeemer in Christ, which  
knowledge was first opened to the fathers in the time of the law, and then  
to vs in the Gospell : are contained xvij. Chapters.*

- 1 That by Adams sin and falling a-  
way, mankind became accursed,  
and did degenerate from his first estate:  
wherein is entreated of originall sinne.  
2 That

# The Table.

- 2 That man is now spoiled of the freedom of will, and made subject to miserable bondage.
- 3 That out of the corrupt nature of man proceedeth nothing but damnable.
- 4 How God worketh in the hertes of men.
- 5 A confutation of the objections that are wont to be brought for the defence of free will.
- 6 That man being lost must seeke for redemption in Christ.
- 7 That the law was given, not to hold still the people in it, but to nourish the hope of salvation in Christ vntill his comming.
- 8 An exposition of the morall Law.
- 9 That Christ although he was known to the Iewes vnder the Law, yet was he delievered only by the Gospell.
- 10 Of the likenes of the old and new Testament.
- 11 Of the difference of the one Testa-  
ment from the other.
- 12 That it behoueth that Christ to perserue the office of the Mediator, should be made man.
- 13 That Christ tooke vpon him the true substance of the flesh of man.
- 14 How the natures of the Mediator doe make one person.
- 15 That we may know to what end Christ was sent of his father, and what he brought vs : three things are principally to be considered in him, his propheticall office, his kingdome, and his priesthood.
- 16 How Christ hath fulfilled the office of Redeemer, to purchase saluation for vs, wherein is entreated of his Death and Resurrection, and his Ascending into heaven.
- 17 That it is truly and properly said, that Christ hath deserued Gods fauour and saluation for vs.

*In the third Booke which intreateth of the maner how to receive the grace  
of Christ, and what fruites come therewith to vs, and what  
effectes follow of it : are contained  
xxv. Chapters.*

- 1 **T**HAT those things which are spoken of Christ doe profite vs, by secret working of the holy Ghost.
- 2 Of Faith, wherein both is the definition of it, and the properties that it hath are declared.
- 3 That wee are regenerate by Faith, wherein is intreated of repentance.
- 4 That all that the Sophisters babble in their Schooles of penance, is far from the purenesse of the Gospell : where is entreated of confession and Satisfaction.
- 5 Of the supplyngs which they add to satisfactions, as pardons & purgatory.
- 6 Of the life of a Christian Man. And first by what arguments the Scripture exhorteth vs thereto.
- 7 The summe of a Christian life, where is entreated of the forsaking of our selues.
- 8 Of the bearing of the Crosie, which is a parte of the forsaking of our selues.
- 9 Of the meditation of the life to come.
- 10 How we ought to vse this present life, and the helpe thereof.
- 11 Of the Iustification of Faith, and first of the definition of the name and of the thing.
- 12 That to the ende we may be fully perswaded of the free iustification, we must lift vp our minds to the judgement seate of God.
- 13 That there are two things to be marked in free iustification.
- 14 What is the beginning of iustification, & the continual proceeding therof.
- 15 That those things that are commonly boasted concerning the merites of works, do overthrow as well the praise of God in giuing of righetcoultys, as also the assurednes of saluation.
- 16 A confutation of the slaunderers, whereby the Papists goe about to bring this doctrine in hatred.
- 17 The agreement of the promises of the Law and the Gospell,

18 That

# The Table.

- 18 That of the reward, the rightcousnes of workes is ill gathered.
- 19 Of Christian libertie.
- 20 Of praier which is the cheefe exercise of Faith, and whereby we dayly receue the benefites of God.
- 21 Of the eternall election, whereby God hath predestinate some to salvation, some other to destruction.
- 22 A confirmation of this doctrine by
- the testimonies of Scripture.
- 23 A confutacion of the flaunderes, wherewith this doctrine hath alway beene vnjustly charged.
- 24 That election is stablished by the calling of G.O.D: and that the reprobate doe bring vpon themselves the iust destruction, to which they are appointed.
- 25 Of the last Resurrection.

*In the fourth Booke which intreateth of the outward meanes or helpe  
whereby God calleth vs into the fellowship of Christ,  
and holdeth vs in it: are contained*

*xx. Chapters.*

1. **O**f the true Church with which we ought to keepe vnitie, because it is the Mother of all the godly.
2. A comparsion of the false Church with the true Church.
3. Of the teachers and ministers of the Church, and of their election and office.
4. Of the state of the olde Church, and of the manner of gouerning that was in use before the Papacie.
5. That the olde forme of government is vterly ouerthrowne by the tyranny of the Papacie.
6. Of the supremacy of the Sea of Rome.
7. Of the beginning and encreasing of the Papacie of Rome, vntill it aduanced it selfe to this height, whereby both the libertie of the Church hath beene oppressed, and all the right government thereof ouerthrowne.
8. Of the power of the Church as touching the articles of Faith: and with how vnbridled licentiousnesse it hath in the Papacie been wrusted to corrupt all purenesse of doctrine.
9. Of Councelles and of their autherite.
10. Of the power in making of lawes wherein the Pope and his haue vsed a

- most cruell tyrannie and butcherie vpon Soules.
11. Of the iurisdiction of the Church and the abuse thereof, such as is scene in the Papacie.
12. Of the discipline of the Church, whereof the cheefe vse is in the censures and excommunication.
13. Of vowes, by rash promising whereof eche man hath miserably entangled himselfe.
14. Of Sacraments.
15. Of Baptisme.
16. That the Baptisme of Infantes doth very well agree with the institution of Christ, and the nature of the signe.
17. Of the holy Supper of Christ: and what it auileth vs.
18. Of the Popish Masse, by which sacriledge the Supper of Christ hath not onely beene prophaned, but also brought to nought.
19. Of the ffe false named Sacraments: where is declared, that the other ffe which haue been hitherto commonly taken for Sacraments, are not Sacraments: and then is shewed what manner of things they be.
20. Of Ciuell government.

F I N I S.

# THE FIRST BOOKE OF THE INSTITVTION OF CHRISTIAN RELIGION, which intreateth of the knowledge of God the Creator,

## The first Chapter.

*That the knowledge of God, and of our selues, are things conioyned :  
and how they be linked the one with the other.*

HE whole summe in a maner of all our wisedome, which  
only ought to be accounted true and perfect wisedome,  
confisteth in two partes, that is to say, the knowledge of  
God, and of our selues. But whereas these two knowled-  
ges be with many bondes linked togither : yet whether  
goeth before or engendreth the other, it is hard to dis-  
cern. For, first no man can looke vpon himselfe, but he  
must needs by and by turne all his senses to the behol-  
ding of God, in whom he liueth and is mooued: because  
it is plaine, that those giftes wherewith we be indued, are  
not of our selues, yea, even that that we haue being is nothing els but an essence  
in the one God. Finally, by these good things that are as by dropmeale powred into  
vs from heauen, we are led as it were by certayne stremes to the spring head. And so  
by our owne neediness, better appeereth that infinite plentie of good things that abideth in God. Specially that miserable ruine, whereinto the fall of the first man hath  
throwne vs, compelleth vs to lift vp our eies, not only being foodelesse and hungrie,  
to craue from thence that which we lacke, but also being awakened with feare, to  
learne humilitie. For as there is found in man a certaine worlde of all miseries, and  
since we haue becne spoyled of the diuine apparell, our shamefull nakednesse disclo-  
seth an infinite heape of filthie disgracments : it must needs be that every man be  
pricked with knowledge in conscience of his owne vnliappinesse to make him come  
at the least vnto some knowledge of God. So by the vnderstanding of our ignorance,  
vanitie, beggerie, weakenesse, peruersenesse, and corruption, we learne to reknowle-  
dge that no where else but in the Lord abideth the true light of wisedome, sound virtue,  
perfect abundance of all good things, and puritie of righteousnes. And so by our  
owne euils we are stured to consider the good things of God : and we cannot ear-  
nestly aspire toward him, vntill we begin to mislike our selues. For of all men what  
one is there, that would not willingly rest in himselfe ? yea, who doth not rest, so long  
as he knoweth not himselfe, that is to say, so long as he is contented with his owne  
giftes, and ignorant or vnmindfull of his owne miserie ? Therefore every man is by  
the knowledge of himselfe, not only pricked forward to seeke God, but also led as it  
were by the hand to finde him.

Whether we con-  
sider our being, the  
giftes wherewith  
we are indued, or  
the euils that are  
found in vs, we  
are thereby led to  
the knowledge of  
God.

2 Againe, it is certaine, that man never commeth vnto the true knowledge of  
himselfe, vniſt he hath first beholde the face of God, and from beholding thereof  
doe descend to looke into himselfe. For (such is the pride that is naturally planted in  
vs) we alway thinke our selues righteous, innocent, wise and holy, vntill that with  
manifest prooues we be conuinced of our vnrightousnesse, filthinesse, follie and vn-

Till we haue con-  
sidered the exact  
perfection of ius-  
tice, wisdom and  
all vertues which  
is in God, we ne-  
ver knowe our  
own imperfection.

cleannes. But we are not conuinced thereof, if we looke vpon our selues onely, and not vpon God also, who is the onely rule whereby this iudgement ought to be tried. For because we are naturally inclined to hypocritise, therefore a certaine vaine resemblance of righteousnes doth abundantly content vs in stead of righteousnes in deed. And because there appeereth nothing among vs, nor about vs, that is not defiled with much filthines, therefore that which is somewhat leſſe filthie pleaseſeth vs as though it were most pure, ſo long as we hold our selues within the boundes of mans vncleanness. Like as the eie that is uſed to ſee nothing but blacke, thinketh that to be pure white, which yet is but darkiſh white, or browne. Yea, we may yet more plainly diſcernē by our bodily ſenſe how much we are blinded in conſidering the powers of the ſoule. For if at midday we either looke downe vpon the ground, or beholde thof things that round about lie open before our eies, then we thinke our selues to haue very auſſured and pearcing force of light: but when we looke vp to the ſunne, and beholde it with fixed eies, then that ſame ſharpenesse that was of great force vpon the ground, is with to great brightnes by and by daſteled and conſounded, that we are compelled to confeſſe that the ſame tharpe fightr which we had in conſidering earthy things, when it commeth to the ſunne, is but meere dulnes. Euen ſo commeth it to paſſe in waighting our ſpirituall good things. For while we looke no further than the earth, ſo long being wel contented with our owne righteousnes, wiſedome & strength, we doe ſweetely flatter our ſelues, and thiſke vs in manner halfe gods. But if we once begin to raife vp our thought vnto God, and to waight what a one he is, and how exact is the perfection of his righteousnes, wiſedome and power, after the rule whereof we ought to be framed: then that which before did pleafe vs in our ſelues with false pretenſe of righteousnes, Shall become lothome to vs as greatest wickednes: then that which did maruellouslie deceiue vs vnder colour of wiſedome, shall ſtunke before vs as extreme follie: then that which did bear the face of strength, shall be proued to be moſt miserable weaknes. So ſlenderly doth that which in vs ſeemeth euen moſt perfect, anſweſe in proportion to the purenes of God.

The beholding of  
the maiestie of god  
maketh men to ſee  
their owne base-  
neſſe.

3. Heereof proceedeth that trembling and amazednes, wherewith the scripture in many places reciteth that the holy men were ſtricken and aſtoniſhed ſo oft as they perceiued the preſence of God. For when we ſee that they which in his abſence did ſtand auſſured and vnmoued, ſo ſoonē as he diſcloſeth his glorie, begin ſo to quake and are ſo diſmaied, that they fall downe, yea are ſwallowed vp, and in manner are deſtroyed with feare of death: it is to be gathered thereby, that man is neuer ſufficiently touched and inwardly moued with knowledge of his owne baſenes, vntill he haue compared himſelfe to the maiestie of God. But of ſuch diſmaying we haue often examples both in the Judges and in the Prophets: fo that this was a common ſaying among the people of God: We ſhall die becauſe the Lord hath appeared vnto vs. And therefore the hiftoric of Job, to throw men downe with knowledge of their owne follie, weaknes, and vncleanness, bringeth alway his principall proofe from deſcribing Gods wiſedome, ſtrength and cleanness. And that not without cauſe. For we ſee how Abraham, the neerer that he came to behold the glorie of God, the better acknowledgēd himſelfe to be earth and duft. We ſee how Elias could not abide to tarie his coming to him with vncouered face: fo terrible is the beholding of him. And what may man doe that is but corruption and a worme, when euen the Cherubins for very feare muſt hide their faces? Euen this is it that the Prophet Eſay ſpeaketh of: The Sunne ſhall bluſh, and the Moone ſhall be aſhamed, when the Lord of hostes ſhall raigne, that is to ſay, when he diſplaieſt his brightnes, and bringeth it neerer to ſight, then in comparison thereof the brightest thing of all ſhall be darkened. But howſoever the knowledge of God and of our ſelues, are with mutuall knot linked together, yet the order of right teaching requireth that firſt we intreate of the knowledge of God, and after come downe to ſpeake of the knowledge of our ſelues.

Ind. 33.22.  
Eli. 6.5.  
Ezecl. 2.1.

Gen 18.17.  
2. King 19.13.  
Eſai. 24.23.  
Ela. 2.10. & 19.

## The second Chapter.

*What it is to know God, and to what end tendeth the knowledge of him.*

I Meane by the knowledge of God, not onely that knowledge , whereby we conceue that there is some God, but also that, whereby we learne so much as behoueth vs to know of him, and as is profitable for his glorie : finally so much as is expedient. For, to speake properly, we cannot saie that God is knownen where there is no religion nor godlines. But heere I do not yet touch that speciall kinde of knowledge whereby those men that are in themselues reprobate and accursed do conceive God the redeemer in Christ the mediator: but I speake onely of that first and simple manner of knowledge, wher unto the verie order of nature would haue led vs, if Adam had continued in state of innocencie. For although no man, sith mankinde is in this ruine, can perceiue God to be either a father , or author of saluation, or in anie wise fauourable, vnlesse Christ come as a meane to pacifie him towardes vs : yet it is one thing to feele that God our maker doth by his power sustaine vs , by his prouidence gouerne vs , by his goodnesse nourish vs , and endue vs with all kindes of blessings: and another thing to embrace the grace of reconciliation offered vs in Christ. Whereas therefore the Lorde first simple appeareth as well by the making of the worlde, as by the generall doctrine of the Scripture, to be the Creator, and then in the face of Christ to be the Redeemer : heereupon arise two sorts of knowing him, of which the former is now to be intreated of, and then the other shall orderly follow in the place fit for it. For although our minde cannot conceive the knowledge of God, but that it must give to him some kinde of worship, yet shall it not be sufficient simple to know that it is he onely that ought to be honoured and worshiped of all men, vnlesse we be also perwaded that he is the fountaine of all good things, to the ende that we should seeke for nothing elsewhere but in him. I meane heereby, not onely for that as he hath once created this worlde, so by his infinite power he sustainteth it, by his wisedome he gouerneth it, by his goodnes he preserueth it, and specially mankinde he ruleth by his righteousnes and judgement, suffreth by his mercy, and sauageth by his defence : but also because there can no where be found any one drop either of wisedome, or of light, or of righteousnes, or of power, or of vprightnes, or of sincere truth, which floweth not from him, or whereof he is not the cause : to this end verily, that we should learne to looke for and craue all these things at his hande, and with thankesgiuing account them received of him. For this feeling of the powers of God is to vs a meere schoolemaster of godlines, out of which springeth religion: Godlines I call a reuerence of God, ioyned with loue of him which is procured by knowledge of his benefits. For men will never with willing obedience submit themselues to God, vntill they perceiue that they owe all things to him, that they are nourished by his fatherly care, that he is to them the author of all good things, so that nothing is to be sought elsewhere than in him. Yea, they will never yelde themselues truly and with all their harte wholy to him, vnlesse they assyredly beleue that in him is perfect felicitie reposed for them.

2 Therefore they doe but trifle with vaine speculations, which in entreating of this question, do make it their purpose to discouer what thing God is , where it rather behoueth vs to know what maner one he is, and what agreeith with his nature. For to what ende serueth it to confess: as Epicure doth, that there is a God which doth onely delight himselfe with idlenes, hauing no care of the world? Finally, what profiteth it to know such a God with whom we may haue nothing to do? But rather the knowledge of him ought to serue to this end, first to frame vs to feare and reuerence: then that by it guiding and teaching vs, we may learne to craue all good things at his hande, and to account them received of him. For how can any thought of God enter into thy minde, but that thou must therewithall by and by thinke, that forasmuch

The knowledge whereby we conceue that there is a God, that he is the creator & preseruor of al things that are, and the only gifer of good thinges, breedeth godlines and obediency.

*How the knowledge of divers properties of God brought forth divers vertues in vs.*

## Cap. 2. Of the knowledge of

as thou art his creature, therefore thou art of right subiect and bound to his authority, that thou oweſt him thy life, that whaſſouer thou enterprisest, whaſſouer thou doſt, ought to be directed to him? If this be true, then truely it followeth that thy life is peruerſely corrupted if it be not framed to obeying of him, forasmuch as his will ought to be our lawe to liue by. Againe, thou canſt not cleerely ſee him, but that thou muſt needeſ knowe that he is the fountainne and originall of all good things, whereupon ſhould grow both a deſire to cleaue vnto him, and an affuſed truſt in him, iſ mans owne corrupcione did not draw his mind from the right ſearching of him. For firſt of all, the godly minde doth nor as by a dreame imagine to herſelfe anie God at aduenture, but ſteadilie beholdeſ the onely one and true God: and doth not falſeſlie forge of him whaſſouer herſelfe liketh, but is contein to beleue him to be ſuch a one as he diſcloſeſ himſelfe, and doth alway with great diligēce beware that with preſumptuous raſhneſſe the paſſe not beyond his will, and ſo wander out of the waie. And when ſhe ſo knoweth him, becauſe the vnderſtāndeth that he gouerneth all things, ſhe affuſedly truſteth that he is her ſafe keeper and defender, and therefore wholeleſſely committeth herſelfe to his faith, becauſe the vnderſtāndeth that he is the auſtor of all good things: therefore iſ any thing trouble her, or iſ ſhe want any thing, by and by the fleiſh to him for ſuccour, looking for helpe at his hand. Because ſhe is peruadeſed that he is good and merciſfull, therefore with affuſed confidence ſhe reſteth on him, and doubteth not in all her cuilis to finde readie remedie in his merciſfull kindneſſe. Because ſhe knoweth him to be her Lord and father, therefore the determineth that he is woorthie that ſhe ſhould in all things haue regard to his authority, reuerence his maiſtē, procure the aduancement of his glorie, and obey his commandements. Because the teeth that he is a righteous Judge, and armed with his ſeruerie to puniſh ſinners, therefore ſhe alway ſetth his judgement ſteate before her eies, and with feare of him withdraweth and retraineth herſelfe from prouoking his wrath. Yet is ſhe not ſo afraide with the feeling of his judgement, that ſhe woulde conuey herſelfe from it, although there were a way open to escape it: but rather the doth no leſſe loue him, while he extendeth vengeance vpon the wicked, then while he is benefiſiall to the godly, forasmuch as the vnderſtāndeth that it doth no leſſe beſtong to his glorie that he hath in ſtore punishment for the wicked and euill dooers, than that he hath rewardes of eternall life for the righteous. Moreouer ſhe doth not for onely ſearc of punishment reſtraine herſelfe from ſinning: but because ſhe loueth and reuerenceth him as her father, attendeth on him and honoreth him as her Lord, therefore although there were no hell at all, yet the dreadeth his onely displeaſure. Now behold what is the pure and true religion, even faith ioyned with an earnest feare of God, ſo that feare may containe in it a willing reuerence, and draw with it a right forme of worſhipping ſuch as is appointed in the lawe. And this is the more heedfully to be noted, becauſe all men generally do worſhip God, but fewe do reuerence him, while ech where is great pompoſe ſhewe in ceremonies, but the purenes of hart is rare to be found.

It is in vaine to  
know God of  
whom the moſe  
godles haue a kinde  
of ſeeling, vnoſſe  
we know him ſo  
that we alſo  
worſhip him.

3 Truely, they that iudge rightly, will alway holde this for certayne, that there is grauen in the mindes of men a certayne feeling of the Godhead, which neuer can be blotted out. Yea that this periuasion, that there is a God, is euen from their generation naturally planted in them, and deeply rooted within their bones, the verie obſtinacie of the wicked is a ſubſtantiall witneſſe, which with their furious ſtriving yet can neuer winde themſelues out of the feare of God. Although Diagorus and ſuch other do ielt and laugh at all that hath in all ages beeene beleueed concerning religion: although Dionysius doe ſcoffe at the heauenly iudgement: yet that is but a laughter from the teeth forwarde, becauſe inwardly the woorme of conſcience gnaweth them much more sharply than all hot ſearing irons. I alleage not this that Ciceron ſaith, that errores by continuance of time grow out of vſe, and religion dayly more

more and more increaseth and waxeth better. For the world (as a little hereafter we shall haue occasion to shew) trauelleth as much as in it lyeth to shake off all knowledge of God, and by all meanes to corrupt the worshipping of him. But this onely I say, that when the dull hardnesse, which the wicked doe desirously labour to get to despise God withall, doth lye piningly in their hearts, yet the same feeling of God, which they would most of all desire to haue vtterly destroyed, liueth still, and sometime doth vtter it selfe: whereby we gather that it is no such doctrine as is first to be learned in schooles, but such a one whereof euerie man is a teacher to himselfe even from his mothers wombe, and such a one as nature suffereth none to forget, although many bende all their endeouer to shake it out of their minde. Now, if all men be borne and do lie to this ende, to know God, and the knowledge of God is but fickle and lightly vanisheth away, vnlesse it proceede thus farre: it is evident, that they all swarue out of kind from the law of their creation, that do not direct to this marke all the whole thoughts and doings of their life. Of which the Philosophers themselves were not ignorant. For *Plato* ment nothing else, when he oftentimes taught, that the soueraigne good of the soule is the likenesse of God, when the soule hauing throughly conceiued the knowledge of him is wholly transformed into him. Therefore verie aptly doth *Grillius* reason in *Plutarch*, where he affirmeth, that men, if religion be once taken from their life, are not onely nothing better than brute beastes, but also many waies much more miserable, for that being subiect to so many sorts of evils, they continually draw foorth a troublesome vnquiet life: and therefore the worshipping of God is the onely thing that maketh them better than brute beastes, by which alone they aspire to immortalitie.

In Phedrone &  
thecetero.

### The third Chapter.

*That the knowledge of God is naturally planted in the minds of men.*

WE hold it out of controuersie, that there is in the minde of man, even by naturall instinctiōn, a certaine feeling of the Godhead. For to the ende that no man should flee to the pretence of ignorance, God himselfe hath planted in all men a certaine vnderstanding of his diuine maiestie, the remembrance whereof, with powring in now and then as it were newe drops, he continually reneweth: that when all, not one excepted, do know that there is a God, and that he is their maker, they may all be condemned by their owne testimonie, for that they haue not both worshipped him, and dedicated their life to his will. But truely if the not knowing of God be any where to be found, it is likely that there can no where els be any example of it more than among the grossest sortes of peoples and fardest from ciuill order of humanitie. But (as the heathen man saith) there is no nation so barbarous, no kinde of people so savage, in whom resteth not this perswasion that there is a God. And even they that in other parts of their life seeme verie little to differ from brute beastes, yet do continually keepe a certaine seede of religion. So throughly hath this common principle possessed all mens minds, and so fast it sticketh within all mens bowels. Sith then from the beginning of the world there hath beeene no countrey, no citie, yea no house, that could be without religion, in this is implied a certaine secret confession, that a feeling of the Godhead is written in the harts of all men. Yea, and idolatrie it selfe is a substantiall proofe of this perswasion. For we know how unwillingly man abafeth himselfe to honour other creatures aboue himselfe. Therefore when he had rather worship a blocke and a stome, than he would be thought to haue no God, it appeareth that this imprinted perswasion of God is of most great force, which is impossible to be rased out of the minde of man, that it is much more easie to haue the affection of nature broken, as indeede it is broken when man from his owne naturall swelling pride of his owne will, stoupeth downe even to the basest creatures to honour God.

Why God hath  
imprinted some  
knowledge of him  
selfe in all mens  
minds, es that all  
nations, even ido-  
latres themselves  
do proue.

Cicer de nat.  
Deorum.

## Cap.4. Of the knowledge of

Yea shew which  
do most denie it,  
shew most that  
it cannot reasonably  
be denied.

Wherefore it is most vaine which some do say, that religion was devised by the futilerie and craft of a fewe, by this policie, to keepe the simple people in awe, whereas they themselves that procured other to worship God, beleue nothing lesse than that there was any God at all. I graunt indeed that futtle men haue inuented many things in religion, whereby to bring the people to a reverence, and cast them in a feare, to make their mindes the more pliable to obedience: But this they could neuer haue brought to passe, vnlesse the mindes of men had beeene alreadie before hand perswaded that there was a God, out of which perswasion as out of seede springeth that readie inclination to religion. Neither is it likely that euen they which futilly deceipted the simple sort with colour of religion, were themselues altogether without knowledge of God. For though in times past there haue beeene some, and at this day there arise vp many that denie that there is any God: yet whether they will or no, they oftentimes feele that which they are desirous not to know. We read of none that euer did breake foorth into more presumptuous and vnbridled despisal of God, than *Caius Caligula*: yet none more miserably trembled when any token of Gods wrath appeared. And so against his will he quaked for feare of him whom of wilfull purpose he endeououred to despise. And the same may a man commonly see to happen to such as he was. For the bolder despiser of God that any man is, the more is he troubled at the verie noise of the falling of a leafe. And whence commeth that, but from the reuengement of Gods maiestie, which doth so much the more vehemently strike their consciences as they more labour to flee away from it? They do in deede looke about for all the starting holes that may be, to hide themselues from the presence of the Lord: but whether they will or no, they are still holden fast tyed. For howsoeuer sometime it seemeth to vanish away for a moment, yet it oft returneth againe, and with new assault doth run vpon them: so that the rest which they haue, if they haue any at all, from torment of conscience, is much like to the sleepe of drunkeards or frantike men, which euen while they sleepe do not quietly rest, because they are at euerie moment vexed with horrible and dredfull dreames. Therefore the verie vngodly themselues serue for an example to prooue that there alway liueth in all mens minds some knowledge of God.

### The iiiij. Chapter.

*That the same knowledge is either choaked, or corrupted, partly by ignorance, and partly by malice.*

The erroneous  
imagination  
which superstitious persons have  
of God, cannot be  
excused for that  
they are the cause  
of their carnal  
blindnesse.

But as experience teacheth that God hath sowne the seede of religion in all men, so scarcely may be founde the hundred man, that hauing it conceiued in his hart doth cherish it, but no man in whom it ripeneth, so far is it of that any fruit appereth in due time. Therefore whether it be that some become vaine in their owne superstitions, or that some do of set purpose maliciously revolt from God; yet all doe runne out of kinde from the true knowledge of him. So commeth it to passe that there remineth no true godlinesse in the world. But whereas I said that some by errour fall into superstition, I meane not thereby as though their simplicitie might excuse them from blame, because the blindnesse that they haue, is commonly alway mingled both with proude vantie, and with stubborneſſe. Vantrie and the same ioyned with pride appeareth in this, that they miserable men both in the seeking of God do not climbe above themselves as they ought to haue done, but measure him according to the proportion of their owne fleshly dulnesse, and also neglecting the sounde maner of searching for him, do curiously flie to vaine speculations. And so they conceiue him not such a one as he offereth himselfe, but do imagine him such a one as of their owne rash presumption they haue forged him. Whiche gulf being once opened, what way soever they flaire their feete, they must needes alway runne headlong into destruction.

destruction. For whatsoeuer afterward they goe about towarde the worshipping or seruice of God, they cannot account it done to him, bicause they worship not him, but rather the deuise of their owne heart, and their owne dreame in stead of him. This peruersenes doth *Paul* expreſſively touch, where he saith, that they were made fooles when they coueted to be wife. He had before ſaid, that they were made vaine in their imaginations: but leaſt any man ſhould thereby excuse them from blame, he addeth further, that they are worthy blinde bicaule not contented with sobrietie, but presumptuously taking vpon themſelues more than they ought, they wilfully bring darkenesſe vpon them, yea with vaine and froward pride doe make themſelues fooles. Whereupon followeth, that their foolishnesſe is not excusable, whereof the cauſe is not onely vaine curioſitie, but alio a greedines to know more than is meete for them, ioyned with a false confidence.

ROMAN. 1.22.

2 As for this that *David* faſh, that the wicked and mad men thinke in their harts, *PSAL. 13.1.* that there is no God: First that is meant onely of thoſe that choking the light of na- *Maleſious sinners*  
*are ſaid to winke*  
*there is no God,*  
*not as if they did*  
*precisely deny him*  
*to be, but because*  
*they labour to put*  
*off from them-*  
*ſelves all feeling*  
*of his power, which*  
*narrowiſhing*  
*they cannot do.*

ture, do of purpole make themſelues ſene cleſſe, as we ſhall ſee againe a little hereafter. Euen as we ſee that manie after that they haue beeene hardened with boldnes and cuſtome of finning, do furiously put from them all the remembrance of God, which yet is by verie feeling of nature inwardly miniftred vnto their minds. Now *David*, to make their maduelle the more detestable, bringeth them in as though they preſcilely denied, that there is any God: although they take not from him his being, but bicaule in taking from him his judgement and prouidence, they ſhut him vp idle in heauen. For whereas nothing leſſe agreeith with the nature of God, than to throw away the government of the world, and leauē it to fortune, to winke at the finnes of men, ſo as they may haue in licentious outrage vnpunished: whoſoever he be that quenching the fear of the heavenly judgement, doth careleſly follow his owne affections, he denieth that there is a God. And this is the iuft vengeance of God, to draw a fernes ouer their harts, ſo that the wicked when they haue once closed their eies, euen in ſeeing may not ſee. And *David* in another place is the beſt expounder of his owne meaning, where he faſh: That the feare of God is not before the eies of the wicked. *PSAL. 30.6.2.* *PSAL. 10.11.*

Againe, that in their euill doings they proudly reioice at themſelues, bicaule they perſuade themſelues that God doth not looke vpon them. Therefore although they be compelled to acknowledge ſome God, yet they do rob him of his glorie in withdrawinge from him his power. For as God (as *Paul* witneſſeth) cannot denie himſelfe, bicaule he continually abideth like himſelfe: ſo is it truely ſaide, that theſe men in faining God to be a dead and vaine image, do denie God. Moreouer it is to be noted that althoſhough they wrastle againſt their owne naturall feeling, and do diſire not onely to ſhake out God from thence, but alſo to deſtroy him in heauen: yet their dull hardneſſe can neuer ſo far preuaile, but that God ſometime draweth them backe to his iudgement: ſeat. But for as much as they are not withholden with any feare from running violently againſt God: therefore it is certaine that there raigneth in them a brutiſh forgetfulnes of God, ſo long as that blind pang of rage doth ſo forcibly carrie them.

*PSAL. 2.13.*

3 So is that vaine defence ouerthrownen, which many are wont to pretend for excuse of their ſuperſtitio[n]. For they thinke, that any deuotion to religion ſufficeth, whatſoever it be, though it be neuer ſo much contrarie to order and truth. But they conſider not, that true religion ought to be framed according to the will of God, as by a perpetuall rule: and that God himſelfe abideth alway like himſelfe, and is no imagined Ghost or fantasie, that may be diuerſly fashioned after every mans liking. And truely we may plainly ſee with how lying deceits ſuperſtitio[n] mocketh God, while ſhe goeth about to do him pleasure. For catching holde of thoſe things in a manner onely, which God hath teſtified that he careth not for, ſhe either contemptuously vſeth, or openly refuſeth thoſe things that he appointeth and ſaieth to be

*God alloweth no*  
*deuotion but that*  
*which ſpringeth*  
*from the true*  
*knowledge of his*  
*name.*

pleasant vnto him. Therefore whosoeuer do set vp newe inuented forme of worshipping God, they worship and honour their owne doting deuises : because they durst not so trifle with God, vnalesse they had first fained a God, agreeing with the follies of their trifling toyes. Wherefore the Apostle pronouaceth , that that vnsaide and wandring opinion of the maiestie of God, is a verie not knowing of God. When (saith he) yee knewe not God, yee serued them that in nature were no gods. And in another place he saith that the Ephesians were without a God at such time as they staid from the right knowledge of the one God. And at least in this case, it differeth not much, whether thou beleue one God or many, because in both cases thou departest from and forsakest the true God: whom when thou hast once forsaken, there is nothing left with thee but a detestable Idol. It followeth therefore , that we must determine with Laetantius , that there is no lawfully allowable religion, but that which is toynd with truth.

*Gal.4.8.  
Ephe.2.12.*

God accepteth not  
their seruantes who  
seeke him euer by  
fear of caser of  
extremite, which  
nourisheth deth  
procure that there  
is a seide of the  
knowledge of God  
which lay before  
suppreſſed in them

4 There is also a ſecond fault, that they neither haue at any time any conſideration of God, but againſt their wiſes, nor do approach toward him, till for all their holding backe they be forcible drawen to him: and euuen then alſo they haue not a wil- ling fear that proceedeth from reverencē of Gods maiestie, but onely a ſeruile and constrained feare, which the iudgement of God wringeth out of them: which iudgement because they cannot eſcape, therefore they dread it, but yet foſe therewithall they abhorre it. And ſo that ſaying of Statius, that feare first made gods in the world, may be fitly ſpoken of vngodliſſe, and of this kinde of vngodliſſes onely. They that haue a minde abhorring from the iuſtice of God, do hartily wiſh to haue his thronē of iudgement ouerthrowne, which they knowe to ſtande for punishment of offences againſt his iuſtice by which affection they ware againſt God, who cannot be without his iudgement. But when they understand that his power imposſible to be auoide, hangeth ouer them: because they can neither by force remoue it, nor by flight eſcape it, therefore they feare it. So leſt they ſhoulde in all things ſeeme to deſpise him, whose maiestie ſtill preſſeth upon them, they vſe a certayne outward forme of religion, ſuch as it is: but in the meane time they ceaſe not to defile themſelues with all kinde of viſes, to ioyne outragious miſchifes to miſchifes, vntill they haue in all points violate the holi law of the Lord, and deſtroied his whole rightheouſnes, or at leaſt they are not ſo holden backe with that fained feare of God, but that they ſweetely reſt in their ſinnes, and flatter themſelues, and had rather to folloue the in-temperance of their fleſh than reſtraine it with the bridle of the holy Ghost. But for-asmuch as the ſame is but a vioide and lying hadow of religion, yea ſcarcely worthy to be caſled a hadow: heereby againe is eaſily gathered, how muſh the true godli- neſſe, which is powred onely into the harts of the faithfull, I meane that out of which religion a springeth, doth diſfer from this confiuſe knowledge of God. And yet the hy- pocrites would obtaine by crooked compaſſes, to ſeeme nigh unto God, whom they ſhouſt. For whereaſ there ought to haue beeene one continuall unbroken courſe of obedience in their whole life, they in a manner in all their doings careleſly re- belleng againſt him, labouring with a few ſacrifices to appeaſe him. Whereaſ they ought to haue ſerued him with holineſſe of life and ſyncerenes of hart, they inuent triflings & obſeruances of no value, to procure his fauour withal, yea they do the more licen- tiously lie dull in their owne dredges, because they truſt that they may be diſcharged againſt him with their owne mockeries of propiciatorie ſatisfactions. Finally whereaſ their affiance ought to haue beeene fastened in him, they negleſting him do reſt in themſelues, or in creatures. At length they entangle themſelues with ſuſh a heape of errors, that the darke miſt of malice doth choke, and at laſt vtterly quench thoſe ſparkes, that glimmeringly ſhined to make them ſee the glorie of God. Yet that ſeede ſtill remaineth which can by no meane be plucked vp by the roote, to beleue that there is a certayne godhead: but the ſame ſeede is ſo corrupted, that it bringeth

foorth of it none other but verie euill frutes. Yea thereby is that which I trauaile to prooue more certainly gathered, that there is a feeling of godhead naturally grauen in the harts of men, forasmuch as the verie reprobate themselues are of necessarie enforced to confess it. In quiet prosperitie they pleasantly mocke at God, yea they are full of talke and prating to diminish the greatness of his power: but if once any desperation touch them, it sturreth them vp to seeke the same God, and ministreth them so daine short prayars: by which it may appeere, that they were not vtterly ignorant of God, but that the same which ought sooner to haue beene vttered, was by obstinate suppression.

### The fifth Chapter.

*That the knowledge of God doth shinningly appeare in the making of the world and in the continuall government thereof.*

M  
oreouer because the furthest end of blessed life standeth in the knowledge of God: that the way to felicitie should be stopped to none, therefore God hath not onely planted in the mindes of men that seede of religion which we haue spoken of, but also hath so disclosed himselfe in the whole workmanship of the worlde, and daily so manifestly presenteth himselfe, that men cannot open their eies but they must needs behold him. His substance indeede is incomprehensible, so that his diuine maiestie farre surmounteth all mens senses: but he hath in all his workes grauen certaine markes of his glorie, and those so plaine and notably discernable, that the excuse of ignorance is taken away from men, be they never so grosse and dull witted. Therefore the prophet rightfully crieth out, that he is clothed with light as with a garment: as if he shoulde haue saide, that then he first began to come foorth to be seene in visible apparell, since the tyme that he first displayed his ensignes in the creation of the worlde, by which even now what way soeuer we turne our eies, he appeareth glorious vnto vs. In the same place also the same Prophet aptly comparreth the heauen as they be displaied abroad, to his roiall paullion: he saith that he hath framed his parlours in the waters, that the cloudes are his chariots, that he rideth vpon the wings of the windes, that the windes and lighteninges are his swift messengers. And because the glorie of his power and wisedome doth more fully shine aboue, therefore commonly the heauen is called his pallace. And first of all, what waies soeuer thou turne thy eies, there is no peice of the worlde be it never so small, wherein are not seene at least some sparkles of his glorie to shone. But as for this most large and beautifull frame, thou canst not with one viewe peruse the wide compasse of it, but that thou must needs be on every side ouerwhelmed with the infinite force of the brightnes thereof. Wherefore the author of the Epistle to the Hebrewes doth verie well call the ages of the world the spectacle of inuisible things, for that the orderly framing of the world serueth vs for a mirrour wherein we may beholde God, which otherwise is inuisible. For which cause the Prophet assigneth to the heauenly creatures a language that all nations vnderstand, for that in them there is a more euident testification of the godhead, than that it ought to escape the consideration of any nation be they never so dull. Whiche thing the Apostle declaring more plainly saith, that there is disclosed vnto men so much as was behouefull to be knownen concerning God: because all men without exception, do throughly see his inuisible things even to his verie power and Godhead, which they vnderstand by the creation of the world.

Psal. 104.2.

Heb. 11.3.

Psal. 19.1.

Rom. 1.19.

As for his woorderful wisedome, there are innumerable prooues both in heaven and in earth that witness it: I meane not onely that secrete sort of things, for though the learning whereof Astrologie, Physike, and all naturall Philosophie serueth, yet the rude: may but even those things that thrust themselues in sight of every one, even of the iudest vnlearned man, so that men cannot open their eies but they must needs be witnessesse perceiue.

of

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of them. But truely they that haue digested, yea or but tasted the liberal Arts, being holpen by the aide thereof, doe proceede much farther to looke into the secrets of Gods wisedome. Yet is there no man so hindred by lacke of knowledge of those Arts, but that he throughly seeth abundantly enough of cunning workmanship in Gods works, to bring him in admiration of the workeman thereof. As for example to the searching out of the mouings of the starres, appointing of their places, measuring of their distances, and noting of their properties, there needeth Art and an exacter diligence: by which being throughly perceived, as the prouidence of God is the more manifestly disclosed, so it is conuenient, that the minde rise somewhat the higher thereby to behold his glorie. But forasmuch as the vnlearned people, yea, and the rudest sort of them, such as are furnished with the onely helpe of their eies, can not be ignorant of the excellencie of Gods cunning workmanship, which in this innumerable and yet so severally well ordered and disposed varietie doth of it selfe shew foorth it selfe: it is evident that there is no man to whom God doth not largely open his wisedome. Likewise it requireth a singular sharpnes of wit, to wey with such cunning as Galen doth, the knitting togither, the proportionall agreement, the beautie, and vse in the frame of mans bodie: but by all mens confession, the body of man doth vter in verie shewe ofit selfe so cunning a compacting togither, that for it the maker of it may worthily be iudged woonderfull.

In lib. de vsu  
part.

We neede not  
seek fare for the  
knowledge of God  
when in our owne  
faces we may see  
him.

Act. 17. 27.

Psal. 8. 5.

Act. 17. 28.

3 And therefore certaine of the Philosophers in old time did not without cause call man a little worlde, because he is a rare representation of the power, goodness & wisedome of God, and containeth in himselfe myracles enough to occupie our mindes, if we will be content to maikem them. And for this reason Paul, after that he had said that the verie blinde men may finde out God by groping for him, by and by faith further, that he is not to be sought farre of, because all men do feele vndoubtedly within themselues the heauenly grace wherewith they bee quickened. But if wee need to go no further then our selues, to finde and take holde of God: what pardon shall his flosifulnesse deserue that will not vouchsafe to descend into himselfe to finde God? And the same is the reason why David, when he had shortly spoken in the aduancement of the woonderfull name and honour of God that do every where gloriously shine, by and by crieth out: What is man that thou art mindfull of him? Again, Out of the mouth of infants and sucking babes thou hast stablished strength. For so he pronounceth that not onely in the whole kinde of man is a mirroure of the workes of God, but also that the very infants while they yet hang on their mothers brests, haue toongs eloquent enough to preach his glorie, so that there needeth no other Orators. And therefore he doubteth not to set their mouthes in the vawarde, as being strongly armed to subdue their madnesse that woulde according to their diuclish pride couer to extinguish the name of God. And heereupon riseth that which Paul alledgedeth out of Aratus, that we are the offspring of God: because he garnishing vs with such excellencie, hath testifid that he is our father. Like as even by common reason, and as it were by information of experiance, the prophane Poets called him the father of men. And truely no man will assentingly and willingly yeld himselfe to serue God, but he that hauing tasted his fatherly loue, is mutually allured to loue and worship him.

\* Their unthank-  
fulness is worse  
of detestating who  
ascribe the opera-  
tions of their bo-  
dies and soules in  
suchwise to na-  
ture that they  
bide the power of  
God which wor-  
keth in them.

4 \* And here is disclosed the foule vnthankfulnes of men, which while they haue wthin themselues a workehouse gloriously furnished with innumerable workes of God, and also a shop stuffed with inestimable plentie of riches, and when they ought to burst forth into praising of him, are contrariwise puffed vp and doe swell with so much the greater pride. They feele how diversly in maruellous wise God worketh in them: they are taught by experiance it selfe, how great varietie of gifte they possesse by his liberalitie: whether they will or no, they are inforced to knowe that thele are the tokens of his godhead: and yet they supprese it close within them. Truely they neede

neede not to goe out of themselues, so that they would not in presumptuously taking vpon themselues that which is giuen from heauen, burie within the ground that which brightly giueth light to their mindes to see God. But euen at this day the earth beareth many monstorous spirits, which sticke not to abuse the whole seede of god-head that is sowne in mans nature, and to imploy it to oppresse the name of God. How detestable, I pray you, is this madnes, that man finding God a hundred times in his body & his soule, shold by the very same pretence of excellencie denie that there is a God? They will not say, that they are by chaunce made different from brute beastes. But they pretend a cloke of nature, whom they account the maker of all things, and so doe conuey God away. -They see that exquisite workemanship in all their members, from their mouth and their eies euen to the nailes of their toes, and yet here also they put nature in place of God. But specially the so swift motions, the so excellent powers, the so rare giftes of the soule, doe represent a diuine nature that doth not easilly suffer it selfe to be hid: vnlesse the Epicureans like the Giants Cyclopes woulde (bearing themselues bold vpon this hic degree) outrageously make war against God. Do the whole treasures of the heauenly wisedome so meeete together, to rule a worme of ffe feete long: and shall the whole vniuersalitie of the world be without this prerogatiue? First to agree that there is a certaine instrumentall thing that answereth to all the partes of man, doth so serue nothing at all to obscure the honour of God, that it rather doth more gloriously set it out. Let Epicure answere me, what meeting of vndiuisible bodies, boyling the meate and drinke in man, doth dispose part into excrements and part into bloud, and bringeth to passe that there is in all the members of man such an endeouuring to doe their office, euen as if so many severall soules did by common aduise rule one bodie.

5 But I haue not now to doe with that skie of swine. I rather speake vnto them, *They obscure the glorie of God, who binde the soule in such sort vnto the body that they take from it those operations which depending not at all upon corporall instruments, doe both shew the diuine nature of the soule, and the powefull prouidence of him that created it.* that being giuen to subtleties, would by crooked conueiance with that cold saying of Aristotle, both to destroy the immortalitie of the soule, and also to take from God his right. For because there are instrumentall powers of the soule, by pretenee thereof they binde the soule to the body, that it can not continue without the body, and with praises of nature they doe as much as in them is, suppress the name of God. But the powers of the soule are far from being inclosed in those exercises that serue the body. For what pertaineth it to the body, for a man to measure the skie, to gather the number of the stars, to learne the greates of one, to know what space they be distant one from another, with what swiftnesse or slownesse they go their courses, how many degrees they decline this way or that way? I graunt in deede that there is some vfe of Astrologie: but my meaning is onely to shew that in this so deepe searching out of heauenly things, it is not an instrumentall measuring, but that the soule hath her offices by it selfe severall from the bodie. I haue shewed one example, by which it shall be easie for the readers to gather the rest. Truely the manifold nimblenesse of the soule, by which it surueith both heauen and earth, iwyneth things past with things to come, keepeth in memorie things heard long before, and exprest each thing to it selfe by imagination, also the ingeniusnesse by which it iuuenteth things incredibile, and which is the mother of so many maruellous artes, are sure tokens of diuine nature in man. Beside that, euen in sleeping it doth not onely roll and turne it selfe, but also conceiueh many things profitable, reasoneth of many things, and also prophecieth of things to come. What shall we in this case say, but that the signes of immortalitie that are imprinted in man, cannot be blotted out? Now what reson may bear that man shall be of diuine nature, and not acknowledge his Creator? Shall we forsooth by judgement that is put into vs discerne betweene right and wrong, and shall there be no judge in heauen? Shall we euen in our sleepe haue abiding with vs some remnant of understanding, and shal no God be waking in governing the world? Shall we be so counted the iuenteres of so many artes and profitable things, that God shall

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shall be defrauded of his praise, whereas yet experience sufficiently teacheth, that from another and not from our selues, all that we haue, is in diuers wise distributed among vs? As for that, which some doe babble of the secret inspiration that giueth liuelinesse to the world, it is not onely weake, but also vngodly. They like wel that famous saying of Vergil:

Aen. 6.

*First heaven and earth, and flowing fieldes of sea,  
The shinning globe of Moone, and Titans stars,  
Spirite feedes within, and throughout all the lims,  
Infused minde the whole huge masse doth moue,  
And with the large big bodie mixt it selfe.  
Thence come the kindes of men and eke of beastes,  
And lines of flying foules, and monstres strange,  
That water beares within the marble Sea.  
A fierie linelinesse and heavenly race there is  
Within those seedes, &c.*

Forsooth, that the worlde which was created for a spectacle of the glorie of God, should be the Creator of it selfe. So in another place the same author following the common opinion of the Greekes and Latins, saith :

Geo. 4.

*Some say that bees haue part of minde divine,  
And beauenly draughts. For eke they say that God  
Gothe through the coastes of land, and creekes of sea,  
And through deepe skie. And hence the flockes and herdes,  
And men, and all the kindes of savage beastes  
Each at their birth receiue their subtle lines,  
And thereto are they rendered all at last,  
And all resolued are returnde againe.  
Ne place there is for death: but lively they,  
Flie into number of the stars aboue,  
And take their place within the loftieskie.*

Loe, what that hungrie speculation of the vniuersall minde that giueth soule and liuelinesse to the world, aualeth to engender and nourish godlinessse in the hearts of men. Which doth also better appeare by the blasphemous sayings of the filthie dog Lucretius, which are derived from the same principle. Euen this is it, to make a shadowissh God, to drive farre away the true God whom we ought to feare and worship. I graunt indeed that this may be godly said, so that it proceede from a godly minde, that Nature is God: but because it is a hard and an vnproper manner of speech, for as much as Nature is rather an order prescribed by God: therefore in things of so great weight and to which is due a singular religiousenesse, it is hurtfull to wrap vp God confusedly with the inferiour course of his workes. Let vs therefore remember, so oft as any man considereth his owne nature, that there is one God which so gouerneth all natures, that his will is to haue vs looke vnto him, our faith to be directed to him, and him to be worshipped and called vpon of vs: because there is nothing more against conuenientie of reason, than for vs to enioy those excellent gifte that fauour of diuine nature in vs, and to despise the author that frely doth give them vnto vs. Now as concerning his power, with how notable examples doth it for ceably draw vs to consider it, vnsleſt perhaps we may be ignorant, of how great a strength it is with his onely word to vphold this infinite masse of heauen and earth, with his onely becke, sometime to shake the heauen with noise of thunders, to burne vp each thing with lightenings, to set the aire on fire with lightning flames, sometime to trouble it with diuers sortes of tempests, and by and by the same God when he lift in one moment to make faire weather: to holde in the Sea as if it hanged in the aire, which with his heighth seemeth to threaten continual destruction to the earth, sometime in horrible

horrible wise to raise it vp with outragious violence of windes, and sometime to appease the wauers and make it calme againe. For prooef hereof doe serue all the praises of God gathered of the testimonies of nature, specially in the booke of Job and in Esay, which now of purpose I ouerpasse, because they shall else where haue another place fitter for them, where I shall entreate of the creation of the world according to the Scriptures. Only my meaning was now to touch, that both strangers and they of the houesold of God haue this way of seeking God common to them both, that is, to follow these first draughts which both aboue and beneath do as in a shadowe set foorth a lively image of him. And now the same power leadeth vs to consider his eternitie. For it must needes be that he from whom all things haue their beginning, is of eternall continuance, and hath his beginning of himselfe. But now if any man enquire the cause whereby he both was once lead to creat all these things, and is now mooued to preserue them: we shall finde that his onely goodnes was it that caused him. Yea and although this onely be the cause, yet ought the same abundantly to suffice to allure vs to the loue of him, forasmuch as there is no creature (as the Prophet saith) vpon which his mercie is not powred out.

6 Also in the second sort of his workes, I meane those that come to passe beside the ordinarie course of nature, there doth appeare no lesse evident prooef of his powers. For in gouerning the fellowship of men he so ordereth his prouidence, that whereas he is by innumerable meanes good and bountifull to all men, yet by manifest and daly tokens he declareth his fauourable kundnes to the godly, and his seuertie to the wicked and euill doers. For not doubtfull are the punishments that he layeth vpon haynous offences: like as he doth openly shew himselfe a defender and rewenger of innocencie, while he prospereth the life of good men with his blessing, helpeth their necessarie, asswageth and comforteth their sorowes, relieuthe their calamities, and by all meanes prouideth for their safetie. Neither ought it any thing to deface the perpetuall rule of his iustice, that he oftentimes permitteþ wicked men and euill doers for a time to reioice vnpunished: and on the other side suffereth good and innocent to be tossed with many aduersities, yea and to be oppressed with the malice and vniust dealing of the yngodly. But rather a much contrarie consideration ought to enter into our mindes: that when by manifest shew of his wrath he punishment one sinne, we shoulde therefore thinke that he hateth all sinnes: and when he suffereth many sinnes to passe vnpunished, we shoulde thereupon thinke that there shall be another judgement to whiche they are referred to be then punished. Likewise how great matter doth it minister vs to consider his mercie, while he often-times ceaseth not to shew his vnwearied bountifullnesse vpon miserable sinners in calling them home to him with more than fatherly tendernesse, vntill he haue subdued their frowardnes with doing them good?

7 To this end, where the Prophet particularly rehearseth, how God in cases past hope, doth suddenly and wonderfully and beside all hope succour men that are in miserie and in a manner lost, whether he defend them wandering in wildernes from the wilde beasts, and at length leadeth them into the way againe, or ministreth foode to the needie and hungrie, or deliuereþ prisoners out of horrible dungeons and yron bands, or bringeth men in perill of shipwracke safe into the haueyn, or healeth the halfe dead of dicasies, or scorcheth the earth with heat and drincke, or maketh it fruitfull with secret watering of his grace, or aduanceth the basest of the rascal people, or throweth downe the noble Peeres from the high degree of dignitie: by such examples sheweth foorth, he gathereth that those things which are judged chaces happening by fortune, are so many testimonies of the heauenly prouidence and specially of his fatherly kindnesse, and that thereby is gien matter of reioycing to the godly, and the wicked and reprobrate haue their mouthes stopped. But because the greater part infected with their errours are blinde in so cleare a place of beholding,

*The works of God  
in cherishing the  
good, punishing  
the wicked, and  
calling sinners  
home unto him-*

*selfe, are prooef  
of his exceeding  
power and vertue.*

*The goodnes of god  
is shewed by deli-  
uering men that  
are in miserie, his  
strength by over-  
throwing them  
that are mighty,  
his wisdome by  
disposing al thong  
in fiftell oppor-  
tunitie.*

ding, therefore he crieth out, that it is a gift of rare and singular wisedome, wisely to wey these workes of God: by sight whereof they nothing profit that otherwise seeme most cleere sighted. And truly how much soever the glorie of God doth apparently shine before them, yet scarcely the hundredth man is a true beholder of it. Likewise his power and wisedome are no more hid in darknes: whereof the one, his power, doth notably appere, when the fierce outragiousnesse of the wicked being in all mens opinion vncconquerable, is beaten flat in one moment, their arrogancie tamed, their strongest holdes rased, their weapons and armour broken in peeces, their strengthes subdued, their deuises ouerthrowne, and themselues fall with their owne weight, the presumptuous boldnes, that auanced it selfe aboue the heauens is thrown downe even to the bottome point of the earth againe, the lowly are lifted vp out of the dust, and the needie raised from the dunghill, the oppressed and afflicted are drawn out of extreme distresse, men in despaired state are restored to good hope, the vnarmed beare away the victorie from the armed, fewe from many, the feeble from the strong. As for his wisedome, it selfe sheweth it selfe manifestly excellent, while it dispoleteth every thing in fittest opportunitie, confoundeth the wisedome of the worlde be it never so pearcing, findeth out the subtile in their subtilitie, finally governeth all things by most conuenient order.

Psal. 133.7.

z. Cor. 3.19.

*The true knowledg of God consisteth not in the curious searching of his nature, but in the inward feeling of his power.*

Act. 17.27.

Psal. 145.

In Psal. 144.

*The knowledge of those things whiche here God worketh upon man, doth gue us a taste of that which shall be more fully accomplishid in the life to come, especially if we consider his effectuall working in our selues.*

8 We see that it needeth no long or laboursome demonstration, to fetch out testimonies, to serue for the glorious declaration and prooef of Gods maiestie: for by these fewe that we haue touched, it appeereth, that which way soever a man chance to looke, they are so common and readie that they may bee easily marked with eie, and pointed out with the finger. And heere againe is to be noted, that we are called to the knowledge of God, not such as contented with vaine speculation, doth but flie about in the braine, but such as shall be sound and fruitfull, if it be rightly conceiued and take roote in our harts. For the Lord is declared by his powers, the force whereof because we feele within vs, and do enioy the benefits of the m, it must needes be that we be inwardly mooued much more liuely with such a knowledge, than if we should imagine God to be such an one, of whom we shoulde haue no feeling. Whereby we vnderstand that this is the rightest way and fittest order to seeke God, not to attempt to enter deeply with presumptuous curiositie throughly to discusse his substance, which is rather to be reverently worshipped than scrupulously searched: but rather to behold him in his workes, by which he maketh himselfe neare and familiar, and doth in a manner communicate himselfe vnto vs. And this the Apostle ment, when he saide, that God is not to be sought a farre of, forasmuch as he with his most present power dwelleth within euerie one of vs. Wherefore David hauing before confessed his vnspakeable greatness, when he descendeth to the particular rehearsal of his workes, protesteth that the same will shewforth it selfe. Therefore we also ought to giue our selues into such a searching out of God, as may so holde our wit suspended with admiration, that it may therewithall throughly mooue vs with effectuall feeling. And, as Augustine teacheth in another place, because we are not able to conceiue him, it behoueth vs as it were fainting vnder the burden of his greatnessse, to looke vnto his workes, that we may be refreshed with his goodnessse.

9 Then such a knowledge ought not onely to stirre vs vp to the worshipping of God, but also to awake vs, and raise vs to hope of the life to come. For when wee consider that such examples as God sheweth both of his mercifullnesse, and of his seueritie, are but begun and not halfe full: without doubt we must thinke, that herein he doth but make a shew afore hande of those things, whereof the open disclosing and full deliuerance is deferred vnto another life. On the other side, when we see that the godly are by the vngodly greeued with afflictions, troubled with iniuries, oppressed with slauders, and vexed with despitefull dealings and reproches: contrariwise

riwise that wicked doers doe flourish, prosper and obtaine quiet with honour, yea, and that vnpunished: we must by and by gather that there shall be another life, wherein is laid vp in store both due reuenge for wickednes, and reward for righteouenes. Moreouer when we note that the faithfull are often chastised with the rods of the Lord, we may most certainly determine that much lesse the vngodly shall escape his scourges. For verie well is that spoken of *Augustine*. If every sinne should now be punished with open paine, it woulde be thought that nothing were referred to the last judgement. Againe, if God should now openly punish no sinne, it would be beleued, that there were no prouidence of God. Therefore we must confesse, that in euerie particular worke of God, but principally in the vniuersall generalitie of them, the powers of God are set foorth as it were in painted tables, by which all mankind is prouoked and allureed to the knowledge of him, and from knowledge to full and perfect felicitie. But whereas these his powers doe in his workes most brightly appere, yet what they principally tend vnto, of what valour they bee, and to what end we ought to wey them: this we then onely attaine to vnderstand when we descend into our selues, and do consider by what meanes God doth shewe foorth in vs his life, wisedome, and power, and doth vse towards vs his righteousnesse, goodnesse, and mercifull kindnesse. Fo: though *David* iustly complaineth, that the vnbeleueling do dote in folly, bicause they wey not the deepe counsailes of God in his gouernance of mankind: yet, that is also most true, which he saith in another place, that the woorderfull wisedome of God in that behalfe exceedeth the haire of our head. But because this point shall hereafter in place conuenient be more largely entreated, therefore I do at this time passe it ouer.

10 But with how great brightnesse souer God doth in the mirror of his works shewe by representation both himselfe and his immortall kingdome: yet such is our grosse blوckishnesse, that we stande dully amased at so plaine testimonies, so that they passe away from vs without profit. For, as touching the frame and most beautifull placing of the world, how many a one is there of vs, that when he either lifteth vp his eies to heauen, or casteth them about on the diuers countries of the earth, doth direct his minde to remembrance of the creator, and doth not rather rest in beholding the works without hauing regard of the workman? But as touching those things that daily happen beside the order of natural course, how many a one is there that doth not more think that men are rather whirled about and rowld by blinde vnadvisednesse of fortune, then governed by prouidence of God? But if at any time we be by the guiding and direction of these things driven to the consideration of God, (as all men must needs be) yet so soone as we haue without aduisement conceived a feeling of some godhead, we by and by slide away to the dotages or erroneous inuentions of our flesh, and with our vanitie we corrupt the pure veritie of God. Soherien in deede we differ one from another, that every man priuately by himselfe procureth to himselfe some peculiar error: but in this point we all are most like together, that we all, not one excepted, doe depart from the one true God to monstrous trifles. To which disease not onely common and grosse wits are subiect, but also the most excellent and those that otherwise are indued with singular sharpnesse of vnderstanding, are entangled with it. How largely hath the whole seft of Philosophers bewraied their owne dulnesse and beastly ignorance in this behalfe? For, to passe ouer all the rest, which are much more vnreasonably foolish, *Plato* himselfe, the most religious and most sober of all the rest, vainly erreth in his rounde globe. Now what might not chance to the other, when the chiefe of them, whose part was to give light to the rest, do themselves so erre and stumble? Likewise where Gods gouernance of mens matters doth so plainly prooue his prouidence, that it can not be denied, yet this doth no more preuaile with men, then if they beleued that all things are tossed vp and downe with the rash wil of Fortune: so great is our inclination

De ciuidei, c.8.

Psal. 92.7.

Psal. 40.13.

God manifesting himselfe, men profit not by it, because they beholde things done writhout regard to the doer, or they ascribe that to fortune which bee doth, or if they haue some feeling of God, they despise it with doting fancies, which fault is common unto all, even the sharpest witted.

nation to vanitie and error. I speake now altogether of the most excellent, and not of the common sort, whose madnesse hath infinitely wandered in prophaning the truth of God.

*Men when they trust to their own wits, become in their opinions concerning God, either vaine, as the Stoicks, and the AEgyptians, or irreligious as the Epicures, or irreverent as Symonides.*

11 Hereof proceedeth that vmeasurable sinke of errors, wherewith the whole world hath been filled and ouerflowen. For each mans wit is to himselfe as a maze, so that it is no matuell that every feuerall nation was diuersly drawn into seuerall deuises, & not that only, but also that each feuerall man had his feuerall gods by himselfe. For since that rash presumption and wantonnesse was ioyned to ignorance and darkenesse, there hath beeene scarcely at any time any one man founde, that did not forge to himselfe an idoll or fansie in steede of God. Truely, euen as out of a wide and large spring do issue waters, so the infinite number of gods hath flowed out of the wit of man, while every man ouer licentiously straying, erroniously deuifeth this or that concerning God himselfe. And yet I neede not heere to make a register of the superstitions, wherewith the world hath beeene entangled: because both in so dooing I should never haue end, and also though I speake not one worde of them, yet by so many corruptions it sufficiently appeareth howe horrible is the blindnesse of mans minde. I passe ouer the rude and vnlerned people. But among the Philosophers, which enterprised with reason and learning to pearce into heaven, how shamefull is the disagreement? With the higher wit that any of them was endued, and filled with art and science, with so much the more glorious colours he seemed to paint out his opinion. All which notwithstanding, if one do narrowly looke vpon, he shall finde them to be but vanishing false colours. The Stoicks seemed in their own conceit to speake very wisely, that out of all the parts of nature may be gathered diuerse names of God, and yet that God being but one is not thereby borne inuisider. As though we were not alreadie more than enough inclined to vanitie, vnsleesse a manifolde plentie of gods set before vs, should further and more violently draw vs into error. Also the AEgyptians mysticall science of diuinitie sheweth, that they all diligently endeououred to this end, not to seeme to erre without a reason. And it is possible, that at the first sight some thing seeming probable, might deceiue the simple & ignorant: but no mortall man euer inuented any thing, whereby religion hath not beeene foully corrupted. And this so confuse diuerlite emboldened the Epicures and other grosse despilers of godlines, by little and little to cast off all feeling of God. For when they saw the wisest of al to striue in contraryopinions, they sticke not out of their disagrements, & out of the foolish or apparantly erronious doctrine of each of them, to gather, that men do in vaine and fondly procure tormentes to themselues while they search for God, which is none at all. And this they thought that they might freely do without punishment, because it was better briefly to denie vtterly, that there is any God, than to faigne vncertaine gods, and so to raise vp contentions that never shoulde haue ende. And too much fondly do they reason, or rather cast a miste, to hide their vngodlines by ignorance of men, whereby it is no reason that any thing shoulde be taken awaie from God. But forasmuch as all do confesse, that there is nothing, about which both the learned and vnlerned do so much disagree, therupon is gathered that the wits of men are more than dull & blinde in heauenly mysteries, that do so erre in seeking out of God. Some other do praise that answer of Symonides, which being demaunded of king Hieron, what God was, desired to haue a daies respite granted him to study vpon it. And when the next day following, the king demaunded the same question he required two daies respite, and so oftentimes doubling the number of daies at length he answered: How much the more I consider it, so much the harder the matter leemeth vnto me. But granting that he did wisely to suspend his sentence of so darke a matter, yet heereby appeareth, that if men be onely taught by nature, they can know nothing certaintly, foundly, and plainly concerning God, but onely are tyed to confused principles to worship an vnknowen God.

12 Now we must also hold, that all they that corrupt the pure religion (as al they must needs do that are giuen to their owne opinion) do depart from the one God. They will boast that their meaning is otherwise: but what they meane, or what they peruels themselues maketh not much to the matter, sith the holy ghost pronounceth, that all they are Apostataes, that according to the darknes of their owne minde do thrust duels in the place of God. For this reaon, Paul pronouceth that the Ephesians were without a God, till they had learned by the Gospell, what it was to worship the true God. And we must not thinke this to be spoken of one nation onely, forasmuch as he generally affirmeth in another place, that all men were become vaine in their imaginations, since that in the creation of the worlde, the Maiestie of the Creator was disclosed vnto them. And therefore the Scripture, to make place for the true and one onely God, condemneth falsehood and lying, whatsoeuer godhead in old time was celebrate among the Gentiles, and leaueth no God at all, but in the mount Sion, where flourished the peculiar knowledge of God. Truely, among the Gentiles the Samaritanes in Christes time seemed to approach nighest to true godlines: and yet we heare it spoken by Christes owne mouth, that they knewe not what they worshipped. Whereupon followeth, that they were deceived with vaine error. Finallie, altho they were not all infected with grosse faults, or fell into open idolatries, yet was there no true and approued religion that was grounded only vpon common reason. For albeit, that there were a fewe that were not so mad as the common people were, yet this doctrine of *Paul* remaineth certainly true, that the princes of this worlde conceiuе not the wisedom of God. Now if the most excellent haue wandred in darknes, what is to be said of the very dreggs? Wherfore it is no marvel, if the holy Ghost do refuse as bastard worshippings all formes of worshipping, deuided by the will of men. Because in heauenly mysteries opinion conceived by wit of men, altho it do no alway breed a haape of errores, yet is alway the mother of errore. And though there come no worse of it, yet is this no smal fault, at aduenture, to worship an vnkyowne God: of which fault, all they by Christes own mouth are pronounced gaultie, that are not taught by the law what God they ought to worship. And truly the best lawmakeres that euer were, proceeded no further, than to say that religion was grounded vpon common consent. Yea, and in *Xenophon, Socrates* praised the answer of *Apolio*, wherein he willed that euery man shoulde worship gods after the manner of the countrey, and the custome of his owne citie. But how came mortall men by this power, of their owne authoritie to determine that which farre surmounteth the world? or who can so rest in the decrees of the elders, or common ordinances of peoples, as to receiue without doubting a God deliuered by mans devise? Euery man rather will stand to his owne judgement, than yelde him selfe to the will of another. Sith therefore it is too weake and feeble a bonde of godlines, in worshipping of God to follow either a custome of a citie or the consent of antiquitie, it remaineth that God himselfe must testifie of himselfe from heauen.

13 In vaine therefore so many lampes lightned doe shine in the edifice of the world, to shew forth the glory of the creator, which do so every way displate their beames vpon vs, that yet of themselues they can not bring vs into the right waie. Indeed they raise vp certayne sparkles, but such as be choked vp before that they can spread abroad any full brightnes. Therefore the Apostle in the same place where he calleth the ages of the worlde images of things invisible, saith further, that by faith is perceiued, that they were framed by the word of God, meaning thereby that the invisible godhead is indeed represented by such shewes, but that we haue no eyes to see the same throughly, vnfesse they be enlightened by the revelation of God through faith. And *Paul*, where he teacheth that by the creation of the world was disclosed that which was to be knownen concerning God, doth not meane such a disclosing as may be comprehended by the wit of men: but rather sheweth that the same procedeth

*It cannot be true  
worshipping of  
God which is  
grounded only  
vpon common rea-  
son, custome, or  
consent of men,  
being not taught  
by the law what  
God they ought to  
worship.  
Eph. 2.12.  
Rom. 1.21.*

*Abac. 2.18,20.  
John 4.22.*

*1,Cor.2.8.*

*John 4.22.*

*By the creatures  
of the world we  
cannot aspire to  
the true know-  
ledge of God, ex-  
cept our hearts be  
also enlightened  
by him through  
faith.  
Heb.11.3.*

A. 17. &amp; 27.

A. 13. &amp; 16.

no further but to make them vncusible. The same *Paul* also, although in one place he saith, that God is not to be sought afar off as one that dwelleth within vs: yet in another place teacheth to what end that neerenes auileth. In the ages past (as he) God suffered the nations to walke in their owne waies: yet he left not himselfe without testimonie, doing good from heauen, giuing showers and fruitfull seasons, filling the harts of men with food and gladnes. Howsoever therefore the Lo:d be not without testimonie, while with his great and manifold beauteynesse he sweetly allureth men to the knowledge of him: yet for all that, they cease not to follow their owne waies, that is to say, their damnable errors.

*Our ignorance  
verieles because  
is commis by our  
owne faulte is  
without excuse.*

14 But although we want naturall power, whereby we cannot climbe vp vnto the pure and cleere knowledge of God, yet because the fault of our dulnesse is in our selues, therefore all colour of excuse is cut away from vs. For we cannot so pretende ignorance, but that euen our conscience doth still condemne vs of sloathfulnes and vathanckfulness. It is a defence forsooth right worthie to be received, if man will alleage that he wanted eares to heare the truth, for the publishing whereof the verie dumbe creatures haue loude voyses: if man shall say that hec cannot see those things with his eies, which the creatures without eies do shew him: if man shall laie for his excuse the feeblenes of his wit, where all creatures without reason do instruct him: Wherefore sith all things do shew vs the right way, we are worthily put from all excuse of our wandring and straying out of the way. But howsoever it is to be imputed to the fault of men, that they do by and by corrup: the seede of the knowlidge of God, sowne in their mindes by maruellous workmanship of nature, so that it groweth not to good and cleane fruits: yet it is most true, that we are not sufficiently instructed by that bare and simple testimonie, that the creatures do honorablie declare of Gods glorie. For so soone as we haue taken by the bolding of the world a small taste of the godhead, we leauing the true God do instead of him raise vp dreams and fancies of our owne braine, and do conuey hither and thither from the true fountaine the praise of righteousnes, wisedome, goodness and power. Moreover we do so either obscure, or by ill esteemming them, deprave his daily doings, that we take awaie both from them their glorie, and from the author his due prale.

### The vj. Chapter.

*That, to attaine to God the Creator, it is needfull to haue the Scripture  
to be our guide and mestre.*

*The true creator  
& gouernor of the  
world cannot per-  
fetly be knowne  
vnhuse the  
wordes, which  
meane, God hath  
vseable fifties  
the beginning, to  
instruct his peo-  
ple by.*

Therefore, although that same brightnes, which both in heauen & earth shineth in the eies of all men, doth sufficiently take away all defence from the wickednes of men, euen so as God, to wrap all mankind in one guiltinesse, doth shew his divine maiestie to all without exception as it were portraied out in his creatures: yet is it necessarie that we haue also another and a better helpe that may rightly direct vs to the very Creator of the world. Therefore not in vaine he hath added the light of his worde, that thereby he might be knownen to saluation. And this prerogative he hath vouchsafed to giue vs, wheron it pleased him more neerely and more familiarie to draw togither to himselfe. For because he saw the mindes of all men to be carried about with wandering and vnstedfast motion, after he had chosen the Iewes to his peculiar flocke, he compassed them in as it were with barres, that they shoulde not wander out in vanitie as other did. And not without cause he holdeth vs with the same mean in the true knowlidge of himselfe. For otherwise euen they shoulde quickly swarve away that seeme to stande stedfast in comparison of other. For as olde men, or purblinde, or they whose eies are dimme sighted, if you laie a faire booke before them, though they perceue that there is somewhat written therein, yet can they not reade two wordes together: but being holpen with spectacles set betweene

betweene them and it, they begin to read distinctly: so the Scripture gathering vp together in our mindes the knowledge of God, which ouerwise is but confused, doth remoue the mist, and plainly shew vs the true God. This therefore is a singular gift, that to the instruction of his church God vseth not onely dumme teachers, but also openeth his owne holy mouth: not onely publisheth that there is some God to be worshipped, but also therewithall pronounceth that he himselfe is the same God whom we ought to worship: and doth not onely teach the elect to looke vpon God, but also presenteth himselfe vnto them to be looked vpon. This order hath he kept from the beginning toward his church, beside these common iustuctions to giue them also his word. Which is the righter and certainer marke to know him by. And it is not to be doubted, that *Adam, Noe, Abraham,* and the rest of the fathers by this help attained to that familiar knowledge, which made them as it were seuerally different from the vrbeleeuers. I speake not yet of the proper doctrine of faith, where-with they were enlightened into the hope of eternall life. For, that they might passe from death to life, it was needfull for them to know God not only to be the creator, but also the redeemer: as doubtles they obtained both by the word. For that kind of knowledge whereby was giuen to vnderstand who is the God by whom the world was made and is governed, in order came before the other: and then was that other inward knowledge / dioyned, which onely quickneth dead soules, whereby God is knownen not only to be the maker of the world & the only auor & judge of al things that are done, but also to be the redeemer in the person of the mediator. But because I am not yet come to the fall of the world & corruption of nature, I will omit also to entreat of the remedy thereof. Therefore let the readers remember that I do not yet speake of the covenant whereby God hath adopted to himselfe the chldren of *Abraham*, & of that speciaall part of doctrine whereby the faithfull haue alway bin peculiarily seuered from the prophane nations: because that doctrine was founded vpon Christ: but I speake how we ought to learely the Scripture, that God which is the creator of the world, is by certaine marks seuerally discerned from the counterfeit multitude of false god's. And then the order it selfe shall conueniently bring vs to the redeemer. But althoough we shal allegge many testimonies out of the newe Testament, and some also out of the law and the Prophets, wherein is expresse mention made of Christ: yet they shall all tend to this end, to prooue that in the scripture is disclosed vnto vs God the creator of the world, and in the scripture is set forth what we ought to thinke of him, to the end that we shoulde not secke about the bush for an vncertaine godhead.

2. But whether God were knowne to the fathers by oracles and visions, or whether by the meane & ministracion of men he informed them of that which they incould from hand to hand deluer to their posteritie: yet it is vndoubtedly true, that in their harts was engrauen a stedfast certaintie of doctrine, so as they might be persuadē & vnderstand, hat it which they had learned came from God. Ior God alwaies made vndoubted assurance for credit of his word, which far exceeded all vacertaine opinion. At length that by continuall proceeding of doctrine, the truth surviving in all ages might still remaine in the worlde, the same oracles which he had left with the fathers, his pleasure was to haue as it were enrolled in publicke tables. For this intent was the law published, whereunto after were added the Prophets for expositors. For though there were diuers vses of the law, as hereafter shal better appere in place convenient: and specially the principall purpose of Moses, and all the Prophets was to teach the maner of reconciliation between God and men, for which cause Ior Paul calleth Christ the end of the law: yet, as I say once againe, beside the proper doctrine of faith and repentance which sheweth foorth Christ the mediator, the Scripture doth by certaine marks and tokens paint out the onely & true God, in that that he hath created and doth governe the world, to the ende he shoulde be seuerally knownen and

*The fathers which  
knew God by the  
word, knew also  
the word to be of  
god, who hath pub-  
lished the same in  
writing, that all  
ages might be  
taught by it.*

Rem. 10.4.

## Cap.6. Of the knowledge of

not reckned in the false number of fained gods. Therefore although it behoueth man earnestly to bend his eies to consider the works of God, forasmuch as he is set as it were in this gorgeous stage to be a beholder of them: yet principally ought he to bend his eares to the word, that he may better profit thereby. And therefore it is no maruell that they which are borne in darknes do more and more waxe hard in their amazed dulnes, because very few of them do give them selues pliable to learne of the word of God, whereby to keepe them within their bounds, but they rather reioyce in their owne vanirie. Thus then ought we to holde, that to the ende true religion may shune among vs, we must take our beginning at the heauenly doctrine. And that no man can have any taſt be it never so little of true and ſound doctrine, vntill he haue bene ſcholer to the Scripture. And from hence groweth the originall of true vnderſtanding, that we reuerently embrake whatſoever it pleafeth God thereon to teſtifie of himſelfe. For not onely the perfect and in all points absolute faith, but also all right knowledge of God springeth from obedience. And truly in this behalfe God of his singular prouidence hath prouidid for men in and for all ages.

For many causes  
it was needfull  
the word ſhould  
be written, and  
that we ſhould  
ſee our ſelues  
thereunto.

3 For if we conſider how ſlipperie an inclination mans minde hath to ſlide into forgetfulnes of God, how great a readines to fall into all kinde of errors, howe great a luſt to forge oftentimes new and counterfait religions, we may thereby perceue how neceſſarie it was to haue the heauenly doctrine to put in writing, that it ſhould not either periſh by forgetfulnes, or grow yaine by error, or be corrupted by boldnecle of men. Sith therefore it is manifest that God hath alway vfed the helpe of his worde, toward all thoſe whom it pleased him at any time fruitfully to instruct, becauſe hee foreſaw that his image imprinted in the moſt beautille forme of the worlde was not ſufficiently effectual. Therefore it behoueth vs to trauell this ſtraight way, iſ we earneſtly couet to attaine to the true beholding of God. We muſt, I ſay, come to his word, wherein God is well & luely ſet out by his woikes, when his woikes be weyed not after the peruerſenes of our own iudgement, but according to the rule of the eternall truthe. If we ſwarue from that word, as I ſaid euuen now, althoſh we run neuer ſo fast: yet we ſhall neuer attaine to the marke, because the courſe of our running is out of the way. For thus we muſt thinke, that the brightnes of the face of God, which the Apostle calleth ſuch as cannot be attained vnto, is vnto vs like a maze, out of which we cannot vwrap our ſelues, vntill we be by the line of the word guided into it: ſo that it is much better for vs to hale in this way, than to run neuer ſo fast in another. And therefore David oftentimes when he teacheth that ſuperſtitioſes are to be taken away out of the worlde, that pure religion may flouriſh, bringeth in God reigning: meaning by this word reigning, not the power that he hath, but the doctrine whereby he challengeth to himſelfe a lawfull government: because errores can neuer be rooted out of the harts of men, till the true knowledge of God be planted.

1. Tim. 6. 16.

Pſal. 9. & 96. 97.  
99. &c.

Pſal. 19. 23.  
It is in vaine to  
ſeek God by con-  
templation of his  
creatures with-  
out the ſtude of  
his word.

4 Therefore the ſame Prophet, after that he hath recited that the heauens declare the glorie of God, that the firmament ſheweth forth the woeks of his handes, that the orderly ſucceding course of daies and nights preacheth his maiestie, then descendeth to make mention of his word. The law of the Lord (ſaith he) is vndefiled conuerting ſoules: the witnes of the Lord is fauifull, giuing wiſedome to little ones: the righteousnesſes of the Lord are vpright, making harts cheerefull, the commandement of the Lord is bright, giuing light to the eies. For although he comprehendeth alſo the other vies of the lawe, yet in generaſtie he meaneth, that forasmuch as God doth in vaine call vnto him all nations by the beholding of the heauen & earth, therefore this is the peculiare ſchoole of the children of God. The ſame meaning hath the 29. Psalm, where the Prophet hauing preached of the terrible voice of God, which in thunder, windes, ſhoweres, whirlewinder, & stormes, ſhaketh the earth, maketh the mountaines to tremble, and breaketh the Cedar trees: in the end at laſt he goeth further & ſaith, that his praifes are ſung in the ſanctuarie, because the vnbene-  
ſeuers

leeuers are deafe and heare not all the voices of God that resound in the aire. And in [Psal.93.5.](#)  
like maner in another Psalme, after that he had described the terrible waues of the  
Sea, he thus concludeth: thy testimonies are verified, the beautie of thy temple is ho-  
lines for euer. And out of this mearing also proceeded that which Christ saide to the  
woman of Samaria, that her nation & the rest did honor that which they knew not, &  
that only the Jewes did worship the true God. For wheras the wit of man by reason of  
the feeblenes therof can by no mean attain vnto God, but being holpen & lifted vp by  
his holy word, it followed of necessitie, that all men, except the Jewes, did wander in  
vanitie and errour, because they sought God without his word.

[John.4.21.](#)

### The viij. Chapter.

*By what testmoni: the Scripture ought to be established, that is by the witnesse of the  
holy Ghost, that the authoritie thereof may remaine certaine. And that it is  
a wicked intention to say that the credit thereof doth hang  
vpon the iudgement of the Church.*

Bt before I goe any further, it is needfull to say somewhat of the authoritie of the  
Scripture, not onely to prepare mens minds to reuerence it, but also to take away  
all doubt thereof. Now, when it is a matter confessed that it is the word of God that  
is there set soorth, there is no man of so desperate boldnesse, vnlesse he be vido of all  
common sense and naturall wit of man, that dare derogate the credit of him that  
speaketh it. But because there are not daily oracles giuen from heauen, and the one-  
ly Scriptures remaine wherein it hath pleased him to preferue his truth to perpetu-  
all memorie, the same Scripture by none other meanes is of full credite among  
the faithful, but in that they do beleue that it is as verily come from heauen, as if they  
heard the lively voice of God to speake therein. This matter indeed is right worthie  
both to be largely entreated of and diligently weyed. But the readers shall pardon me  
if herein I rather regard what the proportion of the worke which I haue begun may  
beare, then what the largenesse of the matter requireth. There is growne vp among  
the most part of men a most hurfull error, that the Scripture hath onely so much au-  
thoritie as by common consent of the Church is giuen vnto it: as if the eternall  
and inuiolable trueth of God did rest vpon the pleasure of men. For so, to the  
great scorne of the holy Ghost, they aske of vs who can assure vs that these scrip-  
tures came from God: or who can ascertaine vs that they haue continued vnto our  
age safe and vncorrupted: who can perswade vs, that this one booke ought to be re-  
uerently received, and that other to be striken out of the number of scripture, vnlesse  
the church did appoint a certaine rule of all these things? It hangeth therefore (say  
they) vpon the determination of the church, both what reuerence is due to the Scrip-  
ture, and what booke are to be reckoned in the canon thereof. So these robbers of  
Gods honour, while they seeke vnder colour of the Church to bring in an vmbridled  
tyrannie, care nothing with what absurdities they shane both themselues and other,  
so that they may enforce this one thing to be beleued among the simple, that the  
Church can do all things. But if it be so: what shall become of the poore consciences  
that seeke stedfast assurance of eternall life, if all the promises that remaiue there-  
of stande and bee staied onely vpon the iudgement of men? When they receive  
such answere, shall they cease to wauer and tremble? Againe, to what scornes of  
the vngodly is our faith made subiect? into how great suspition with all men is it  
brought, if this be beleued, that it hath but as it were a borrowed credit by the fa-  
uour of men?

2 But such bablers are well confuted euен with one worde of the Apostle. He  
testifieth that the church is builded vpon the foundation of the Prophets & Apostles.

*The credit of the  
Scripture doth not  
depend upon the  
churches receiv-  
ing and autho-  
rizing of it.*

[Ephes.2.20](#)  
*The church de-  
pending upon the  
scripture, doth not*

*by her testimonie  
gives it credit, but  
because it hath an  
evidence of cer-  
tainie with it  
selfe, doth there-  
fore of dueas ac-  
knowledges it to be  
the truth of God.*

If the doctrine of the Prophets, and Apostles be the foundation of the Church: then must it needs be, that the same doctrine stooode in stedfast certainie, before that the Church began to be. Neither can they well cauill, that although the Church take her first beginning thereof, yet it remaineth doubtfull what is to be saide of the writings of the Prophets and Apostles, vnsesse the judgement of the Church did declare it. For if the Christian Church were at the beginning builded vpon the writings of the Prophets and preaching of the Apostles: wheresocuer that doctrine shall be found, the allowed credit therof was surely before the Church, without which the Church it selfe had never been. Therefore it is a vaine forged devise, that the Church hath power to iudge the scripture, so as the certainie of the scripture should be thought to hang vpon the will of the Church. Wherefore, when the Church doth receive the scripture and sealeth it with her consenting testimonie, she doth not of a thing doubtfull, and that otherwise should be in contouersie, make it autentike and of credit: but because she acknowledgeth it to be the truth of her God, according to her dutie of Godlinesse without delay she doth honor it. Whereas they demand, how shall we be perswaded that it came from God, vnsesse we resort to the decree of the Church? This is all one as if a man shoulde aske, how shall we learne to knowe light from darkenes, white from blacke, or sweete from fower. For the Scripture fluyeth in it selfe no lesse apparant sense of her truthe, than white and blacke things do of their colour, or sweete and fower things of taste.

*Contra epist. sun-  
damentalem ca. 5  
The authoritie of  
the Church, as S.  
Augustin confesseth,  
is of force to  
win unbelieuers  
to their first liking  
of the Scripture,  
whereof, when  
once they do be-  
lieue they see then  
a sounder fouda-  
tion wherupon they  
rest their faith.*

*Contra epist. sun-  
damentalem c. 4*

I know that they commonly alleage the saying of *Augustine*, where he saith that he would not beleue the Gospell, save that the authoritie of the Church mooued him thereto. But how vntruly and cauillously it is alleged for such a meaning, by the whole tenor of his writing it is easie to perceiue. He had to do with the Manichees, which required to be beleued without gainsaying, when they vaunted that they had the truth on their side, but prooued it not. And to make their *Manicheus* to be beleued, they pretended the Gospell. Now *Augustine* asketh them what they would do, if they did light vpon a man that would not beleue the Gospel it selfe, with what maner of perswasion they would draw him to their opinion. Afterward he saith: I my selfe would not beleue the Gospell, &c. save that the authoritie of the Church mooued me thereto. Meaning that he himselfe, when he was a stranger from the faith, could not otherwise be brought to embrase the Gospell for the assured truthe of God, but by this, that he was ouercome with the authoritie of the church. And what maruell is it, if a man not yet knowing Christ, haue regard to men? *Augustine* therefore doth not there teach that the faith of the godly is grounded vpon the authority of the church, nor meaneth that the certainie of the gospel doth hang thereupon: but simply and only, that there should be no assurednes of the gospel to the infidels, whereby they might be won to Christ, vnsesse the consent of the Church did drive them vnto it. And the same meaning a little before he doth plainly confirme in this saying. When I shall praise that which I beleue, and scorne that which thou beleueit, what thinkst thou meete for vs to iudge or do? but that we forsake such men as first call vs to come and knaw certaine truthes, and after commaund vs to beleue things vncertaine: and that we follow them that require vs first to beleue that which we are not yet able to see, that being made strong by beleauing, we may attaine to understand the thing that we beleue: not men now, but God himself inwardly strengthening & giuing light to our mind. These are the verie words of *Augustine*: wherby euery man may easily gather, that the holy man had not this meaning, to hang the credit that we haue to the Scriptures vpon the will and awardment of the Church, but onely to shew this, (which we our selues also do confesse to be true) that they which are not yet lightened with the spirit of God, are brought by the reuerence of the Church vnto a willingnes to be taught, so as they can finde in their hearts to learne the faith of Christ by the Gospel: and that thus by this meane the authoritie of the

Church

Church is an introduction, whereby we are prepared to beleue the Gospell. For, as we see, his minde is that the assurance of the godly be staled vpon a far other foundation. Otherwise I doe not denie but that he often presseth the Manichies with the consent of the whole Church, when he seeketh to prooue the same Scripture which they refudc. And from hence it came, that he so reproched *Faustus* for that he did not yeeld himselfe to the truth of the Gospell so grounded, so established, so gloriously renowned and from the very time of the Apostles by certaine successions perpetually cōmended. But he never trauelleth to this end, to teach that the authority which we acknowledge to be in the Scripture, hangeth vpon the determination or decree of men. But onely this, which made much for him in the matter that he disputed of, he bringeth foorth the vnuerfall iudgement of the Church, wherein he had the aduantage of his aduersaries. If any desire a fuller prooife hereof, let him reade his booke concerning the profite of beleeuing. Where he shall finde that there is no other readinesse of beleefe commanded vnto vs by him, but that which onely giveth vs an entrie, and is vnto vs a conuenient beginning to inquire, as he termeth it: and yet not that we ought to rest vpon bare opinion, but to leane to the certaine and found truthe.

*Contra Faustum.*  
lib. 32.

*Avg. de utilitate cred.*

4. We ought to hold, as I before said, that the credite of this doctrine, is not establisched in vs, vntill such time as we be vndoubtedly perswaded that God is the author thereof. Therefore the principall prooife of the Scripture is commonly taken of the person of God the speaker of it. The Prophets and Apostles boast not of their owne sharpe wit or any such things as procure credite to men that speake: neither stande they vpon prooues by reason, but they bring foorth the holy name of God, thereby to compell the whole world to obedience. Now we haue to see how not onely by probable opinion, but by apparant truth it is euident, that in this behalfe the name of God is not without cause nor deceitfully pretended. If then we wil prouide wel for conciences, that they be not continually carried about with vnstedfast doubting, nor may wauer, nor stay at every small stop, this maner of perswasion must be ferched deeper than from either the reasons, judgements or the coniectures of men, euen from the secret testimony of the holy Ghost. True in deed it is, that if we listed to worke by way of arguments, many things might be alledged that may easily prooue, if there be any God in heauen, that the lawe, the prophecies and the Gospell came from him. Yea, although men learned and of deepe judgement would stand vp to the contrarie, and would employ and shew foorth the whole force of their wits in this disputation: yet if they be not so hardened as to become desperately shamelesse, they would be compelled to confesse, that there are scene in the Scripture manifest tokens that it is God that speaketh therein: whereby it may appeere that the doctrine thereof is from heauen. And shortly hereafter we shall see, that all the bookes of the holy scripture do far excell all other writings whatsoeuer they be. Yea, if we bring thither pure eies & uncorrupted senses, we shal forthwith find there the maiestie of God, which shal subdue all hardnes of gainsaying, and enforce vs to obey him. But yet they doe disorderly, that by disputation trauell to establish the perfect credit of the Scripture. And truly although I am not furnished with great dexterity, nor eloquence: yet if I were to contend with the most subtile despisers of God, that haue a desire to shew themselues witty and pleasant in feebling the authoritie of Scripture, I trust it should not be hard for me to put to silence their bablings. And if it were profitable to spend labour in confuting their caullations, I would with no great busynesse shake in funder the brags that they mutter in corners. But though a man doe deliuere the sound worde of God from the reproches of men, yet that sufficeth not soorthwith to fasten in their harts that assuradnesse that godlinesse requircth. Prophane men because they thinke religion standeth onely in opinion, to the ende they would beleue nothing fondly or lightly, doe couet and require to haue it prooued to them by reason, that Moses

*Although there be reason enough to prooue the divine authoritie of the scripture against the caullations of prophane men: yet cannot it hereby finde that credit in the hearts of men which the assurance of godlines doth require, except it be inwardly sealed by the testimonie of the holy Ghost, the same being the witness which was the author of it.*

## Cap.7. Of the knowledge of

and the Prophet spake from God. But I answer, that the testimonie of the holy Ghost is better than all reason. For as onely God is a conuenient witness of himselfe in his owne word, so shall the same word never finde credit in the harts of men, vntill it be sealed vp with the inward witnessse of the holy Ghost. It behooueth therefore of necessitie that the same holy Ghost which spake by the mouth of the Prophets, do enter into our harts to perswade vs, that they faithfully vttered that which was by God commanded them. And this order is very aptly set foorth by *Esaï* in these words: My spirit which is in thee, and the wordes that I haue put in thy mouth, and in the mouth of thy seede, shall not faile for euer. It greeueth some good men, that they haue not ready at hand some cleere proufe to alleage, when the wicked doe without punishment murmure against the worde of God: As though the holy Ghost were not for this cause called both a seale and a pledge, because vntill he do lighten mens mindes, they do alway waue among many doubtings.

*The scripture for  
it selfe sake is wor-  
thie of credite,  
wh ch nevah-  
standing it doth  
not obtaine in vs,  
till our harts be  
so enlightened that  
we therene per-  
ceue as it were  
the very brea-  
thing of the di-  
vine maiestie.*

*5 Let this therefore stand for a certainly perswaded truth, that they whom the holy Ghost hath inwardly taught, do wholy rest vpon the Scripture, and that the same Scripture is to be credite for it selfe sake, and ought not to bee made subiect to demonstration and reasons: but yet the certaintie whiche it getteth among vs, it attaineth by the witnessse of the holy Ghost. For though by the onely maiestie of it selfe it procureth reverence to be gauen to it: yet then onely it throughly pearceth our affections, when it is sealed in our harts by the holy Ghost. So being lightned by his vertue, we do then beleue, not by our owne iudgement, or other mens, that the scripture is from God: but aboue all mans iudgement we hold it most certainly determined, euen as if we beheld the maiestie of God himselfe there present, that by the ministerie of men it came to vs from the very mouth of God. Wee lecke not for arguments and likelihouds to rest our iudgement vpon: but as to a thing without all compasse of consideration, we submit our judgement and wit vnto it. And that not in such sort as some are wont somtyme hastily to take hold of a thing vnknownen, which after being throughly perceiued displease them: but because we are in our consciences well assured that we hold an invincible truth. Neither in such sort, as silly men are wont to yeeld their minde in thralldome to superstitions, but because we vndoubtedly perceiue therein the strength and brcathing of the diuine maiestie, wherewith we are drawen and stirred to obey, both wittingly and willingly, and yet more liuely and effectually than mans will or wit can attaine. And therefore for good cause doth God cry out by *Esaï*, that the Prophets with the whole people do beare him witness, because being taught by prophecies they did vndoubtedly beleue without guile or vncertainty that God himselfe had spoken. Such therefore is our perswasion, as requireth no reasons: such is our knowledge, as hath a righr good reason to maintaine it, euen such a one, where in the minde more assuredly and stedfastly resteth, than vpon any reasons: such is our feeling, as cannot proceed but by revelation from heauen. I speake now of none other thing but that which euery one of the faithfull doeth by experiance finde in himselfe, lauring that my words do much want of a full declaratiōn of it. I leaue heere many things vnspeken, because there will be elsewhere againe a conuenient place to entreat of this matter. Onely now let vs know, that onely that is the true faith which the spirit of God doth seal in our harts. Yea with this onely reason will the sober reader, and willing to learne, be contented. *Esaï* promiseth, that al the children of the renued church shal be the schollers of God. A singular priuiledge therein doth God vouchsafe to graunt to his elect onely, whom he seuereth from all the rest of mankindē. For what is the beginning of true doctrine, but a ready cheerfulness to heare the voice of God? But God requireth to be heard by the mouth of *Moses*, as it is written: Say not in thy hart, who shall ascend into heauen, or who shall descend into the deepe: the worde is euen in thine owne mouth. If it be the pleasure of God that this treasure of understanding be laid vp in store for his children, it is no manuel*

*nor*

*Esaï.51.16.*

*Esaï.43.12.*

*Esaï.54.13.*

*Deut.30.12.*

nor vnlikely, that in the common multitude of men is seene such ignorance and dul- Rom.10.6.  
ness. The common multitude I cal euen the most excellent of them, vntill such time  
as they be graffed into the bodie of the church. Moreouer *Ezay* giuing warning that Esai.53.1.  
the Prophets doctrine should seeme incredible, not onely to strangers but also to the  
Iewes that would be accounted of the houſhold of God, addeth this reason: because  
the arme of God shall not be reueiled to all men. So oft therefore as the ſmalnes of  
number of the beleeuers doth trouble vs, on the other ſide let vs call to minde, that  
none can comprehend the mysteries of God but they to whom it is giuen.

### The viij. Chapter.

*That ſo farre as mans reaſon may beare, there are ſufficient prooues to  
eſtablish the credit of Scripture.*

**V**NLEſſe we haue this assurance, which is both more excellent and of more force than any judgement of man, in vaine shall the authoritie of Scripture either be strengthened with arguments, or ſtablithed with conſent of the church, or confirmed with any other meanes of defence. For vnlleſſe this foundation be laide, it ſtill remayneth hanging in doubt. As on the other ſide when exempting it from the common ſtate of things, we haue embraced it deuoutly, and according to the worthineſſe of it: then theſe things become very fit helpeſ, which before were but of ſmall forco to graffe and firſten the auſſurance thereof in our mindes. For it is maruellous, howe great eſtabliſhment groweth heereof, when with earnest ſtudie we conſider howe orderly and well framed a diſpoſition of the diuine wiſedome appeareth therein, howe heauenly a doſtrine in every place of it, and nothing fauoring of earthliuenefſe, howe beaufiull an agreement of all the partes among themſelues, and ſuch other things as auail to procure a maiſtie to writings. But more perfectly are our harts conſirmed when we conſider, how we are euen violently carried to an admiration of it, rather with dignitie of matter, than with grace of words. For this alſo was not done without the ſingular prouidence of God, that the hie myſteries of the heauenly kingdome ſhould for the moft part be vttered vnder a contemptible baseneſſe of wordes, leaſt if it had beene beautified with more glorious ſpeech, the wicked ſhould cauill that the onely force of eloquence doth raigne therein. But when that rough and in a manner rude ſimplicite doth raiſe vp a greater reverence of it ſelue then any Rhetoricians eloquence, what may we iudge, but that there is a more mightie strength of truth in the holy Scripture, than that it needeth any Art of wordes? Not without cauile therefore the Apostle maketh his argument, to prooue that the faith of the Corinthians was grounded vpon the power of God, and not vpon mans wiſedome, because his preaching among them was ſet forth not with entiſing ſpeech of mans wiſedome, but in plaine euidence of the ſpirit and of power. For the truth is then ſet free from all doubtiug, when not uphelden by foraine aides it ſelue alone ſufficeth to ſuſtaine it ſelue. But howe this power is properly alone belonging to the Scripture, heereby appeareth, that of all the writings of men, bee they neuer ſo cunningly garniſhed, no one is ſo farre able to pearce our affections. Reade Demosthenes or Cicerio, reade Plato, Aristotle, or any other of all that ſort: I grant they ſhall maruellously allure, delite, mooue, and rauish thee. But if from them thou come to this holy reading of Scriptures, wilt thou or not, it ſhall ſo liuely mooue thy affections, it ſhall ſo pearce thy hart, it ſhall ſo ſettle within thy bones, that in comparison of the efficacie of this feeling, all that force of Rhetoricians and Philosophers ſhall in maner vaniſh away: ſo that it is eaſie to perceiue that the Scriptures, which do farre excell all gifts and graces of mans induſtrie: do in deede breath out a certaine diuinitie.

2. I grant indeede, that ſome of the Prophets haue an elegant, cleere, yea, and

*The scripture being once deuoutly embrac'd, wee are afterwarde the more eſtabliſh'd by conſidering the diuine diſpoſition, maiſtie & agreement which is in it, and the force which it hath in our minds through dignitie of matter, not grace of wordes.*

1.Cor.2.4.

*All diuine wriſters are not rude, nei-*

## Cap.8. Of the knowledge of

ther bee all which  
are rude diuine :  
but scripture, whe-  
ther it speake  
roughly or smoothe-  
ly, fullit hath som-  
thing aboue the  
excellencie of  
humane speech.

Schoole men and  
Canonistes.

The Scripture an-  
cienter than all  
other writings.

a beautifull phrase of speech, so as their eloquence giueth not place to the prophane writers : and by such examples it pleased the holy Ghost to shew that he wanted not eloquence, though in the rest he vied a rude and grosse style. But whether a man read *Dawid*, *Esay*, and such like, who haue a sweete and pleasant flowing speech, or *Amos*, the Heardman, *Hieremie* and *Zacharie*, whose rougher talke fauoureth of country rudenes : in cuerie one of them shall appere that maiestie of the holy Ghost that I speake of. Yet am I not ignorant, that as Satan is in many things a counterfaiter of God, that with deceitfull resemblance he might the better creepe into simple mens mindes : so hath he craftily spred abroad with rude and in manner barbarous speech those wicked errors wherewith he deceiued silly men, and hath oftentimes vsed discontinued phrases, that vnder such visor he might hide his deceits. But howe vaine and vncleanly is that curious counterfaiting, all men that haue but meane vnderstanding do plainly see. As for the holy Scripture, although frowarde men labour to bite at many things, yet is it full of such sentences as could not be conceived by man. Let all the Prophets be looked vpon, there shall not one be founde among them, but hee hath farre excelled all mans capacitie, in such sort that those are to be thought, to haue no judgement of taste to whom their doctrine is vnsauorie.

3 Other men haue largely entreated of this argument, wherefore at this time it sufficeth to touch but a fewe things, that chiefly make for the principall summe of the whole matter. Beside these points that I haue alreadie touched, the very antiquite of the Scripture is of great weight. For howsoever the Greeke writers tell manie fables of the *Aegyptian* diuinities : yet there remaineth no monument of any religion, but that is farre inferior to the age of *Moses*. And *Moses* deuiseith not a new God, but setteth foorth the same thing which the Israelites had receiued in long processe of time, conueied to them by their fathers as it were from hande to hande concerning the euerlasting God. For what doth he else but labour to call them backe to the couenant made with *Abraham*? If he had brought a thing neuer heard of before, he had had no entrie to begin. But it must needes be that the deliuernace from bondage, wherein they were detaineid, was a thing well and commonly knowne among them, so that the hearing of the mention thereof did foorthwith raise vp all their mindes. It is also likely that they were informed of the number of the CCCC yeeres. Nowe it is to be considered, if *Moses* which himselfe by so long distance of time was before all other writers, do from a beginning so long before himselfe fetch the originall deliuernace of his doctrine : howe much the holie Scripture then is beyonde all other writings in antiquite ?

*Moses* in that he  
publisheth things  
rending to the dis-  
honor of his owne  
stocke, sheweth  
himselfe to haue  
followed no such  
humor as common  
writers amongst  
men.

Gen.49.5.

4 Vnlesse perhaps some list to beleue the *Aegyptians*, that stretch their auncientie to sixe thousand yeeres before the creation of the worlde. But sith their vaine babbling hath beene alway scorned euен of all the prophane writers themselues, there is no cause why I should spend labour in confuting of it. But *Iosephus* against *Appion*, alleageth testimonies woorthic to be remembred out of auncient writers, whereby may be gathered, that by consent of all nations the doctrine that is in the lawe hath been famous euен from the first ages, although it were neither read nor truly known. Now, that neither there should remaine to the malicious any cause of suspicion, nor to the wicked any occasion to cauil, God hath for both these dangers prouided good remedies. When *Moses* rehearseth what *Jacob* almost three hundred yeeres before had by heauenly inspiration pronounced vpon his owne posteritie, howe doth he set forth his owne tribe? yea, in the person of *Leui* he spotteth it with eternall infamie. *Symeon* (saith he) and *Leui* the vessels of wickednesse. My soule come not into their counsell, nor my toong into their secret. Truelie, hee might haue passed ouer that blot with silence, in so dooing not onelie to please his Father, but also not to staine himselfe and his whole familie with part of the same shame. How can that writer bee suspected, which ynconstrainedlie publishing by the oracle of the holy Ghost,

Ghost, that the principall auncester of the familie whereof himselfe descended was an abominable dooer, neither priuately prouided for his owne honor, nor refused to enter in displeasure of all his owne kinfmen, whom vndoubtedly this matter greeued? When also he rechearseth the wicked murmuring of *Aaron* his own brother, and *Moses* his sister: shall we saie that he spake after the meaning of the flesh, or rather that he wrote it obeying the commandement of the holie Ghost? Moreouer, sith himselfe was hiest in authoritie, why did he not leaue at least the office of the hie priesthoode to his owne sonnes, but appointeth them to the basest place? I touch heere onely a fewe things of many. Put in the lawe it selfe a man shal each where mee with many arguments that are able to bring full prooef to make men beleue that *Moses* without all question commeth from heauen as an Angell of God.

5 Now these so many and so notable myracles that hee recounteth, are euē as many establishments of the lawe that he deliuered, and the doctrine that he published. For, this that he was carried in a cloude vp into the mountaine: that there euē to the fortieth day he continued without companie of men: that in the verie publishing of the lawe his face did shune as it were beset with sunne beames: that lightnings flashed round about: that thunders and noises were heard each where in the aire: that a trumpet sounded being not blowen with any mouth of man: that the entrie of the tabernacle by a cloud set betwene, was kept from the sight of the people: that his authoritie was so miraculously revenged with the horrible destruction of *Chore*, *Dathan*, and *Abiron*, and all that wicked faction: that the rocke striken with a rod did by and by powre forth a riuier: that at his praier it rained Manna from heauen: did not God heererin command him from heauen as an vndoubted Prophet? If any man obiect against me, that I take these things as confisced, which are not out of controuersie, it is easie to answer this cauillation. For seeing that *Moses* in open assemblie published all these things, what place was there to faine before those witneses that had themselues seene the things done? It is likely forsooth that he woulde come among them, and rebuking the people of infidelite, stubbornes, ynthankfulness, and other finnes, woulde haue boastid that his doctrine was establisched in their owne sight with such myracles, which indeed they neuer sawe.

6 For this is also woorthie to be noted, so oft as he telleth of any myracles, hee therewithall odiously ioyneth such things as might stirre the whole people to cry out against him, if there had beeene neuer so little occasion. Whereby appeereth, that they were by no other meane brought to agree vnto him, but because they were euer more than sufficienly conuincid by their owne experiance. But because the matter was plainlier knownen, than that the prophane coulde denie that myracles were done by *Moses*: the father of lying hath ministred them another cavillation, saying, that they were done by Magicall arts and sorcerie. But what like prooef haue they to accuse him for a sorcerer, which so far abhorred from such superstition, that he commandeth to stome him to death, that doth but aske counseil of sorcerers and soothsaiers? Truly no such deceiuer yfeth his iuggling castes, but that he studieth to amaze the minds of the people to get himselfe a fame. But what doth *Moses*? by this that he crieth out, that himselfe and his brother *Aaron* are nothing, but doth onely execute those things that God hath appointed, hee doth sufficienly wipe away all blots of thinking euill of him. Nowe if the things themselues be considered, what enchantment coulde bring to passe, that Manna daily raining from heauen, shoulde suffice to feede the people? And if anie man kept in store more than his iust measure, by the verie rotting thereof he shoulde be taught, that God did punishe his want of beleefe? Beside that, with many great prooues God suffred his seruant so to be tried, that nowe the wicked can nothing preuale with prating against him. For how oft did somtime the people proudlie and impudently make insurrections, sometime diuers of them confisiting among themselues went about to ouerthrowe the holie seruant of God:

*The authoritie of  
Moses confirmed  
by myracles.  
Exod. 24.18.*

*Exod. 34.29.  
Exod. 19.16.  
Exod. 40.34.*

*Num. 16.24.  
Num. 20.10.  
Num. 11.9.*

*His myracles now  
done by Magicall  
arts and sorcerie.*

*Exod. 7.11.*

*Leu. 20.  
Exod. 16.*

## Cap.9.

## Of the knowledge of

how could he haue beguiled their furor with illusions? And the ende that followed plainly sheweth, that by this meanes his doctrine was stablished to continue to the ende of all ages.

Moreouer where he assigneth the chiefe gouernement to the tribe of *Iuda* in the person of the Patriarch *Jacob*, who can denie that this was done by spirite of prophecie, specially if we wey in consideration the thing it selfe, how in comming to passe it prooved true? Imagine *Moses* to haue been the first author of this prophecie: yet from the time that he did first put it in writing, there passed fower hundred yeeres wherein there was no mention of the scepter in the tribe of *Iuda*. After *Saul* was consecrate king, it seemed that the kingdome should rest in the tribe of *Benjamin*. When *Dauid* was annointed by *Samuel*, what reason appeareth there why the course of inheritance of the kingdome should be changed? who would haue looked that there should haue come a king out of the base house of a heardman? And when there were in the same house seuen brethren, who would haue said that that honour should light vpon the yongest? By what meane came he to hope to be a king? who can say that this annointment was governed by any arte, trauell or policie of man, and not rather that it was a fulfilling of the heauenly prophecie? Likewise those things that *Moses* afore speaketh, albeit darkly, concerning the Gentiles to be adopted into the couenant of God, seeing they came to passe almost two thousand yeers after, doe they not make it plaine, that he speake by the inspiration of God? I ouerskip his other tellings aforehand of things, which doe so evidently satour of the revelation of God, that all men that haue their sound wit may plainly perccie that it is God that speaketh. To be short, that same one song of his, is a cleere looking glasse, wherein God evidently appeereth.

But in the other Prophets the same is yet also much more plainly seene. I will choose out onely a few examples, because to gather them all togither were too great a labour. When in the time of *Esay* the kingdome of *Iuda* was in peace, yea, when they thought that the Chaldees were to them some stay and defence, then did *Esaie* prophecie of the destruction of the citie and exile of the people. But admit that yet this was no token plaine ynough of the instinct of God, to tell long before of such things as at that time seemed false, and afterward prooved true: yet those prophecies that he vttereth concerning their deliuernace, whence shall we say that they proceeded but from God? He nameth *Cyrus* by whome the Chaldees should be subdued, and the people restored to libertie. There pastid more then an hundred yeeres from the time that *Esaie* so prophecie before that *Cyrus* was borne: for *Cyrus* was borne in the hundredth yeere or thereabouts after the death of *Esaie*. No man could then gesse that there should be any such *Cyrus*, that shoulde haue warre with the Babylonians, that should bring subiect so mighty a monarchie vnder his dominion, and make an ende of the exile of the people of *Israel*. Doth not this bare telling without any garnishment of wordes evidently shewe, that the things that *Esaie* speaketh, are the vndoubted oracles of God, and not the conjectures of men? Againe, when *Ieremie* a little before that the people were caried away, did determine the ende of the captiuitie within three score and ten yeeres, and promised returne and libertie, must it not needs be that his toong was governed by the spirit of God? What shamelesnesse shall it be to denie, that the credite of the Prophets was stablished by such propoesses, and that the same thing was fulfilled in deede, which they themselues doe report to make their sayings to be belceved? Beholde, the former things are come to passe, and new things doe I declare: before they come foorth, I tell you of them. I leaue to speake howe *Ieremie* and *Ezechiel* being so farre asunder, yet prophecyng both at one time, they so agreed in all their sayings, as if either one of them had endyted the wordes for the other to write. What did *Daniel*? Doth he not write continuing prophecies of things to come for the space of sixt hundred yeeres after,

*Gen.49.*  
*Moses by fore-shewing things which came to passe long after his decease, declareth that he speake by the inspiration of God.*  
*Sam.11.15.*

*Sam.16.*

*Deut.32.*

*The like propoesses appeare in the writings of Esay, Ieremie, Ezechiel, Daniel, and other Prophets, to shew that they speake by a divine instinct.*  
*Esa.45.1.*

*Iere.25.11.*

*Esay.42.*

in such sort as if he had compiled an historie of things already done and commonly knownen? These things if godly men haue well considerid, they shall be sufficiently well furnished, to appeare the barkings of the wicked. For the plaine prooffe hereof is too cleere to be subiect to any caulliations at all.

9 I know what some learned men doe prate in corners, to shew the quicknes of their wit in assulting the truth of God. For they demaund, who hath assured vs that these things which are read vnder title of their names, were euer written by *Moses* & the Prophets? Yea, they are so hardie to moue this question, whether euer there were any such *Moses* or no. But if a man should call in doubt whether euer there were any *Plato*, or *Aristotle*, or *Cicero*: who would not say, that such madnesse were worthie to be corrected with strokes and stripes? The lawe of *Moses* hath beeene maruellously preserued, rather by heauenly prouidence then by diligence of men. And though by the negligence of the Priestes it lay buried a little while: yet since the time that the godly king *Iosias* found it, it hath stll by continual succession from age to age bin vised in the hands of men. Neither did *Iosias* bring it forth as an vnknownen or new thing, but such a thing as had beeene euer commoaly published, and wherof the remembrance was at that time famous. The originall booke it selfe was appointed to be sacredly kept in the temple, and a copie written out thereof, to remaine with the keepers of the Kiugs Records. Only this had happened, that the Priestes had ceased to publish the law according to the old accustomed manner, and the people themselues had neglected their wonted reading of it. Yea, there in maner passed no age wherein the establisiment thereof was not confirmed and renewed. They that had *David* in their handes, knew they not of *Moses*? But to speake of them all at once, it is most certaine that their writings came to posteritie none otherwize but from hand to hand (as I may terme it) by continual orderly course of yeeres deliuiered from their fathers, which had partly heard them speake, and partly while the remembrance was fresh of it, did learne of them which heard them that they had so spoken.

10 As for that which they obiect out of the historie of the Machabees, to minish the credit of scripture, it is such a thing as nothing can be denised more fit to stablish the same. But first let vs wipe away the colour that they lay vpon it, and then let vs turne vpon themselues the engine that they raise vp against vs. When *Antiochus* (say they) commaunded all the bookes to be burned, whence are come these copies that we now haue? On the other side I aske them, in what shap they coulde so soone be made? It is evident, that after the crueltie appeased they were immedately abroade againe, and were without controuersie knownen to be the same of all godly men, that haing been brought vp in the doctrine of them, did familiarly know them. Yea, when all the wicked men being as it were confpired together, did insolently triumph wth reproches vpon the Iewes, yet neuer was there any that durst lay to their charge false changing of their bookes. For whatsoeuer they thinke the Iewes religion to be, yet still they thinke *Moses* to be the author of it. What then doe these praters else, but bewray their owne more then doggish fowardnesse, while they falsely say, that these bookes are changed, and new put in their places, whose sacred antiquite is approoued by consent of all histories? But to spende no more labour vainely in confuting such foolish caulliations: let vs rather hereby consider howe great a care God had for the preferuation of his word, when beyond the hope of all men he sau'd it from the outrage of the most cruell tyrant, as out of a preſent fire: that he endued the godly priestes and other with so great constancie, that they sticked not to redeeme this booke even with losſe of their life if neede were, and so to conuey it ouer to posteritie: that he disappointed the narrow ſearch of ſo many gouernours and ſouldiours. Who can but acknowledge the notable and miraculous worke of God, that these ſacred monuments which the wicked verily thought to haue been vtterly deſtroied, by and by came abroade againe as fully reſtored, and

*1.Mac.1.  
The miraculouſe  
preferuation of the  
law, a token of  
the diuine exceil-  
encie thereof.*

*2.Mac.1.59.*

that

that with a great deale more honour? For by and by followed the translating of them into Greeke, to publish them throughout the world. And not in this onely appeareed the miraculous working, that God preserued the tables of his couenant from the bloudie proclamations of *Antiochus*: but also that amongst so manifold miserable afflictions of the Iewes, wherewith the whole nation was sometime worne to a few and wasted, and last of all, brough in manner to vitter destruction, yet they remained still safe & extant. The Hebreue toong lay not only vnesteemed, but almost vnknowen. And surely had not beene Gods pleasure to haue his religion prouided for, it had perisched altogether. For how much the Iewes that were since their retурne from exile, were swarued from the naturall vse of their mother toong, appeereth by the Prophets that liued in that age, which is therefore woorthie to be noted, because by this comparison the antiquite of the law and the Prophets is the more plainly perceiued. And by whom hath God preserued for vs the doctrine of saluation contained in the lawe and the Prophets, to the end that Christ might in his appointed time be openly shewed? even by the most cruelly bent enemies of Christ, the Iewes whome Saint *Augustine* doeth therefore woorthily call the keepers of the Librarie of Christian church, because they haue ministred vnto vs that thing, to reade whereof, themselves haue no vse.

*The mysteries  
which the three  
Euangelists de-  
liver in simple  
speach, shewing  
the thun-  
dering maiestie  
of Iohn, the rude  
education of the  
Apolles before  
they became tea-  
chers, S. Pauls  
crueltie against  
Christians before  
they became chris-  
tianitie, delivereh  
the doctrine of the  
new Testament  
from the contempt  
of profane men.*

11 Now if we come to the newe Testament, with how sound pillars is the truthe thereof vpholden? The three Euangelists write the historie in base and simple speech. Many proude men doe loath that simplicitie, because they take no heede to the chiefe pointes of doctrine therein, whereby it were easie to gather, that they intreate of heauenly mysteries aboue mans capacite. Surely whosoeuer hathe but one drop of honest shame will be ashamed if they reade the first Chapter of *Luke*. Now, the sermons of Christ, the summe whereof is shortly comprised by these three Euangelists, doe easily deliuer their writing from all conterpart. But *Iohn* thundering from an high, those whome he compelleth not to obedience of faith, he throweth downe their stubbornesse more mightily then any thunderbolt. Nowe let come foorth all these sharpened faultfinders, that haue a great pleasure to shake the reverence of scripture out of their owne and other mens harts, let them reade *Iohns* Gospeli: Will they or no, they shall there finde a thousande sentences that may at least awaken their fluggilinesse, yea, that may print a horrible brand in their owne consciences to restraine their laughing. The lame is to be thought of *Peter* and *Paul*, in whose writings although the more part be blinde, yet the very heauenly maiestie in them holdeth all men bound, and as it were fast tied vnto it. But this one thing doth sufficiently aduaunce their doctrine aboue the world, that *Matthew* being before al giuen to the gaine of his money boordore, *Peter* and *Iohn* brough vp in their fisher boates, all grosse vnlearned men, had learned nothing in mens schoole that they might deliuer to other. *Paul*, not onely from a professed, but also from a cruell and bloudie enimie converted to a new man, with sudden and vnhoped chaunge doth shew, that being compelled by heauenly authoritie, he now maintaineth that doctrine, which before he had fought against. Now let these dogs denie, that the holy Ghost came downe vpon the Apostles, or let them discredit the historie: yet still the truthe it selfe openly crieth out, that they were taught by the holy Ghost, which being before time despised men among the rascall people, suddenly began so gloriously to intreat of heauenly mysteries.

*No small con-  
tent groweth to  
the scripture of the  
generall and con-  
tinual agreement  
of men in yielding  
consent and credit  
therunto be con-  
sidered.*

12 There be yet also furthermore many verie good reasons, why the consent of the Church should not be esteemed without weight. For it is to be accounted no small matter, that since the Scripture was first published, the wils of so many ages haue constantly agreed to obey it. And that howsoever Sathan with all the worlde hath trauelled by maruellous meanes, either to oppresse it, or ouerthrowe it, or vitterly to blot and deface it out of mens remembrance, yet euer still like a palme tree, it hath

risen vp aboue, and remained invincible. For there hath not lightly beeene in olde time any sophister, or Rhetician that had any more excellent witt than other, but he hath bent his force against this Scripture: yet they all haue nothing preuailed. The whole power of the earth hath armed it selfe to destroy it, and yet all their enterprises are vanished away, as in smoke. How coulde it haue resisted being so mighty on each side assailed, if it had had none other defence but mans? Yea, rather it is hereby prooued, that it came from God himselfe, that all the trauels of men striuing against it, yet it hath of her owne power still risen vp. Beside that, not one citie alone, nor one onely nation hath agreed to receive and imbrace it: but so faire as the world extendeth in length and breadth, the Scripture hath attained her credite, by one holy conspiracie of diuers nations, which otherwylle were in nothing agreeable one with another. And forasmuch as such agreement of mindes so diuers and disagreeing in manner in all things else, ought much to mooue vs, because it appeereth, that the same is brought about none other way, but by working of the heavenly maiestie: no small estimation groweth vnto it, when we behold their godlines, that do so agree, I meane not of them all, but onely of those, with whom as with lightes it pleased God to haue his Church to shone.

13 Now with what assurednesse of minde ought we to submit vs to that doctrine which we see stablished and witnessed with the bloud of so many holy men? They when they had but once received it, sticked not boldly without feare, yea and with great cheeffulness to die for it: how shoulde it then come to passe, that we hauing it conueied to vs with such an assured pledge, shoulde not with certaine and vnooueable perswasion take hold of it? It is therefore no small confirmation of the Scripture, that it hath beeene sealed with the bloud of so many witnessies, specially when we consider that they suffred death to beare witnes of their faith: and not of a frantike distemperance of braine, as sometime the erronious spirits are woon to doe, but with a firme & constant, and yet sober zeale of God. There be other reasons and those not few nor weake, whereby the Scripture hath her dignitie and maiestie, not onely ascertained vnto godly hearts, but also honourably defended against the subtleties of cauillers, yet be they such as be not of themselves sufficiently auailable to bring stedfast credite vnto it, vntill the heauenly father disclosing therein his maiestie, doeth bring the reverence thereof out of all contiouersie. Wherefore then onely the scripture shall suffice to that knowledge of God that bringeth saluation, when the certaintie thereof shall be grounded vpon the inward perfusion of the holy Ghost. So those testimonies of men that serue to confirme it shall not be vaine, if as second helpe of our weaknesse they follow that chiche and highest testimonie. But they do fondly that will haue it periwaded by proofe to the vnfaychfull, that the scripture is the word of God, which cannot be knownen but by faith. For good reason therefore doeth Augustine give warning, that godlines and peace of minde ought to go before, to make a man ynde understand somewhat of so great matters.

*The dignitie of  
scripture not a lie-  
tle ascertained by  
the constant suf-  
firing of so many  
that haue sealed it  
with their bloud.*

*Devilitate;  
credendi.*

### The ix. Chapter.

*That those fanaticall men, which forsaking Scripture, resort into revelation,  
do overthrow all the principles of godliness.*

Now they that forsaking the Scripture doe imagine I wote not what way to at-taine vnto God, are to be thought not so much to be holden with errore, as to be carried with rage. For there haue arisen of late certaine giddie brained men, which most presumptuously pretending a schoole of the spirite, both themselves doe forsake all reading, and also doe scorne their simplicitie which still follow the dead and slaying letter, as they call it. But I woulde faine knowe of these men, what spirite that is, by whose inspiration they are carried vp so high, that they dare despise

*The spirite of Christ  
is given not to  
guide men without  
the scripture, but  
according to the  
Scripture.*

*the*

the doctrine of the scriptures as childish and base. For if they answer that it is the spirite of Christ, then such carelessness is woorthis to be laughed at. For I thinke they will grant, that the Apostles of Christ and other faithfull in the primitiue Church were lightned with none other spirite. But none of them did learn of that spirite to despise the word of God: but rather euery one was moued more to reverence it, as their writings doe most plainly witnesse. And surely so was it foretolde by the mouth of *Esaie*. For where he saith: My spirite that is vpon thee, and my wordes which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seede for euer: he doth not binde the olde people to the outward doctrine, as though they were set to learne to spell, but rather he teacheth, that this shal be the true and perfect felicitie of the new Church vnder the reigne of Christ, that it shall no lesse be led by the voice of God, then by the spirit of God. Whereby we gather, that these lewde men with wicked sacrilidge doe feuer asunder those things that the Prophet hath ioyned with an inuiolable knot. Moreover, *Paul* being rauished vp into the third heauen, yet ceassed not to goe forward in the doctrine of the lawe and the Prophets, euen so as he exhorteth *Timothie*, a doctour of singular excellencie to applie reading. And woorthie is that commendation to be remembred, wherewith he setteth foorth the scripture, saying, that it is profitable to teach, to admonish and to reprooue, that the seruants of God may be made perfect. How diuellish a madnesse is it to faine, that the vse of Scripture is but transitorie, and lafterth but for a while: which in deede guideth the children of God euen to the last ende? Againe, I would haue them answer me this: whether they haue tasted of another spirite then that which the Lord promised to his disciples. Although they be vexed with extreme madnesse, yet I thinke they are not carried with such giddiness, that they dare so boast. But what maner of spirite did he speake of in his promise? euen that spirite which should not speake of it selfe, but should minister and inspire into their mindes those things, whch he the Lord himselfe had taught by his word. It is not therefore the office of the spirite, which is promised vs, to faine newe and vnheard-of reuelations, or to coyne a new kinde of doctrine, whereby we shoulde be led from the receiuued doctrine of the Gospell, but to seale in our mindes the selfe same doctrine that is commended vnto vs by the Gospell.

*By the scripture  
the spirite is tried  
whether it is of  
God or no. Nei-  
ther is it dishono-  
rable for the spir-  
ite so to betray.*

*2.Pet.1.10.*

2 Whereby we plainly understand, that we ought right studiously to applie the reading and hearing of the Scripture, if we list to take any vse and fruite of the spirite of God. As also *Peter* praiseith their diligence that are heedfull to the doctrine of the Prophets, which yet might seeme to haue given place after the rising of the light of the Gospell. On the other side, if any spirite leauing the wisedome of the worde of God doeth thrust vnto vs another doctrine, that the same spirite ought rightfully to be suspected of vanitie and lying. For what? when Sathan transformeth himselfe into an angell of light, what credite shall the holy Ghost haue among vs, if it be not seuerally knownen by some assured marke? And truely it hath beene plainly pointed out vnto vs by the worde of the Lorde, but that these miserable men doe willingly couet to erre to their owne destruction, whilethey seek a spirite rather from themselves than from him. But (say they) it is dishonorable, that the spirite of God, whom all things ought to obey, should be subiect to the Scripture. As if this were a dishonour to the holie Ghost to be every where egall and like to it selfe, to agree with it selfe in all things, and no where to varie. In deede, if it were to be tried by the rule either of men, or of Angels, or any others rule whatsoeuer, then it might well be thought, that it were brought into obedience, or if ye list so to terme it, into bondage. But when it is compared with it selfe, when it is considered in it selfe, who can therefore say, that there is any wrong done vnto it? But thus it is brought to triall. I graunt, but such a triall wherewith it was his owne pleasure to haue his maiestie established. It ought to content vs so soone as he entreth into vs. But least vnder his

*Esaie.59.21.*

*1.Tim.4.13.*

*2.Tim.3.16.*

*John.16.13.*

his name the spirit of Satan shoulde creepe in, he will haue vs to knowe him by that image of himselfe; which he hath printed in the Scriptures. He is the authour of the Scriptures : he cannot be diuers and vnlke himselfe. Therefore it must needes be, that he continually remaine such as he hath shewed himselfe therein. This is no dis-honor vnto him, vnlesse perhaps wee count it honorable to swarue and goe out of kinde from himselfe.

3 Whereas they cauill that we rest vpon the letter that flaieth heerein they suffer punishment for despising of the Scripture. For it is plaine enough that *Paul* there contendeth against the falle Apostles, which commanding the law without Christ did call away the people from the benefit of the new Testament, wherein the Lord doth covenant that he will graue his law within the bowels of the faithfull, and write it in their harts. The letter therefore is dead, and the law of the Lord killeth the Readers of it, when it is seuered from the grace of Christ, and not touching the hart, one-ly soundeth in the eares. But if it be effectually printed in our harts by the holy ghost, if it present Christ vnto vs : then is it the worde of life, conuerting soules, giuing wisedome to little ones, &c. Also in the same place the Apostle calleth his preaching the ministerie of the holy Ghost: meaning that the holy Ghost doth so sticke fast in his truth which he hath expressed in the Scriptures, that then onely he putteth forth and displaith his force, when the Scripture hath her due reurence and dignitie. And it disagreeth not heerewith which I before saide, that the worde it selfe is not much assured vnto vs, vnlesse it be confirmed by the witnessse of the holy Ghost. For with a certaine mutuall knot the Lorde hath coupled togither the assurance of his worde and of his spirit, so that perfect reurence to the worde doth then settle in our mindes when the holy Ghost shineth vpon vs to make vs therein behold the face of God : and on the other side without all feare of being deceiued we doe embrace the holie Ghost, when we reknowle him in his owne image, that is, in his word. Thus it is vndoubtedly: God brought not abroad his word among men for a sodaine shew, meaning at the comming of his spirit by and by to take it away againe, but he after sent the same spirite with whose power he had distributed his worde, to make an end of his worke with effectuall confirmation of his worde. In this sort Christ opened the mindes of the two disciples, not that they should cast awaie the Scriptures and waxe wise of themselues, but that they shoulde vnderstand the Scriptures. Likewise *Paul* when he exhorteth the Thessalonians not to extinguish the spirite, doth not carrie them vp on hight to vaine speculations without the worde, but by and by faith further, that propheteis are not to be despised: whereby without doubt is ment, that the light of the spirit is choked vp soone as prophecies come to be despised. What say these proudly swelling men, rauished with the spirit, to these things, which recken this onely to be an excellent illumination, when carelessly forsaking and saying farewell to the word of God, they both boldly and rashly do take holde of all that they haue conceiued in their sleepe? Truely, a farre other soberietie becommeth the children of God: which as they see that without the spirit of God they are voide of all light of truth, so do they know that the word is the instrument wherewith the Lorde distributeth to the faithfull the light of his spirite. For they knowe none other spirite but that which dwelt and spake in the Apostles, by whose oracles they are continually called to the hearing of the worde.

### The x. Chapter.

*That the Scripture, to correct all superstition, doth in comparison set the true God against all the gods of the Gentiles, reckoning him for none of them.*

B Vt because we haue shewed, that the knowledge of God which in the frame of the worlde and all the creatures is somewhat plainelie set foorth, is yet more

2.Cor.3.6.  
As the scripture is  
a dead letter when  
we read it, having  
not the life of the  
spirit, so the spiri-  
t is a dangerous  
guide if we follow  
it, leaving the con-  
duct of the scrip-  
ture: they must go  
hand in hand, each  
assuring and war-  
raining other.  
2.Cor.3.8.

Luke.24.27.

1.Thes.5.19.

*The same power,  
providence, mercy,  
and iustice of God*

which shineth in  
the creatures of  
the world, is also  
taught in holy  
scripture.

familiarly and plainly declared in the worde : now is it good to consider, whether the Lord shew himselfe such in the Scripture as it pleased him first to bee represented in his workes. But I shall at this time be contented onely to point vnto it, whereby the godly mindes being admonished, may knowe what is chiefly to bee searched in the Scriptures concerning God, and be directed to one certaine marke in their seeking. I do not yet touch the peculiar couenant, whereby God seuered the stocke of Abraham from other nations. For euuen then he appeirer the redeemer in receiuing to his chyldren by free adoption those that before were enimies. But we are yet about that knowledge that resteth in the creation of the world, and ascendeth not to Christ the mediatour. And although by and by it shall be good to alleage certaine places out of the newe Testament, forasmuch as euuen out of it both the power of God the Creator and his prouidence in preferueng of the first nature is approoued, yet I warne the Readers before, what is now my purpose to do, to the end that they passe not the appointed bounds. So for this prelent, let it suffice vs to learne, howe God the maker of heauen and earth doth gouerne the worlde by him created. Euerie where is renouned both his fatherly bountie and inclined will to doe good, and there are also examples rehearsed of his feueritie, which shewe him to bee a righteous punisher of wicked dooings, specially where his sufferance nothing preuaileth with the obstatine.

**Exod. 34.5.**  
*Moses, David, and Jeremie teach the same which hez- uen and earth doe teach concerning God, namely his power, godnesse, mercie, holynesse, iustice, judgement, and truthe, and they teach to the same end, that we might yeeld him obedience, and put confidence in him.*

**Psal. 145.3.**

**Iero. 5.2.**

In certaine places are set foorth more plaine descriptions, wherein his naturall face is as in an image represented to be seene. For in the place where *Moses* describeth it, it seemeth that his meaning was shortly to comprehend all that was lawfull for men to vnderstand of God. The Lorde (saith he) the Lorde, a mercifull God, and gracious, patient and of much mercy, and true, which keepest mercy vnto thouſands, which takeſt away iniquite and wicked dooings, before whom the innocent ſhal not be innocent, which rendreſt the wickednesſe of the fathers to the children and chil- drens children. Where let vs marke, that his eternitie and being of himſelfe is ex- preſſed in the twise repeating of that honourable name : and that then his vertues are rehearſed, in which is deſcribed vnto vs, not whiſt he is in respect to himſelfe, but what a one he is toward vs : that this knowledge of him may rather ſtande in a lively feeling, than in an emptie and ſupernaturall ſpeculation. And here we do heare recited thoſe vertues of his which we noted to ſhine in the heauen & earth, that is to ſay, clemencie, bountie, mercie, iuſtice, judgement and truthe. For might and power are conteined vnder this name *Elohim* God. With the ſame names of addition doe the Prophets ſet him foorth when they meane fully to paint out his holy name. But, be- cause I woulde not heape vpp too many examples together, at this prelent let one Psalme ſuffice vs, wherein the ſumme of all his vertues is ſo exactly rekened vs, that nothing can ſeeme to be omitted. And yet is nothing there rehearſed, but that which we may behold in his creatures. So plainly doe we perceiue God by information of experience, to be ſuch as he declareth himſelfe in his worde. In *Ieremie* where he pronounceth, what a one he would haue vs knowe him to be, he ſetteth foorth a de- ſcription not altogether ſo full, but yet comming all to one effect. Hee that glorieth, ſaith he, let him glorie in this that he knoweth me to be the Lorde that doth mercie, iuſtice, and judgement on the earth. Surely, theſe three things are very neceſſarie for vs to know : Mercy, in which alone conſiſteth all our ſaluation : Judgement, which is daily executed vpon euill dooers, and more greeuous is prepared for them to eternall deſtruſion : Iuſtice, whereby the faithfull are preſerued and moſt tenderly cheriſhēd. Which things when thou haſt conceiued, the prophecy ſaith, thou haſt ſufficiently enough whereof thou maſt glory in God. And yet heere are not omitted either his truthe or his power, or his holynesse or goodnesſe. For how ſhoulde the knowledge ſtande ſure which is heere required of his iuſtice, mercy and judgement, vniſle it diſt reſt vpon his vnaſoueable truthe? And howe ſhoulde we be leue that he doth gouerne

gouerne the earth with justice and iudgement, but vnderstanding his power? And whence commeth his mercy but of his goodnesse? If then all his waies be mercie, iudgement and iustice, in them must holinesse also needes be seene. And to none other end is directed that knowledge of God that is set foorth vnto vs in the Scriptures, than is that knowledge also which appeereth imprinted in his creatures, that is to say: it first moueth vs to the feare of God, and then to put confidence in him, to the ende we may learne first to honour him with perfect innocencie of life and unfained obedience, and then to hang altogether vpon his goodnesse.

3 But here I meane to gather a summe of generall doctrine. And first let the readers note, that the Scripture to the end to direct vs to the true God, doth exprestelie exclude, and cast away all the gods of the Gentiles, because commonly in a manner in all ages religion hath beene corrupted. True it is indeed that the name of one God was every where known and renoumed. For euen they that worshipped a great number of gods, so oft as they did speake according to the proper sense of nature, they sumplyed the singular name of God, as if they were contented with one God alone. And this was wisely marked by *Instine* the martyr, which for this purpose made a booke of the monarchie of God, where by many testimonies he sheweth that this, that there is but one God, was engrauen in the harts of all men. The same thing also doth *Tertullian* prooue by the common phrase of speech. But forasmuch as all without exception are by their owne vanitie either drawen or fallen to false forged deuises, and so their senses are become vaine, therefore all that euer they naturally vnderstood of the being but one God, auailed no further, but to make them inexcusable. For euen the wisest of them do plainly shewe the wandring error of their minde, when they wil some god to assit them, and so in their praiers do cal vpon uncertainte gods. Moreouer in this that they imagined God to haue manie natures, although they thought somewhat lesse absurdly than the rude people did of *Jupiter*, *Mercurie*, *Venus*, *Minerua* and other: yet were they not free from the deceits of Satan, & as we haue already saide elsewhere, whatsoever waies of escape the Philosophers haue suthle inuented, they cannot purge themselues of rebellion, but that they all haue corrupted the truth of God. For this reason *Habacuc* after he had condemned al idols, biddeth to seeke God in his owne temple, that the faithfull should not admit him to be any other than such as he had disclosed himselfe by his worde.

Howsoeuer the  
name of one God  
was knowne a-  
mongst the Gen-  
tiles, their know-  
ledge of him hath  
been alwaies so  
corrupted, that  
the scripture di-  
recting to the true  
God, giveth spec-  
all warning of  
theirs as false.

Aba. 2.

### The xi. Chapter.

*That it is vnlawfull to attribute vnto God a visible forme, and that gene-*  
*rally they forsake God, so manie as doe erect*  
*to themselues any images.*

B Vt as the Scripture prouiding for the rude and grosse wit of man, vseth to speake after the common manner: so when it meaneth to make severally knownen the true God from the false Gods, it cheefely compareth him with idols: not that it doth allowe these inuentions that are more sutily and finely taught by the Philosophers, but the plainlier to disclose the foolishnesse of the worlde, yea rather their madnesse in seeking God so long as they cleave euerie one to their owne imaginacions. Therefore that exclusive definition which we commonly heare, bringeth to nought all that maner of godhead, that men frame to themselues by their owne opinion, because God himselfe is the onely conuenient witnes of himselfe. In the mean time, sith this brutish grossenes hath possessed the whole world, to couet visible shapes of God, and so to forge themselues gods of timber, stone, gold, silver, and other dead and corruptible matter, we ought to holde this principle, that with wicked falsehood the glorie of God is corrupted, so oft as any shape is fained to represent him. Therefore God in the law, after he had once challenged the glory of his deitie to himselfe

*The Scripture is  
of no one thing  
more carefull than  
lest men corrupt  
the glorie of God,  
first by concea-  
ling, and then by  
expressing him  
under any shape  
or similitude.*

## Cap. II. Of the knowledge of

Exod. 20.4.

alone, meaning to teach vs what maner of worshipping him he alloweth or refuseth, addeth immediately: Thou shalt make thee no grauen image, nor any similitude, in which words he restraineth our liberty, that we attempt not to represent him with any visible image. And there he shortly reckneth vp all the formes wherewith of long time before, superstition had begun to turne his truth into lying. For we know that the Persians worshipped the Sun, yea, and so many stars as the foolish nations saw in the skie, so many gods they fained them. And scarce was there any liuing creature whch was not among the Ægyptians a figure of God. But the Grecians were thought to be wiser then the rest, bicaule they worshipped God in the shape of a man. But God comparcth not images one with another, as though one were more and another leſſe meete to be vſed, but without any exception he reiecteth all images, pictures and other signes, whereby the superstitious thought to haue God neere vnto them.

Deu. 4.10. 12.15.  
Not only Moſes,  
Eſay and Paul,  
but also blind ido-  
laters themſelues  
haue taught, that  
the maiſtice of  
God is defiled  
when he is bodily-  
ly deſiled  
when he is bodily-  
ly deſiled  
when he is bodily-  
ly deſiled  
Eſav. 40. 18. &c  
41. 7. & 45. 9. &c  
46. 5.  
Act. 17. 29.

Lib. 6. De ciui. dei  
cap. 10.

Although God  
haue vied to de-  
clare the preſence  
of his godhead by  
corporall ſignes,  
yet euen therem  
he hath ſtill given  
ſome note to ſhew  
that hereupon we  
ſhould not pre-  
ſume to erred vnto  
our ſelves a repre-  
ſentation of that  
deitie which we  
cannot compre-  
hend. The Iewes  
haue ſuch radi-  
cules, no ar-  
guement whiche  
ſhould ſhew them  
but ſo they had,  
no ſhew  
ſo ſhew much  
as a ſtare.

2 This is easie to be gathered by the reasons which he ioyneth to the prohibitiōn. First with *Moses*: Remember that the Lord hath ſpoken to thee in the vale of *Horeb*. Thou heardeft a voice, but thou ſaweft no bodie. Therefore take heed to thy ſelf, leaſt peraduenture thou be deceiued and make to thy ſelfe any likenesſe, &c. We ſee how openly God ſetteth his voice againſt all counterfaſt ſhapes, that we may knowe that they forſake God whoſoeuer do couer to haue viſible formes of him. Of the Prophets onely *Eſay* ſhall be enough, which ſpeaketh oft and much heereof, to teach that the maiſtice of God is defiled with vncoumely and foolish counterfaſting, when he beeing without bodie, is likened to bodily matter: beeing inuiſible, to a viſible image: being a ſpirit, to a thing without life: being incompreheſible, to a ſmall lumpe of timber, ſtone or golde. In like manner reaſoneth *Paul*: For as man is we are the generation of *GOD*, we ought not to thinke that the godhead is like vnto gold, or ſiluer, or ſtone grauen by art and the inuention of man. Whereby it certaily appeareth, whatſoeuer images are erected, or pictures painted to exprefe the ſhape of God, they ſimply diſplease him as certaine diſhonors of his maiſtice. And what maruell is it if the holy Ghost do thunder out theſe oracles from heauen, ſith he compelleth the verie wretched and blind Idolatres themſelues to conuict this in earth? It is knownen how *Seneca* complained as it is to read in *Augustine*. They dedicate (ſaith he) the holy immortall and inuiſible Gods in moſt vile and base ſtuffe, and put vp on them the ſhapes of men and beaſts, and ſome of them with kind of man and woman mingled together, and with ſundrie ſhappen bodies, & ſuch they cal Gods, which if they ſhould receiue breath & meet them, would be reckened monſters. Whereby againe plainly appeareth, that it is a fond cauillation wherewith the defenders of images ſecke to escape, which ſay that the Iewes were forbiſten images, because they were inclinable to iuperſtitio. As though that thing pertained to one nation only which God bringeth forth of his eternall being and the continuall order of naſture. And *Paul* ſpake not to the Iewes but to the Atheniensēs when he conuifted their error in counterfaſting a ſhape of God.

3 God indeede, I graunt, ſometime in certaine ſignes hath giuen a preſence of his godhead, ſo as he was taide to be beholden face to face, but all theſe ſignes that euer he ſhewed, did aptly ſerue for meaneſ to teache, and withall did plainly admoniſh men of an incompreheſible eſſence. For the cloude and ſmoke and flame, althoſh they were tokens of the heauenly glorie, yet did they as it were bridle and reſtaine the miſds of men, that they ſhould not attempt to paſſe any further. Wherfore, not *Moſes* himſelfe, to whom God diſclosed himſelfe moſt familiarly in compariſon of other, obtained by praier to ſee that face, but received this ambiſſe, that man is not able to ſuſtaine ſo great brightneſſe. The holy Ghost appeared vnder the likenesſe of a Dove, but ſith he immeadiately vaniſhed away, who doth not ſee that by that token of ſo ſhort a continuance of a moment, the faſthfull are put in minde, that they ought to beleue him to be an inuiſible ſpirite, that holding them contented

contented with his vertue and grace, they should make him no outward shape. This, that God appeared sometimes in forme of a man, was a foreshewing of the reueling that was to be made of him in Christ. And therefore it was not lawfull for the Iewes to abuse this pretence to credit to themselues a representation of the godhead in the shape of man. Also the mercie seate wherein God shewed foorth the presence of his power in the time of the law, was so made, as it might teach that the best beholding of the godhead is this, when mens mindes are carried beyonde themselues with admiration of it. For the Cherubins with their wings stretched abroad did couer it, the veile did hide it, and the place it selfe being set farre inward, did of it selfe suffici-  
 ently keepe it secret. Therefore it is verie plaine that they be verie madde, that goe about to defend the images of God and of Saints with the example of these Cherubins. For, I pray you, what meant these little images, but to shewe that images are not meete to represent the mysteries of God? for as much as they were made for this purpose, that hiding the mercie seat with their wings, they should not onely keepe backe the eies of man, but also all his senses from the beholding of God, and so to correct his rash hardinesse. For this purpose maketh it, that the Prophets described the Seraphins shewed them in a vision, with their face vncouered: whereby they signifie, that so great is the brightnesse of the glorie of God, that the Angels themselues are kept from direct beholding it, and the small sparkes thereof that shine in the Angels are withdrawnen from our eies. Although yet so many as rightly iudge, doe acknowledge that the Cherubins of whom we nowe speake, pertayned onely to the olde manner of introduction, as it were of children, vsed in the lawe. So to drawe them nowe for an example to our age, is an absurditie. For that childish age, as I may so terme it, is passed, for the which liche rudiments were appointed. And it is much shame, that the panime writers are better expounders of the law of God than the Papistes are. *Inuenial reprocheth the Iewes, as it were in scorne, that they honor the white clouds and the deitie of heauen. I grant he speaketh peruerfly and wickedly: and yet he speaketh more truly in saying that they haue among them no image of God, than the Papistes do which prate that they had a visible image of God. And whereas that people with a certayne hote hastines, brake out oftentimes to seeke them idols, even as waters out of a great fresh spring boile out with violent force: hereby rather let vs learne how great is the inclination of our nature to idolatrie, lest throwing ypon the Iewes the blamc of that fault which is common to all, we sleepe a deadly sleepe vnder vaine allurements to sinne.*

4 To the same purpose serueth this saying: The idols of the Gentiles are gold and siluer, even the workes of mens hands. Because the Prophet doth gather of the stuffe it selfe, that they are no gods that haue a golden or siluer image: and he taketh it for confessed truth, that it is a foolish fained inuention whatsoeuer we conceiuе of our owne sense concerning God. He nameth rather gold & siluer, than clay or stome, that the beautie or the price shoulde not serue to bring a reverencie to idols. But he concludeth generally, that nothing is lesse allowable, than gods to be made of dead stuffe. And in the meane while he standeth as much vpon this point, that men are carried away with too mad a rashnes, which themselues bearing about with them but a borrowed breath, ready to vanish away at euerie moment, yet dare give the honor of God to idols. Man must needs confess that himself is but a creature of a daies continuance, & yet he wil haue a piece of mettal to be counted God, to which himself gauë the beginning to be a God. For whence came the beginning of idols but from the wil of men? Very iustly doth the heathen Poet give them this taunt:

*I was sometime a fig tree log, a blocke that serued for nought:  
 The workman doubted what of me were fittest to be wrought:  
 A fourme to sit vpon, or els a Priap God to be.  
 At length he thought the better was a God to make of me.*

Deu.4.17.  
 Exod.33.13.  
 Mat.3.16.  
 Exo.25.17.

Psal.115.4, &  
 135.15.  
*The matter whereof  
 of idols are made,  
 their makers, their  
 measure, doth  
 make them see me  
 worse than mad,  
 which allow the  
 the grauing or  
 paixning, or hono-  
 ring of such things  
 as the figures of  
 God.*

Horat. serm. I.  
 sat. 8.

## Cap. II. Of the knowledge of

Forsooth an earthly silly man that breatheth out his owne life in manner euerie moment, by his workman ship shall conuey the name and honour of God to a dead stocke. But forasmuch as Epicure in scoffingly iesting hath cared for no religion, let vs leue the taunts of him and such as he is, and let the rebuking of the Prophet prick vs, or rather thrust vs through where he saith, that they are too much beastly witted that with one selfe piece of wood do make a fire and warme themselues, do heat the ouen to bake bread, do rost or seeth flesh, & do make them a God before which they fall down humbly to pray. Therefore in another place he doth not only accuse them by the law, but also doth reproch them that they haue not learned of the foundations of the earth : for that there is nothing lesse conuenient than to bring God to the measure of fwe foote, which is aboue al measure and incomprehensible. And yet this same monstrous thing which manifestly repugneth against the order of nature, custom sheweth to be natural to men. We must moreouer hold in mind, that superstitions are in Scripture commonly rebuked in this phrase of speech, that they are the workes of mens hand which want the authoritie of God : that this may be certaine, that all these manners of worshipping that men do devise of themselues are detestable. The Prophet in the Psalme doth amplifie the madnesse of them that therefore are indued with understanding, that they should know that all things are mooved with the onely power of God , and yet they pray for helpe to things dead and sencelesse. But because the corruption of nature carrieth as wel all nations, as each man priuately to so great madnes, at last the holy Ghost thundreth with terrible curse against them, saying : Let them that make them become like to them, and so many as trust in them. And it is to bee noted that a similitude is no lesse forbidden than a grauen image, whereby the fond subtelerie of the Greeks is confuted. For they thinke they are well discharged if they graue not a God, while in painting they do more licentiously outrage than any other nations. But the Lord forbiddeth an image not only to be made by the grauer, but also to be counterfaited by any other workman, because such counterfaiting is euil and to the dishonor of his maiestie.

Psay.40.21.  
Esfir. 2.8. &c 31.7.  
& 57.10.  
Osc.1.4.4.  
Mic.5.14.  
Psal.115.8.

*They who seeke  
the knowledge of  
God in such bookes  
learn nothing but  
errors and yes by  
them.*

Hier.10.8.  
Mat.12.

5 I know that it is a saying more than common among the people , that images are lay mens bookes. *Gregorie* so said, but the spirit of God pronounceth farre otherwise, in whose schoole if *Gregorie* had beeene taught, he would never so haue spoken. For whereas *Hieremie* plainly faith, that the stocke is a doctrine of vanitie: and wheras *Habacuc* teacheth that the molten image is a teacher of lies : surely hereof is a generall doctrine to be gathered , that it is vaine and lying whatsoeuer men learne by images concerning God. If any man take exception , and say that the Prophets reprooue them onely which abused images to wicked superstition : I graunt that to be true. But I adde further that which is easie for all men to see, that they condemne that thing wholly whiche the Papists take for an assured principle, that images are in steede of bookees. For they do in comparison set images against God as things directly contrarie, and such as never can agree togither. This comparison I say is made in those places which I haue alleged. Sith there is but one true God whom the Lewes did worship , it is amisse and falsly done to forge visible shapes to represent God, and men are miserably deceived, that thereby seeke for knowledge of God. Finally, if it were not true that it is a deceitfull and corrupt knowledge of God that is learned by images, the Prophets would not so generally condemn it. At least thus much I wia of them when we shew that it is vanitie and lying that men do attempt to represent God with images, we do nothing but recheare word for word that which the Prophets haue taught.

*By Laftantius,  
Eusebius, Augu-  
stine, the El ber-  
tine Council, &  
Varro himselfe,*

6 Let be read what *Laftantius* and *Eusebius* haue written of this matter, which sticke not to take it for certaine that they were all mortall , of whom images are to be seene. Likewise *Augustiner* which without doubting pronounceth that it is vnlawful not only to worship images, but also to set vp images to God. And yet saith he none

none other thing but the same which many yeeres before was decreed by the Eli-  
bertine Councell, whereof this is the xxxvi. Chapter. It isordeined that no pic-  
tures be had in the Church, that the thing which is honored and worshipped be not  
painted on the walles. But most notable is that which in another place *Augustine*  
alleageth out of *Varro*, and confirmeth it with his owne assent, that they first  
brought in the images of Gods, both tooke away the feare of God, and brought in  
error. If *Varro* alone should say this, peraduenture it shold be but of small autho-  
ritie. Yet ought it of right to make vs ashamed, that a heathen man groping in dark-  
nesse came to this light, to see that bodily images are therefore vnmeet for the  
maiestie of God, because they diminish the feare of God, and encrease error in  
men. The prooфе it selfe witnesseth that this was no leſſe truely than wisely spoken.  
But *Augustine* hauing borrowed it of *Varro*, bringeth it foorth as of his owne minde.  
And first he admorilheth, that the first errors wherewith men were entangled con-  
cerning God, began not of images, but as with new matter added, encreated by the.  
Secondly he expoundeth that the feare of God is therefore minished or rather taken  
away thereby, because his maiestie may easily in the foolishnes, & in the fond & ab-  
ſurd forging of images grow to contempt. Which ſecond thing I woulde to God we  
did not by proofind to be ſo true. Whoſoeuer therfore wil couet to be rightly taught,  
let him elſewhere leare than of images, what is meet to be known concerning God.

7 Wherefore if the Papifts haue any shame, let them no more vſe this ſliſt to ſay  
that images are lay mens bookeſ, which by many testimonies of Scripture are ſo  
openly confuted. And althoſh I grant them ſo much, yet ſhould they not much get  
thereby for defence of their idols. What monſters they thrust in, in the place of God,  
is well knownen. The pictures and images that they dedicate to ſaints, what are they  
but examples of extreme riot and vncleanness, whereunto if any woulde fashio-  
n himſelfe, he were woorthie to be beaten with ſtaues? Surely, the brothelhouſes can ſhew harlots more chalately and soberly attyred, than their temples ſnewe  
images of thofe whom they would haue called virgins. Euen as vnicomely array giue  
they to the Martyrs. Let them therfore fashion their idols at leaſt to ſom honest thew  
of shamefaſtnes, that they may ſomewhat more colourably lie in ſaying, that they are  
the books of ſome holines. But if it were ſo, yet then woulde we anſwer, that this is not  
the right way to teach the faithfull people in holy places, whom God woulde haue  
therre instructed with far other doctrine than with theſe trifles. God commanded in  
the churches a common doctrine to be ſet forth to all men in preaching of his worde  
& in his holy mysteries: whereunto they ſhew themſelues to haue a minde not verie  
heedfull, that caſt their eies about to behold images. But whom do the Papifts call  
lay & vñlearned men whose vnskilfulnes may bear to be taught only by images? For-  
ſooth euē thoſe whom the Lord knowledgeth for his diſciples, to whom he vouch-  
ſafeth to reueile the heauenly wiſedome, whom he willeth to be instructed with the  
wholsome myſteries of his kingdome. I grant indeed as the matter standeth, that there  
are at thiſ day many which cannot be without ſuch bookeſ. But whence I praiſe you  
groweth that dulnes, but that they are defrauded of that doctrine which onely was  
meete to instruct them with? For it is for no other cauſe, that they which had the cure  
of churches gaue ouer their office of teaching to idols, but because themſelues were  
dumb. *Paul* testifieth that Christ is in the true preaching of the Gofpel, painted out in  
a maner crucified before our eies. To what purpose then were it to haue commonly  
ſet vp in churches ſo many croſſes of woode, ſtone, ſiluer and golde, if thiſ were  
well and faithfully beaten into the peoples heads, that Christ died to beare our curse  
upon the croſſe, to cleane our ſinnes with the ſacrifice of his body, and to wash them  
away with his bloud, and finally to reconcile vs to God the Father? Of which one  
thing they might leare more than of a thouſand croſſes of wood or ſtone. For per-  
haps the covetous do ſet their mindes & eies faster vpon the golden & ſiluer croſſes,

*the counterfeiting  
of God by imagery  
condemned as a  
thing which dimi-  
neth his feare, and  
bringeth his glory  
into contempt.*

*Concil. Elbert.  
cap. 6. & ca. 31.  
L. 1. 4. De ciuit. dei  
cap. 9. & 31.*

*If the images  
in which Papifts  
propofe as bookeſ  
of holines, were  
not paternes of  
uncleanness as they  
are, yet are they no  
fit meaneſ to in-  
ſtruſt the people of  
God, before whom  
Christ ſhould ra-  
ther be paſmed by  
teaching, than  
taught by pain-  
ting.*

*Gal. 3. 1.*

## Cap. II Of the knowledge of

Sap. 14.15.

Imagery is anti-  
ens and springeth  
from the ancient  
rose of infidelitie,  
men not believeng  
or not considering  
God to be present,  
unless they haue  
some visuall signe  
for aduertisement  
of his presence.  
Gen. 31.19.

Iof. 24.2.

Exod. 31.1.

From making  
images to repre-  
sent God, men  
were brought first  
to thinke that his  
presence was re-  
strained vnto  
those images, then  
to imagine th<sup>t</sup> e  
there was some  
deuine thing in  
them, & at length  
fierely to worship  
them.

than vpon any words of God.

8 As concerning the beginning of idols, that is by common consent thought to be true which is written in the booke of wisedome, that they were the first authors of them, which gaue this honor to the dead, superstitiously to worship their memory. And truly I grant that this euill custome was very ancient, and I deny not that it was the firebrand wherewith the rage of men being kindled to idolatrie, did more and more burne therein. Yet doe I not grant that this was the first originall of this mischiefe. For it appeareth by Moses that images were vsed before that this curiositie in dedicating the images of dead men, whereof the prophane writers make often mention, were come in vre. When he telleth that Rachell had stolen her fathers idols, hee speaketh it as of a common fault. Whereby we may gather that the wit of man is, as I may so call it, a continuall worship of idols. After the generall floud, there was as it were a new regeneration of the world, and yet there passed not many yeeres but that men according to their owne lust faigned them gods. And it is likely that the holie Patriarch yet liuing, his childrens children were giuen to idolatry, so that to his bitter grieve he sawe the earth defiled with idols, whose corruptions the Lord had but late purged with so horrible iudgement. For Thare and Nachor even before the birth of Abraham were worshippers of false gods, as Iose testifieth. Seeing the generation of Sem so soone swarued, what shall we judge of the posterite of Cham, who were alreadie cursed in their father? The mind of men, as it is ful of pride & rath boldnes, presumeth to imaging god according to his own coiceit: & as it is possesst with dulnes, yea, ouerwhelmed with grosse ignorance, so it conceiueth vanitie and a fonde fantasie in steed of God. And in these euils is added a new mischiefe, that man attempteth to expresse in workmanship such a god as he inwardly conceiueth. Thus the minde begetteth the idoll, & the hand bringeth it foorth. The example of the Israelites proueth that this was the beginning of idolatrie, that men do not belieue that God is among them, ynes he shew himself carnally present. We know not (said they) what is becom of this Moses, make vs gods that may go before vs. They knew that there was a God whose power they had had experiance of in so many miracles: but they did not belieue that he was neare vnto them, vnsce they did see with their eies a corporall representation of his face to be a witnes vnto them of the God that gouerned them. Their minde was therefore to knowe by the image going before them, that God was the guide of their iourney. This thing daily experiance teacheth, that the flesh is alway vnquiet till it hath gotten some counterfeit devise like it selfe, wherein it may vanily delight as in an image of God. In a manner in all ages since the creation of the worlde, men to obey this blinde desire haue erected signes wherein they imagined God to be present before their carnall eies.

9 After such inuention forged, by and by followeth worshipping. For when men thought that they beheld God in images, they did also worship him in them. At length being both with mindes and eies altogether fastned thereon, they began to waxe more and more brutish, and to wonder at them and haue them in admiration, as if there were some nature of godhead in them. So appeareth that men brake not out into the worshipping of images, till they were perswaded in some grosse opinion: not to think the images to be gods, but to imagine that there did a certaine force of Godhead abide in them. Therefore whether thou represent to thy selfe either God or a creature in the image, when thou fallest downe to worship, thou art alreadie bewitched with some superstition. For this reaon the Lorde hath forbidden not only images to be erected that are made to expresse a likenesse of him, but also anie titles or stones to be dedicated, that shoulde stnde to be worshipped. And for the same reason also in the commandement of the lawe, this other point is added concerning worshipping. For so soone as they haue forged a visible forme for God, they also tie the power of God vnto it. So beastly foolish are men, that there they fasten

fasten God where they counterfeit him, and therefore must they needs worship it. Neither is there any difference whether they simply worship the idole, or God in the idole. This is alway idolatrie, when honors due to God are giuen to an idole, vnder what colour soever it be. And because God will not be worshipped superstitiouslie, therefore whatsoeuer is giuen to idols is taken from him. Let them take heed hereunto that seeke for pretences to defend the abominable idolatrie, wherewith these manie ages past, true religion hath beeene drowned and ouerthrown. But (say they) the images are not taken for Gods. Neither were the Iewes themselues so vnadvised to forget that it was God by whose hands they had beeene brought out of *Egypt* before they made the calfe. Yea when *Aaron* saide, that those were the gods by whom they were deliuered out of the land of *Egypt*, they boldly assented, shewing a plaine token of their meaning, that they would still keepe that God that was their deliuerer, so that they might see him go before them in the calfe. Neither is it to be beleueed that the heathen were so grosse as to beleue, that God was no other thing but stockes & stones. For they changed their images at their pleasure, but still they kept the same gods in their minde: and there were many images of one God, and yet they did not according to the multitude of images faine them many gods. Besides that they did daily consecrate new images, yet did they not think that they made new gods. Let the excuses be read which *Augustine* saith were pretended by the Idolaters of his age. In *Psal. 113.*

When they were rebuked, the common sort answered, that they did not worship that visible thing, but the deitic that did in it invisiblie dwell. And they that were of somewhat better religion, as he calleth it, did say that they did neither worship the image, nor the spirit in it, but by the corporall image they did behold the signe of that thing which they ought to worship? Howe then? All idolaters, whether they were of the Iewes, or of the Gentiles were none otherwiche minded than as I haue saide: being not contented with a spirituall understanding of God, they thought by the images he should be more sure and neerer imprinted in them. After once that such disordered counterfaiting of God well liked them, they neuer ended, till daily more and more deluded with new deceits, they imagined that God did shew forth his power in images. And neuerthelesse, both the Iewes were perswaded that vnder such images they did worship the one true Lord of heauen and earth: and likewise the Gentiles, their false gods, whom yet they faigned to dwell in heaven.

10 Whosoever denie that it hath thus beeene done in time past, yea within our owne remembrance, they impudently lie. For, why fall they downe before them? And when they praiere, why turne they towarde them as to the eares of God? For it is true that *Augustine* saith, that no man praieth or worshippeth when he so beholdeth an image, but he is so affected in minde, that he thinketh himselfe to be heard of it, or that it will do for him what he desireth. Why is there such difference betweene the images of one God, that passing by one image with little reuerence or none done to it, they honour another solemnly? Why doe they wearie themselves with vowed pilgrimages to visit those images whereof they haue like at home? Why doe they at this day in defence of them as it were for their religion and countrey, fight to slaughter and destruction, in such sort as they would better suffer to haue the one onely god than their idoles to be taken from them? And yet I do not recken vp the grosse errors of the common people, which are almost infinite, and do in manner possesse the harts of all men. I do onely shew what themselves do confess when they meane most of al to excuse themselves of idolatrie. We do not call them (say they) our gods. No more did the Iewes nor the Gentiles call them theirs intime past: and yet the Prophets each where cease not to cast in their teeth their fornication with stockes and stones, for dooing no more but such things as are daily done by them that would be counted Christians, that is to saie, that they carnally worshipped God in stockes and stones.

*The same fault is  
Pappis which was  
in idolatrous Iewe  
and Gentiles.  
In Psal. 113.*

## Cap. II. Of the knowledge of

The difference  
that they purbe-  
tweene themselues  
and idolaters, is  
but a shif. They  
are not acquired  
from the same sin  
because they give  
it another name.

11 Although I am not ignorant, nor thinke good to passe it ouer, as if I knew it not, how they seeke to escape with a more subtle distinction, whereof I shall againe make mention more at large hereafter. For they pretende that the worship which they giue to images, is *Idiotodulia*, which is seruice of images, and not *Idololatria* which is worlup of images. For so they terme it when they teach that they may lawfully without any wrong done to God, giue vnto images and pictures that worship which they call *Doulia*, or seruice. And so they thinke themselues without blame, if they be but the seruants and not also the worshippers of idoles : as though it were not a little lighter matter to worship then to serue. And yet while they seeke a hole to hide them in the Greecke word, they childishly disagree with themselues. For seeing *Latreuein* in Greecke signifieth nothing but to worship, their saying commeth but to this effect, as if they would say, that they worship in deede their images, but without any worshipping. And there is no cause why they shoulde say that I seeke to catch them in wordes : but they themselues, while they seeke to cast a mist before the eies of the simple, doe bewray their owne ignorance. And yet though they be never so eloquent, they shall not attaine by their eloquence to prouoe vnto vs that one selfe-same thing is two sundry things. Let them (say I) shew me a difference in the thing it selfe whereby they may be thought to differ from the old idolaters. For as an adulterer or a murderer cannot escape guiltinesse of his fault, by giuing his sinne a new devised name : so it is a very absurditie to thinke that these men be quit by new devise of a name, if in the matter it selfe they nothing differ from those idolaters whom they themselues are compelled to condonne. But so farre are they from prouing that their case differeth from the case of those idolaters, that rather the fountaine of all this whole mischiefe is an vnorderly counterfeiting wherin they haue striued with them while both with their owne wit they devise, and with their owne hands they frame them signifying formes to expresse them a fashion of God.

Images, whether  
they be of storie,  
or onely of bodies  
may be both made  
and used, so that  
they be not made  
to represent God,  
nor otherwise ab-  
used when they  
are made.

12 And yet am I not so superstitious that I think no images may be suffered at all. But forasmuch as caruing and painting are the giftes of God, I require that they both be purely and lawfully vsed. Lest thefe things which God hath gauen vs for his glorie and for our owne benefite, be not onely desired by disordered abuse, but also turned to our owne destruction. We thinke it vnlawfull to haue God fashioned out in visible forme, because himselfe hath forbidden it, and because it cannot be done without some defacement of his glorie. And lefft they thinke that it is onely we that are in this opinion, they that haue beeene trauelled in their works, shall finde that all found writers did alway reprooue the same thing. If then it be not lawfull to make any bodily image of God, much lesse shall it be lawfull to worship it for God, or God in it. It remaineth therefore lawfull that onely thofe things be painted and grauen whereof our eies are capable : but that the maiestie of God which is farre aboue the sens of our eies, be not abused with vncomely devised shapes. Of this sort are partly histories and things done, partly images and fashions of bodies, without expressing of any things done by them. The first of these haue som vse in teaching or admonishing a man : but what profiteth the second can bring saue onely delectation, I see not. And yet it is evident, that euен such were almost all the images that heretofore haue stand vp in churches. Whereby we may judge that they were there set vp not by discreet iudgement or choise, but by foolish and vnadvised desire. I speake not howe much amisse and vncomely they were for the most part fashioned, nor how licentiously Painters and Caruers haue in this point shewed their wantonnesse, which thing I haue already touched. Onely I speake to this end, that though there were no fault in them, yet doe they nothing availe to teach.

Images dangerous  
and vniust to be in  
Churches.

13 But leauing also that difference, let vs by the way consider whether it be expedient in Christian temples to haue any images at al, that do expresse either things done or the bodies of men. First, if the authoritie of the ancient Church doe any thing

thing mooue vs, let vs remember that for about ffe hundred yeeres together, while religion yet better flourished, and sincere doctrine was in force, the Christian Churches were vniuersally without images. So they were then first brought in for the garnishment of churches, when the sinceritie of ministracion was not a little altered. I will not now dispute what reason they had with them that were the fust authors thereof. But if a man compare age with age, he shall see that they were much swaried from that vprightness of them that were without images. What? do we think that those holy fathers would haue suffered the church to be so long without the thing which they iudged profitable and good for them? But rather because they saw either little or no profit in it, & much danger to lurk vnderneath it, they did rather of purpose & aduisedly reiect it, then by ignorance or negligence omit it. Which thing *Augustine* doth also in expresse words testifie: When they be set in such places (faith he) honorably on hie, to be seene of them that pray and doe sacrifice, although they want both sense and life, yet with the very likenes that they haue of liuely members and senses, they so moue the weake minds, that they seeme to liue & breath, &c. And in another place: For that shape of members doth worke and in maner enforce thus much, that the mind liuing within a body doth thikke that body to haue sense, which he feeth like vnto his owne. And a little after: Images do more auailable to bow downe an vnhappy soule, by this that they haue mouth, eies, eares, & feete, than to amend it by this that they neither speake, nor see, nor heare, nor go. This truly seemeth to be the cause why *Iohn* willed vs to beware not onely of worshipping of images, but also of images themselves. And we haue found it too much in experiance, that through the horrible madnes which hath heretofore possessed the world, to the destrucciō in manner of al godlines, so soone as images be set vp in churches, there is as it were a signe set vp of idolatrie, because the folly of men cannot refraine it selfe, but it must soorth-with run on to superstitious worshippings. But if there were not so much danger hanging thereby: yet when I consider for what vse temples are ordained, me thinks it is very il beseeming the holines thereof, to receiuē any other images than these liuely and natural images, which the Lord by his word hath consecrate. I meane Baptisme and the Lords supper, and other ceremonies wherewith our eies ought both more earnestly to be occupied and more liuely to be moued, than that they shoulde neede any other images framed by the wit of men. Lo this is the incomparable commoditi of images, which can by no value be recompenced, if we beleue the Papists.

Epist. 49.

In Psal. 113.

1. Joh. 5. 21.



¶ I think I had spoken ynoch of this thing already, but that the *Nicene Synode* doth as it were lay hand on me to enforce me to speake more. I meane not that most famous Synode which *Constantine* the Great assembled, but that which was holden eight hundred yeeres ago, by the commandement & authoritie of *Irene* the empreſſe. For that Synode decreed, that images shoulde not onely be had in churches, but also worshipped. For whatsoeuer I ſhould ſay, the authoritie of the Synode would make a great prejudicē on the other ſide. Although to ſay truth, that doth not ſo much mooue mee, as make it appeere to the readers how farre their rage extended, that were more defirous of images then became Christians. But firſt let vs diſpatch this. They that at this day maintaine the vſe of images, alledge the decree of that *Nicene Synode* for their defence. But there is extant a booke of conſutation bearing the name of *Charles the Great*, which by the phrase we may gather to haue beeene written at the ſame time. Therin are recited the ſentences of the Bifhops that were present at that Councell, and the arguments wherewith they contended, *Iohn the Legate of the East partes* ſaide: God created man after his owne image: and therupon gaſtered that we ought to haue images. The ſame man thought that images were commended vnto vs in this ſentence: Shew me thy face because it is beautiſfull. Another to prooue that images ought to be ſet vpon altars, cited this teſtimonie: no man lighteth a candle and putteth it vnder a bushell. Another, to shew that the beholding

The fruitulouſe arguments of Pa-  
pists whereby it  
was diſputed in  
the N. cera Synode,  
that images were  
to be had in chur-  
ches.

of

## Cap. II. Of the knowledge of

of them is profitable for vs, brought foorth a verse out of the Psalmes : the light of thy countenance is sealed vpon vs. Another tooke this similitude : As the Patriarches vsed the Sacrifices of the Gentiles, so must Christian men haue the images of Saints in stede of the images of the Gentiles. To the same purpose haue they writhed this saying : Lord, I haue loued the beautie of thy house. But specially wittie is the exposition of this place : As we haue heard so haue we seene, that God is not knownen by onely hearing of his word, but also by looking vpon images. Like is the sharpe devise of Bishop Theodore. Maruellous (saith he) is God in his Saints. And in another place : In the Saints that are in the earth: therfore this ought to be referred to images. Finally, so filthie are their vnsauourie follies that it greeueth me to rehearse them.

Their arguement  
brought for proofe  
that they might be  
worshipped.

15 When they talke of the worshipping : then are brought foorth the worshipping of *Pharao*, and of the rod of *Joseph*, and of the piller that *Jacob* scr. vp. Albeit in this last example, they doe not onely deprave the meaning of the Scripture, but also bring in that which is no where to be read. Then these places seeme to them maruellous strong and meete prooues. Worship his footestoole. Againe, worship on his holy hill. Againe, all the rich men of the people shall worship thy countenance. If a man would in scorne put the personage of a riding foole vpon the patrones of Images, could he gather together greater and grosser follies ? But to put all out of doubt, *Theodosius* Bishop of *Mira*, doth so earnestly confirme by the dreames of his Archdeacon, that images ought to be worshipped, as if he had an oracle from heauen to shew for it. Now let the fauourers of images go and presse vs with the decree of that Synode. As though those reverend fathers doe not altogether discredit themselves, in either so childishly handling, or so vngodly and fowly tearing the Scriptures.

Honour, and the  
same honor giuen  
by that Synod vnto  
images which  
is due unto God  
himselfe.

16 Now come I to those monstrous impieties, which it is maruell that euer they durst vomit, and twise maruellous that they were not cried out against with his detestation of all men. And it is good that this outrageously wicked madnes be bewraied, that at least the false colour of antiquitie may be taken away, which the Papistes pretend for the worshipping of images. *Theodosius* the Bishop of *Anorum* pronounceth curse against all them that will not haue images worshipped. Another imputeth all the calamities of *Grecia* and the East part to this, that images were not worshipped. What punishment then were the Prophets, the Apostles and Martyrs woorthie to suffer in whose time there were no images? They adde further. If the Emperors image be met with perfume and censing : much more is this honour due to the images of Saints. *Constantius* Bishop of *Constance* in *Ciprus*, professeith that he reverently imbraceth images, and affirmeth that he will giue to them the same honourable manner of worship that is due to the Trinitie that giveth life. And whosoeuer refuseth so to doe, he curleth him and sendeth him away with the *Manichees* and *Marcionites*. And that ye should not thinke that this was the priuate sentence of one man, they did all assent vnto it. Yea, *John* the Legate of the East partes being further carried with heate, saide it were better to bring all brothell houses into the citie, then to denie the worshipping of images. At length by consent of them all it was decreed, that worse than all heretikes are the Samaritans, and worse than the Samaritans are the enimies of images. And because the play shold not be without his solemne farewell, this clause was added, let them be glad and rejoice that hauing the image of Christ do offer sacrifice vnto it. Where is now the distinction of *Latria* and *Dulia*, wherewith they are woont to seeke to blinde the eies both of God and men ? For the councell without any exception doth giue even as much vnto images as vnto the liuing God himselfe.

## The xij. Chapter.

*That God is severally discerned from idols, that he may be onely  
and wholly worshipped.*

We

**W**E said in the beginning that the knowledge of God standeth not in bare spe-  
culation, but draweth with it the worshipping of him, and by the way we tou-  
ched how he is rightly worshipped, which point shall be in other places more largely  
set forth. Now I doe but shortly repeate, that so oft as the Scripture affirmeth that  
there is but one God, it striueth not for the bare name of God, but withall command-  
deth this, that whatsoeuer belongeth to the godhead, be not giuen to any other.  
Whereby also appeereth what pure religion doth differ from superstition. *Eusebeia*,  
in Greeke signifieth as much as true worship, because alway euен the blinde them-  
selues groping in darkenesse haue found that this rule ought to be holden, that God  
be not vnorderly worshipped. The name of religion although *Ciceru* truly and well  
deriueth from *relegere*, to record, or gather vp together: yet is the reason that he assig-  
neth enforced and farre fet, that good worshippers did often recorde and diligently  
wey what was the truth. I rather thinke that that name is set as a contrarie to wan-  
dering libertie, because the greater part of the world vnauidedly taketh holde of that  
which they first meeete withall, and flieeth about hither and thither: but true godli-  
nesse, to the ende it may stande in stedfast state, *R: legit*, that is to say, doth gather vp  
it selfe together within her bonds. Like as I thinke superstition to haue her name  
hereof, that not being contented, with the manner and order prescribed, she heapeth  
vp together a superfluous number of vaine things. But to leau the words, it hath al-  
way been agreed by the consent of all ages, that religion is with false errors corrup-  
ted and peruerred. Whereupon we gather that it is a very fond colour which the su-  
perstitious doe pretend, when with vndiscreete zeale they giue themselues leau to do  
all things. And although this confession found in the mouthes of all men: yet herein  
a shamefull ignorance bewraith it selfe, that neither they cleaue to the one God, nor  
haue any regarde of order in the worshipping of him, as we haue already shewed. But  
God, to claime his owne right vnto himselfe, crieth out that he is icalous, and that  
he will be a feuerre reuenger if he be mingled with any fained god. And then he set-  
teth foorth the lawfull maner of worshipping, to holde mankinde in obedience. He  
conteineth both these points in his law, when first he bindeth the faithfull vnto him-  
selfe that he onely may be their lawmaker: and then he prescribeth a rule whereby  
to be worshipped after his owne minde. Of the law, because the vies and ends thereof  
are manie, I will intreate in place fit for it. Now I onely touch this point, that thereby  
men are bridelde that they run not out of the way to wrong worshippings. Now, as I  
first said, we must hold in minde, that if all that euer properly belongeth to Godhead  
doe not rest in God alone, he is spoiled of his honour, and his worship broken. And  
there must we somewhat heedfully marke with what suttleties superstition deceiueth.  
For it doth not so revolt vnto strange gods that it seemeth to forlake the highest God,  
or to bring him downe into the number of other gods: but whilst she granteth vnto  
him the highest place, she setteth round about him a number of lesser gods, among  
whom she diuideth his offices. And so (albeit cloakedly and crastily) the glorie of the  
Godhead is cut in parts, that it remaineth not whole in him. So in the olde time, as  
weil they of the Iewes as of the Gentiles did set beneath the father and iudge of gods  
a great route of gods which should every one according to his degree in common  
haue with the highest God the gouernment of the heauen and earth. So the Saints that  
in a few ages past departed this life, are aduunced to the fellowship of God, to be  
worshipped, called vpon, and honored in stead of him. And yet with such abomination  
we thinke that the maiestic of God is not so much as diuided, when in deede it  
is a great part suppressed and extinguished, sauing that we retaine still a poore opinion  
of his supreme power: and in the meane time deceipted with entangled suttleties, we  
are sundrely carried to diuers gods.

2 For this purpose also was inuented the distinction of *Latria* and *Dulia*, as they  
terme

*True religion*  
*cleareth to one*  
*set frame of wor-*  
*shipping one God,*  
*and him alone.*  
*Superstition though*  
*is make that one*  
*God the chiefest,*  
*doth neuer helpe sa-*  
*duide his honour*  
*amongst many.*  
2. de nat. deo-  
rum.

## Cap. 12. Of the knowledge of

The distinction  
which Papistes  
make between the  
honor they do unto  
God and unto  
Saints, is vnsit  
and fond.

terme them, that is worship and seruice, whereby they might freely seeme to give away the honors of God to Angels and dead men. For it is evident, that the worship which the Papistes giue vnto Saints, differeth nothing in deede from the worship of God. For all alike without diuersitie they worship both God and them: sauing that when they be charged with it, they wende away with this exception, that they keepe still for God the honour that is due vnto him inviolate, bicause they leauе vnto him the worship that they call *Latria*. But sith the question standeth vpon the matter, and not the word, who would permit them so carelessly to mock in a matter of all matters most weighty? But to let that also passe, yet win they nothing by this distinction, but to prooue, that they giue worship to one God, and seruice to another. For *Latria* in Greeke signifieth as much as in Latine *Cultus*, and in English worship *Dulia*, properly signifieth seruice. And yet somtime in Scripture this difference is confounded togither without diuersitie. But graunt it be a perpetuall difference, then must we search what both the words may meane. *Dulia* is seruice, *Latria* is worship. Now no man doubteth that to serue, is more than to worship. For many times a man could hardly beare to serue him whom he would not sticke to worship. So is it an vnequall dealing, to giue to the saints that which is the greater, and to leauē to God that which is the lesser. But many of the ancient authors haue vsed this distinction. What maketh that matter, if all men do perceiue it to be not only vnsit, but altogether verie fond?

Gal. 4.8.  
Though ciuill ho-  
nor may be done  
vnto men, yet all  
religious not onely  
worship but ser-  
uice also, yea, and  
all dustiell beha-  
viours of godlines  
are so due vnto  
God alone, that  
they cannot with-  
out impiesie be  
made common  
vnto any other.

Mat. 4.10.

Reu. 19.10.

A&g. 10.25.

Zac. 14.9.

Now leauing nice suttleties, let vs wey the matter it selfe. When *Taul* putteth the *Galathians* in remembraunce what they were before that they were lightened in the knowledge of God, he saith that they gaue *Duliam* seruice to those that of nature were no gods. Although he name *Latriam* or worship, is therefore their superstition excusable? He doth neuerthelesse condemne their peruerle superstition, which he termeth by the name of *Dulia* seruice, than if he had exprest the name of *Latria*, worship. And when Christ repulseth the assault of Satan with his buckler, that it is written, thou shalt worship the Lord thy God, the name of *Latria* was not brought in question. Satan required but an adoration. Likewise when the Angell reprooued *Iohn*, because he fell down on his knees before him, we ought not to think that *Iohn* was so mad that he would giue vnto the Angel the honor that was due only to God. But because it was not possible, but that all worship that is ioyned with religion sauoureth somewhat as pertaining to God, therefore he could not adore the Angell, but that he must take away somewhat from the glorie of God. We read indeed often, that men haue beeene honoured: but that was a ciuill honour, as I may so call it. But religion hath another rule, which so soone as it is ioyned with worshippe, bringeth with it a prophane abuse of the honour of God. The same may we see in *Cornelius*. He had not so slenderly profited in godlinesse, but that hee had learned to giue the soueraigne worship to God alone. Therefore, when he fell downe before *Peter*, he did it not of this meaning, to worship him in the steede of God. And yet did *Peter* earnestly forbid him to do that which he did. And why so? but because men do neufer so narrowly put difference betwene the worship of God and of his creatures: but that without diuersitie they giue away that vnto the creature, which belongeth vnto God. Wherefore if we haue one God, we must remember that nothing be it neuer so little must be taken away from his glorie, but that he keepe still that which is properly his. Therefore *Zacharie* when he preacheth of the repairing of the church, in plaine words expresteth: That there shall not only be one God, but also that there shal be one name of that god, to the end that he haue nothing in common with idols. What maner of worship God requireth, we shall see in another place when it falleth in order. For it pleased him in his law to prescribe vnto men what is lawfull and right, and so to bind them to a certaine rule, that euerie man should not giue himselfe leauē to deuise what forme of worship he list. But bicause it is not expedient to loade the readers with heaping many matters together, I will not touch that point yet.

Only

Onely let it suffice for this time to keepe in minde, that every carrying away of the dutifull behauours of godlinesse to any other than to God alone, is not without obserbie of God. And first superstition devised to giue diuine honours to the Sunne, or other stars or idoles: then followed ambitious pride, which garnishing mortall men with spoiles taken from God, presumed to prophane all that euer was holy. And although this principle remained among them, to honor the soueraigne deitie, yet grew it in vse indifferently to offer sacrifices to spirites, lesser gods, or dead men of honour. So slipperie is the way to slide into this fault, to make common to a number that which God seuerely challengeth to himselfe alone.

### The xijij. Chapter.

*That there is taught in the Scriptures one essence of God from the verie creation, which essence conteineth in it three persons.*

**T**HAT which is taught in the Scriptures concerning the incomprehensible and spirituall essence of God, ought to suffice not onely to ouerthrowe the foolish errors of the common people, but also to confute the fine suttelties of prophane Philosophie. One of the olde writers seemed to haue said very well, That God is all that we doe see, and all that we do not see. But by this meanes he hath imagined the Godhead to be powred into all the partes of the world. Although God, to the intent to keepe men in sober minde, speaketh but sparcly of his owne essence, yet by those two names of addition that I haue rechearsed, he doth both take away all grosse imaginacions, and also repreesse the presumptuous boldnes of mans minde. For surely his immeasurable greatness ought to make vs afraide, that we attempt not to measure him with our sense: and his spirituall nature forbiddeth vs to imagine any thing earthly or fleshly of him. For the same cause he often assigneth his dwelling place to be in heauen. For though, as he is incomprehensible, he filleth the earth also: yet because he seeth our mindes by reason of their dulnesse to lie still in the earth, for good cause he lifteth vs vp aboue the worlde, to shake off our sloth and sluggishnesse. And here falleth to ground the errore of the Manichees, which in appointing two originall beginnings, haue made the diuell in a maner equall with God. Surely, this was as much as to breake the vnitie of God and restraine his vnmeasurableness. For where they haue presumed to abuse certayne testimonies: that sheweth a foule ignorance, as their errore it selfe sheweth a detestable madnesse. And the Anthropomorphites are also easilly confuted, which haue imagined God to consist of a bodie, because oftentimes the Scripture ascribeth vnto him a mouth, eares, eies, hands and feete. For what man, yea though he be slenderly witted, doth not vnderstand that God doth so with vs speake as it were childishly, as nurses doe with their babes? Therefore such maner of speeches doe not so plainly expresse what God is, as they do apply the vnderstanding of him to our slender capacite. Which to doe, it behoued of necessitie that he descended a great way beneath his owne height.

**2** But he also setteth out his selfe by another speciall marke, whereby he may be more nearely knowne. For he so declareth himselfe to be but one, that he yet giueth himselfe distinctly to be considered in three persons: which except we learne, a bare and empie name of God without any true God flieth in our braine. And that no man shoulde thinke that he is a threecold God, or that the one essence of God is diuided in three persons, we must here seeke a short and easie definition to deliuere vs from all error. But because many do make much ado about this word Person, as a thing inuented by man: how iustly they doe so, it is best first to see. The Apostle naming the sonne the engraued forme of the Hypostasis of his father, he vndoubtedly meaneþ, that the father hath some being, wherin he differeth from the sonne. For to take it for essence (as some expositors haue done, as if Christ like a pece of waxe printed

*The scripture teacheth God to be an essence unmeasurable & spirituall, doth not only stay men from measuring God by sense and from imagining any earthly thing of him, but also by the one doth conuince the Manichees, by the other the Anthropomorphites of madnesse.*

*The scriptures teach one divine essence wherein there are three distinguished, but not divided persons subsisting.*

*Heb. I. 3.*

*with.*

with a seale did represent the substance of the father) were not onely hard but also an absurditie. For sith the essence of God is single or one and vndiuisible, he that in himselfe containeth it all, and not by peecemcale, or by deriuation, but in whole perfection, shoulde very vnproperly, yea, fondly be called the engraued forme of him. But because the father although he be in his owne propertie distinct, hath expressed himselfe wholly in his sonne, it is for good cause said, that he hath giuen his Hypostasis, to be seene in him. Wherewith aptly agreeth that which by and by followeth, that he is the brightnes of his glorie. Surely by the Apostles words we gather, that there is a certaine proper Hypostasis in the father, that shineth in the sonne : whereby also againe is easily perceiued the Hypostasis of the sonne that distinguisheth him from the Father. Like order is in the holy Ghoſt. For we shall by and by prooue him to be God, and yet he must needs be other than the father. Yet this distinction is not of the essence, which it is vnlawful to make manifold. Therfore if the Apostles testimonie be credited, it followeth that there be in God three Hypostases. This terme seeing the Latines haue expressed with the name of Person, it were too much pride and waiwardnes to braule about so cleere a matter. But if we list word for word to tranſlate, we may call it ſubſtance. Many in the ſame ſenſe haue called it ſubſtance. And the name of Person hath not been in uſe among the Latines onely, but alſo the Grecians, perhaps to declare a conſent, haue taught that there are three *Proſope*, that is to ſay Persons in God. But they, whether they be Greces or Latines that diſfer one from another in the word, doe very well agree in the ſumme of the matter.

*With the names of  
Trinitie and Per-  
ſon no man ſhould  
be offendēd.*

3 Now howſoever the heretikes barke at the name of person, or ſome ouermuch preſcife men doe carpe that they like not the word fained by deuife of men: ſith they cannot get of vs to ſay, that there be three, whereof every one is wholy God, nor yet that there be many Gods: what vndeſonablenesse is this, to miſlike wordes, which exprefſe none other thing but that which is teſtified and approoued by the Scriptures? It were better (ſay they) to reſtraine not only our meaniſgs but alſo our wordes within the bounds of Scripture, than to deuife ſtrange names that may be the beginnings of diſagreement and brawling: ſo doe we tier our ſelues with ſtrife about wordes: ſo the truthe is loſt in contending: ſo charitiſ is broken by odiously brawling togither. If they call that a ſtrange word, which cannot be ſhewed in Scripture, as it is written in number of ſyllables: then they bindc vs to a hard law, whereby is condenmed all exiſtation that is not preeced together, with barelaying together of textes of Scripture. But if they meane that to be ſtrange, which being curiouſly deuife, is ſuperiutorily defended, which maketh more for conteinment than edification, which is either vnaptly, or to no profitie uſed, which withdraweth from the ſimplicite of the word of God, then with all my hart I embracē their sober minde. For I judge that we ought with no leſſe deuour reuerence to talke of God than to thiſke of him, for as muſh as whatſoever we doe of our ſelues thiſke of him, is fooliſh, and whatſoever we ſpeake is vnsauorie. But there is a certaine meaſure to be kept. We ought to learne out of the Scriptures a rule both to thiſke and ſpeake, whereby to examine all the thoughts of our minde and wordes of our mouth. But what withstandeth vs, but that ſuch as in Scripture are to our capacitie doubtfull and entangled, we may in plainer wordes exprefſe them, being yet ſuch wordes as doe reuerently and faithfullly ſerue the truthe of the Scripture, and be uſed ſparely, modeſtly, and not without occaſion? Of which ſort there are examples enough. And whereas it ſhall by prooef appeare that the Church of great neceſſitie was enforced to uſe the names of Trinitie, and Persons, if any ſhall then finde fault with the newneſſe of wordes, ſhall he not be iuſtly thought to be greued at the light of the truthe, as he that blameth onely this, that the truthe is made ſo plaine and cleere to diſcernē?

*The crooked ſub-  
tiltie of heretikes  
hath cauſed ſound*

4 Such newneſſe of wordes, if it be ſo to be caſled, commeth then chiefly in uſe, when the truthe is to be defended, againſt wranglers that do mock it out with cauilla-tions.

tions. Which thing we haue at this day too much in experiance, who haue great busines in vanquishing the enimies of true and sound doctrine. With such folding and crooked winding these slipperie snakes do slide away, vnlesse they be strongly gripped and holden hard when they be taken. So the old fathers being troubled with contending against false doctrines, were compelled to shew their meanings in exquisite plainnes, leasf they should leaue any crooked bywaises to the wicked, to whom the doubtfull constrictions of words were hiding holes of errores. *Arrians* confessed Christ to be God, and the sonne of God, bicause he could not gainsay the evident words of God, and as if he had beene so sufficiently discharged, did faine a certayne consent with the rest. But in the meane while he ceased not to scatter abroade that Christ was creat, and had a beginning as other creatures. But to the end they might draw forth his winding subtletie out of his den, the ancient fathers went further, pronouncing Christ to be the eternal son of the father & consubstantiall with the father. Heereat wickednes began to boile, when the *Arrians* began to hate and detest the name *Omoousion*, consubstantiall. But if in the beginning they had sincerely and with plaine meaning confessed Christ to be God, they would not now haue denied him to be consubstantiall with the father. Who dare now blame these good men as brauelers and contentious, bicause for one litle words sake, they were so hot in disputation, and troubled the quiet of the Church? But that little word shewed the difference betweene the true beleevung Christians, and the *Arrians* that were robbers of God. Afterward rose vp *Sabellius* which accounted in a maner for nothing the names of the Father, the Sonne, and Holy Ghost, saying in disputation that they were not made to shew any maner of distinction, but only were severall additions of God, of which sort there are many. If he came to disputation, he confessed, that he beleued the father God, the sonne God, the holy Ghost God. But afterward he would readily slip away with saying, that he had in no otherwise spoken than as if he had named God, a strong God, just God, and wise God: and so he sung another song, that the Father is the Son, and the holy Ghost is the Father, without any order, without any distinction. The good doctors which then had care of godlynes, to subdue his wickednes, cried out on the other side that there ought to be acknowledged in one God three properties: and to the end to fense theselues against the crooked writhē subtleties with plaine & simple truth, they affirmed, that there did truly subsist in one God, or (which came al to one effect) that there did subsist in the vnitie of God a Trinitie of persons.

5 If then the names haue not beene without cause inuented, we ought to take heed, that in reiecting them we be notiustly blamed of proude presumpruouifnes. I would to God they were buried indeed, so that this faith were agreeed of all men that the Father and the Sonne, and the holy Ghost be one God: and yet that the Father is not the Sonne, nor the holy Ghost the Sonne, but distinct by certaine propertie. Yet am I not so precise, that I can finde in my hart to striue for bare words. For I note, that the olde fathers, which othewise speake verie religiouly of such matters, did not euerie where agree one with another, nor every one with himselfe. For what formes of speech vsed by the Councels doth *Hilary* excuse? To how great libertie doeth *Augustine* sometime breake foorth? How vnlike are the Greeks to the Latins? But of this variance one example shall suffice for this time. When the Latins ment to expresse the word *Omoousion*, they called it Consubstantiall, declaing the substance of the Father & the Son to be one, so vling the word substance for substance. Whereupon *Hierome* to *Damasus* sayeth, it is sacrilege to say, that there are three substances in God: and yet aboue a hundred times you shall finde in *Hilary*, that there are three substances in God. In the word Hypostasis, how is *Hierome* accombroed? For he suspecteth that there lurketh poyson in naming three Hypostases in God. And if a man do vse this word in a godly sense, yet he plainly saith that it is an improper speech, if he speake vnfainedly, and did not rather wittingly & willingly seeke

belieuers to devise  
new word for  
planer opening  
of that, under  
which their pay-  
son lurked, as Con-  
substantiall, a-  
gainst the Arri-  
ans: Personal  
Trinitie, against  
the Sabellians.

The wordes which  
haue beeene in this  
case deuided for  
opening of the  
truth, so that the  
things themselues  
be agreed upon,  
are neither ouer-  
slifly to be vr-  
ged, nor too may-  
nably to be  
refused.

## Cap. 13. Of the knowledge of

to charge the Bishops of the Eastlands, whom hee sought to charge with an vnjust  
sclander. Sure this one thing he speaketh not verie truly, that in all prophane  
schooles, *Ousia*, essence is nothing else but *hypostasis*, which is proued false by the  
common and accustomed vse. *Augustine* is more modest and gentle, which although  
he say, that the word *hypostasis* in that sense is strange to Latine eares, yet so far is it  
off, that he taketh from the Greeks their vsuall maner of speaking, that he also gently  
beareth with the Latins that had followed the Greek phrase. And that which *Socrates*  
writeth in the sixt booke of the *Tripartite history*, tendeth to this ende, as though he  
ment that he had by vnskilful men bin wrongfully applied vnto this matter. Yea and  
the same *Hillarie* himselfe laieth it for a great faulte to the heretikes charge, that by  
their waiwardnes he is compelled, to put those things in peril of the speech of men,  
which ought to haue bin kept in religiousenes of minds, plainly confessing that this is  
to do things vnlawfull, to speake that ought not to be spoken, to attempt things not  
licenced. A little after, he excuseth himselfe with many words, for that he was so  
bolde to vtter newe names. For after he had vfed the naturall names Father, Sonne,  
and holy Ghost, he addeth that whatsoeuer is sought further, is beyonde the  
compasse of speech, beyonde the reach of sense, and beyonde the capacitie of  
vnderstanding. And in another place he saith, that happie are the Bishops of Gallia,  
which neither had nor received, nor knewe any other confession, but that olde  
and simple one, which from the time of the Apostles was receuied in all Churches.  
And much like is the excuse of *Augustine*, that this word was wrung out of necessitie  
by reason of the imperfection of mens language in so great a matter: not to expresse  
that which is, but that it should not be vsspoken how the Father, the Sonne, and the  
holy Ghost are three. This modestie of the holy men ought to warne vs, that wee  
doe not foorth with so severely, like Censors, note them with infamie that refuse  
to subscribe and sweare to such wordes as wee propounde them: so that they doe  
it not of pride, of frowardnesse, or of malicious craft. But let them againe consider,  
by how great necessitie we are driven to speake so, that by little and little they may  
be enured with that profitable manner of speech. Let them also learne to beware,  
lest sith we must meeete on the one side with the *Arrians*, on the other side with *Sabellians*,  
while they be offended that we cut off occasion from them both to cauill, they  
bring themselues insuspition, that they be the disciples either of *Arrius* or of *Sabellius*.  
*Arrius* saith that Christ is God, but he murterere that he was created, and had a be-  
ginnig. He saith Christ is one with the Father, but secretly he whispereth in the  
eares of his disciples, that he was made one as the other fainfull be, although by  
singular prerogatiue. Say once that Christ is Consubstantiall with his Father, then  
plucke you off his visour from the dissembler, and yet you adde nothing to the scrip-  
ture. *Sabellius* saith, that the seuerall names, Father, Sonne, and holy Ghost, signifie  
nothing in God seuerally distinct: say that they are three: and he will crie out that  
you name three gods. Say that there is in one essence a Trinitie of persons, then shall  
you in one word both say what the Scripture speaketh, and stop their vaine babling.  
Now if any be holden with so curious superstition, that they cannot abide these  
names: yet is there no man, though he would never so faine, that can deny but that  
when we heare of one, we must understand an vnitie of substance: when we heare of  
three in one essence, that it is ment of the persons of the trinitie. Whiche thing being  
without fraud confesse, we stay no longer vpon words. But I haue long ago founde,  
and that often, that whosoever do obstinately quarell about words, do keepe within  
them a secret poison: so that it is better willingly to prouoke them, than for their plea-  
sure to speake darkly.

*The essence of God  
is one simple and  
singulare,  
wherever there are  
several persons* 6 But leauing disputation of wordes, I will now begin to speake of the matter it  
selfe. I cal therfore a Person, a subsistence in the essence of God, which haing relation  
onto the other is distinguished from them with vncommunicable propertie. By the  
name

name of the substance we meane another thing than the essence. For if the word had simply been God, and in the meane time had nothing fenerally proper to it selfe, *John* had said amisse that it was with God. Where he foorthwith addeth, that God himselfe was the same worde, he calleth vs backe againe to the one single essence. But because it could not be with God, but that it must rest in the father: hereof ariseth that substance, which though it be ioyned to the essence with an vnseparabile knot, yet hath it a speciall marke, whereby it doth differ from it. So of the three substances, I say, that ech hauing relation to other, is in propertie distinguished. Relation is here exprely mentioned. For when there is simple and indefinite mention made of God, this name belongeth no lesse to the Sonne and the Holy ghost, than to the Father. But when the Father is compared with the Sonne, the severall propertie of either doth discerne him from the other. Thirdly, whatsoeuer is proper vnto euery of them is vnoncommunicable. For that which is giuen to the Father for a marke of difference, cannot agree with, nor be giuen to the Sonne. And I mislike not the definition of *Tertullian*, so that it be rightly taken, That there is in God a certain disposition or distributio, which yet changeth nothing of the unity of the essence.

*three substances,  
ech differing from  
the other, having  
some incommuni-  
cable propertie.  
*John* 1.1.*

Lib. contra  
Praxeam.

7 But before that I goe any further, it is good that I proue the Godhead of the Sonne and of the Holy ghost. Then after we shall see, how they differ one from another. Surely when the word of God is spoken of in the Scripture: it were a verie great absurditie to imagine it onely a fading and vanishing voice, which sent into the aire, commeth out of God himselfe, of which sort were the oracles giuen to the fathers, and all the prophecies: when rather the worde is ment to be the perpetual wisedome abiding with the Father, from whence all the oracles and prophecies proceeded. For as *Peter* testifieth, no lesse did the old prophets speake with the spirite of Christ, than did the Apostles and all they that after them did distribute the heauenly doctrine. But because Christ was not yet openly shewed, we must vnderstand that the Word was before all worldes begotten of the Father. And if the Spirite was of the word, whose instruments were the Prophets, we doe vndoubtedly gather that he was true God. And this doth *Moses* teach plainly enough in the creation of the world, when he setteth the word as the meane. For why doth he exprely tell, that God in creating of all his works said, Be this done: or that done: but that the vnsearched glory of God may thinlingly appearre in his images? The suttle-nosed and babling men do easily mocke out this, with saying that the name Word, is there taken for his bidding or commandement. But better expositors are the Apostles, which teach that the worlds were made by the same, and that he susteineth them all with his mightie Word. For here we see that the word is taken for the bidding or commandement of the Son, which is himselfe the eternall and essentia Word to the Father. And to the wise and sober it is not darke that *Salomon* saith, where he bringeth in wisedome begotten of God before all worlds, and bearing rule in the creation of things, and in all the works of God. For to say that it was a certaine commandement of God, seruing but for a time, were very foolish and vaine: whereas indeed it was Gods pleasure at that time to shew foorth his stedfast and eternall purpose, yea and some thing more secret. To which intent also maketh that saying of Christ: My Father and I do worke even to this day. For in saying: That from the beginning of the world he was continually working with his Father, he doth more openly declare that which *Moses* had more shortly touched. We gather then that the meaning of Gods speaking was this, that the Word had his office in the doing of things, and so they both had a common working togither. But most plainly of all doth *John* speake, when he sheweth that the same Word, which from the beginning was God with God, was together with God the Father the cause of all things. For he bothe giueth to the Word a perfect and abiding essence, and also assignd vnto it some thing peculiar to it selfe, and plainly sheweth how god in speaking was the creator of the world. Therfore as al revelations

*The word whereof  
in Scripture it is  
said that the spirite  
was of it, the world  
made and sustai-  
ned by it, that is  
was begotten of  
God before the  
worldes, that it  
worketh with the  
father, that it is  
the cause of all  
things, is no foun-  
ding voice, but  
that somwhat  
word which is  
the Sonne of God  
the true and very  
God himselfe.*  
1. Pet. 1. 11.

Heb. 1. 2.

Ecc. 24. 14.

John 5. 17.

John 1. 3.

proceeding from God doe well bear the name of the word of God, so ought we yet to set in the highest place that substantiall Word, the wellspring of all Oracles, which being subiect to no alteration, abideth alwaies one and the selfesame with God, and is God himselfe.

*The word in the beginning of things began to shew it selfe, but was before any thing began, and was it selfe without beginning.*

8 Here many dogges doe barke against vs, which when they dare not openlie take from him his Godhead, doe secretly steale from him his eternitie. For they say, that the Word then began first to be, when GOD in the creation of the world opened his holy mouth. But very vndiscrctely doe they to imagine a certaine innouation of the substance of God. For as thole names of God that haue relation to his outward worke, began to be giuen vnto him after the beginning of his worke, as for example, this that he is called the creator of heauen and earth: so doth Godlinesse know or admit no name that should signifie any new thing in himselfe to haue chanced vnto God. For if any should come to him from else where than in himselfe, then this saying of *James* should faile, that every good giuing and every perfect gift is from aboue, and commeth downe from the Father of lightes, with whom is no variablenesse, neither shadowing by turning. Therefore nothing is lesse to be suffered, than to faigne a beginning of that Word, which both alwaies was God, and afterwardre was Creator of the World. But full sittely forsooth they reason, that *Moses* in saying that God then first spake, doth secerly shew, that there was no word in him before. Which is a most trifling argument. For it followeth not, because a thing at some one certaine time beginneth to be shewed openly, that therefore it had never any being before. But I conclude farre otherwise and say: seeing that in the same moment that God said, Let light be made, the power of the worde appeared and shewed it selfe: the same Worde was long before: but if a man aske how long before, he shall finde no beginning. For he appointed no certaine space of time when himselfe said: Father, glorifie me with the glory which I had with thee before the World was. And this thing *John* also left not vtouched, because he first sheweth that in the beginning the Worde was with God, before that he commeth to the creation of the world. We say therfore againe, that the Worde which was conceued of God before any beginning of time, was continually remayning with him. Whereby both his eternitie, true essence, and Godhead is proued.

*Gen. 1. 3.*

*John 17. 5.*

*The places of scripture which proue Christ to be God, and she shewes which the Iewes haue to aside them.*

*Psal. 45. 6.*

*Exo. 7. 1.*

*Esa. 9. 6.*

9 Although I doe not yet touch the person of the Mediator, but doe defer it to that place where we shall specially entreat of the redemption: yet because it ought to be certeinly holden without controuersie among all men, that Christ is the same Worde clad with flesh, in this place will be very fit to recite all those testimonies that proue Christ to be God. When it is said in the xl. Psalme, thy throne O God is for ever and euer: the Iewes doe cauill and say, that the name *Elohim* is also applied to the Angels and soueraigne powers. But in all the Scripture there is not a like place, that rasfeth an eternall throne to any creature. For he is here not simply called God, but also the eternall Lord. Againe, this title is giuen to none but with an addition, as it is said: that *Moses* shall be for a God to *Pharao*. Some read it in the Genitiue case which is very foolish. I graunt indeede that often times a thing is called Diuine or of God, that is notable by any singular excellency: but here by the tenour of the text it appeareth, that such a meaning were hard and forced, and will not agree. But if their stubbornesse will not so yeelde: In *Esaie* is very plainly brought in for all one both Christ and God, and he that is adorned with the soueraigne power, which is properly belonging to God alone. This (saith he) is the name whereby they shall call him, the strong God, the Father of the World to come, &c. Here the Iewes barke againe, and turne the text thus: this is the name whereby the strong God the father of the world to come shal cal him: so that they leue this only to the Sonne to be called the Prince of peace. But to what purpose shoulde so many names of addition in this place be heaped vp? God the Father, seeing it is the purpose of the Prophet to adorne Christ

Christ with such speciall notes as may build our faith vpon him? Wherefore it is out of doubt that he is here in like sorte called the strong God, as he is a litle before called Immanuel. But nothing can be found plainer than that place of Hieremy where he saith, that this shall be the name whereby the seed of David shall be called *Iehouah* our righteousnesse. For where the Iewes themselues do teach, that all other names of God are but adiectiue names of addition, and that this only name *Iehouah* which they call vnspakeable is a substantiue name to expresse his essence: we gather that the Son is the onely and eternall God, which faith in another place that he will not give his glorie to another. But heere also they seeke to scape away because that Moses gaue that name to the Altar that hee builded: and Ezechiel gaue it to the newe citie Hierusalem. But who doeth not see that the Altar was builded for a monument that God was the auancement of Moses, and that Hierusalem is not adorned with the name of God, but onely to testifie the presence of God? For thus saith the Prophet: The name of the citie from that day shall be *Iehouah* there. And Moses saith thus: He builded an Altar and called the name of it, *Iehouah* my exaltation. But more busines ariseth by another place of Hieremie, where the same title is applied to Hierusalem in these words: this is the name whereby they shall call her *Iehouah* our righteousnes. But this testimonie is so farre from making against the truth which wee defend, that it rather confirmeth it. For whereas he had before testified that Christ is the true *Iehouah* from whom floweth righteousnes, nowe he pronounceth that the Church shall so verily feele the same, that she may gloriously vise the vertie name it self. And so in the first place is set the fountaine and cause of righteousnes, in the other the effect.

Iere. 23.6.  
Ezay. 42.8.

Eze. 48.35.  
Exod. 17.15.  
Iere 33.16.

10 Now if this do not satisfie the Iewes, that *Iehouah* is so often presented in the person of an Angell, I see not with what cauillations they can mocke it out. It is said, that the Angell appeared to the holy fathers: and the same Angell challengeth to himselfe the name of the eternall God. If any take exception and lay, that this is spoken in respect of the person that he representeth: this knot is not thus loofed. For being a seruant he would not suffer Sacrifice to be offered to him and take from God his due honour. But the Angell refusing to eate bread, commaundeth Sacrifice to be offered to *Iehouah*. And then he prooueth that himselfe indeed was the same *Iehouah*, and therefore *Manoah* and his wife by this token did gather, that they had scene not onely an Angell but God. And thence came it that he saide we shal die because we haue scene God. And when his wife answereth, if *Iehouah* would haue slaine vs, hee would not haue receiued Sacrifice at our hands: in this she doth confesse that hee was God which before was called the Angell. Beside this, the answere of the Angell himselfe taketh away all doubt of it, laying: why doest thou aske me of my name, which is maruellous? So much the more detestable was the wickednesse of Serueto, when he affirmed that God never appeared to Abraham and the other fathers, but that an Angell was worshipped in place of him. But truely and wiley haue the true teaching doctours of the Church expounded, that the same principall Angell was the Word of God, which then as aforehande began to execute the office of mediatour. For though he was not yet clothed with flesh, yet he came downe as a meane betweene God and men, to come more familiarly to the faithfull. Therefore his nye communicating himselfe made him to be called an Angell: yet stll in the meane time he retained that which was his owne, to be the God of vnspakeable glorie. The same thing meaneth *Oscar*, which after he had recited the wrastling of *Jacob* with the Angell, saith: *Iehouah* the God of hostes, *Iehouah*, worthie of memorie is his name. Here againe Serueto carpeþ, that God did bearre Ose. 12.5. the person of an Angell. As though the Prophet did not confirme that which Moses had said: why doest thou aske me of my name? And the confession of the Holy Patriarch doth sufficiently declare that hee was not a created Angell, but one in whom

The word communicating it selfe  
with men, tooke  
the office & name  
of an Angell yet  
full shewed it selfe  
to be the God of  
vnspakeable  
glorie.  
Iud. 6.7.  
Iud. 13.16.

# Cap.13. Of the knowledge of

Gen.32.29.  
1.Cor.10.4.  
Zach.2.3.

Esa.25.9.

Mal.3.1.

The Godhead of  
Christ plainly  
auocued in the  
New Testament.

Esa.8.14.  
Rom.9.24.  
Rom.14.10.  
Esa.55.23.

Ephe.3.4.  
Psal.57.19.

John.1.14.  
Ela.6.1.

Heb.1.10.&6.

John.1.1.  
2 Cor.10.  
Rom.9.5.

2 Tim.3.16.

whom the full Godhead was resident, when hee saide : I haue seene God face to face. And for this cause *F*are faith, that Christ was guide of the people in the wildernes. For though the time was not yet come of his abasement : yet that eternall word shewed a figure of that office to which he was appointed. Now if the second Chapter of *Zacharie* be wayed without contention, the Angel that sent another Angell was by and by pronounced to be the God of hostes , and to him is soueraigne power ascribed. I omit innumerable testimonies on the which our faith safely refeth, although they do not minch mooue the Iewes. For when it is said in *Esay* : Behold, this is our God, this is *Iehouah*, we shal waite vpon him, & he shal sauie vs, they that haue eies may see, that herein is ment God which raiseth vp for the saluation of his people. And these vehement demonstrations twise repeated suffer it to be drawen no otherwhere but to Christ. And yet plainer and fuller is the place of *Mainacie*, where he promiseth that he shall come, the Lord that was then desired, to his owne temple. But to none but to the only soueraigne God was the temple dedicate, which temple yet the Prophet doth claime for Christ. Whereupon followeth that Christ is the same God that was ever honored among the Iewes.

II As for the new Testament, it swarmeth with innumerable testimonies, therefore we must trauell rather shortly to choose out fewe, than largely to heape vp all. For though the Apostles speake of him since he was now become the Mediatour in flesh: yet all that I shall bring foorth shall aptly serue to prooue his Godhead. First, this is worthie to be singularly marked, that those things which were before spoken touching the eternall God, the Apostles do shew that they are either alreadie performed, or heereafter to be perfourmed in Christ. For where *Esaie* prophecieth that the Lord of hostes shall be to the Iewes and Israelite a stumbling stone & a rocke to fall vpon: *Paul* affirmeth that the same is fulfilled in Christ. Therefore he declareth him to be the Lord of hostes. Likewise in another place, We must all ( saith hee ) once be brought to appeare before the judgment thronre of Christ. For it is written, to me shall all knees bow, and to me shall all toongs iweare. Seing God in *Esay* speaketh this thing of himselfe, and Christ in deed performeth it in himselfe, it followeth that he is the selfe same God, whose glorie may not be withdrawn to another. And that thing which writing to the *Epheſians* he alleageth out of the Psalmes, is evident that it can be applyed to none but to God alone. Ascending on hie he hath carried captiuitie captiuie, meaning that such ascending was in shadow shewed, when God in notable victorie against foreine nations did shew forth his power, but he declareth that in Christ it was more fully performed. So *John* testifieth that it was the glorie of the Son that was reveiled to *Esay* by a vision , whereas in dede the Prophet himselfe writeth that the maiestie of God appeared vnto him. And it is euident that those things which the Apostle writing to the *Hebrues* applieth to the Sonne, are the plaine titles of God: as , Thou Lord in the beginning didſt laie the foundations of heauen and earth, &c. Againe, worship him al yee his Angels. And yet he abuseth not those titles when he draweth them to Christ. For all those things that are spoken of in those *Psalmes*, he himselfe alone hath fulfilled. For it was he that rose vp and had mercie of *Sion*. It was he that claimed to himselfe the kingdome of all the nations and Islands. And why should *John* sticke to apply the maiestie of God to Christ, whiche in his perface had said that the worde was alway God? Why should *Paul* feare to set Christ in the judgement thronre of God, hauing before with so open proclamation declared his Godhead, where he saide that hee was God blessed to the ende of worldes? And to make appeare, how well he agreeith in this point with himselfe, in another place he writeth that Christ is God openly shewed in the flesh. If he be God to be praised to the end of worldes, then he is the same to whome in another place he affirmeth all glorie and honour to be due. And thus he hideth not, but playnly cryeth out, that he would haue counted it no robberie , if he had shewed himselfe equall

equall with God, but that he willingly abased himselfe. And that the wicked should not carpe that he is some made God, *Iohn* goeth further and saith: He is the true God and the eternall life. Although it ought abundantly to satisfie vs, that he is called God, specially of that witnesse which expressly affirmeth vnto vs, that there are no more Gods but one. That same witnes is *Paule*, which faith thus: How many souer be called Gods, either in heauen or in earth, to vs there is but one God from whom are all things. When we heare of the same mouth, that God was openlie shewed in the flesh, that God with his owne bloud purchased the church vnto himselfe: why shoulde we imagine a second God which he himselfe acknowledgeth not? And it is no doubt that all the godly were of the same meaning. Likewise *Thomas* in protesting him to be his Lord and his God, doth professe that he is that onely one God whom he had alwaies worshipped.

*1. Tim. 1. 17.  
Philip. 2. 6.  
John 5. 20.  
1. Cor. 8. 5.  
1. Tim. 3. 16.  
Act. 20. 28.  
John 20. 28.*

12 Now if we esteeme his Godhead by the workes that in the Scripture are ascribed vnto him, it shall thereby more evidently appeare. For when he said that from the beginning he was thitherto working with his Father: the Iewes which were most dull in vnderstanding of all his other sayings, yet then perceiued that he tooke vpon him the power of God. And therefore as *Iohn* telleth, they sought the more to kill him, because he did not onely breake the Sabbath, but also did call God his Father, making himselfe equall with God. How dull shall we be then, if we doe not perceiue that his Godhead is herein plainly affirmed? And truly to order the world with prouidence and power, and to gouerne all things with the authority of his owne might, which the Apostle ascribeth vnto him, belongeth to none but onely to the creator. And he not onely enterpartheneth the gouernment of the world with his Father, but also all other offices which cannot be made common to God with his creatures. The Lord cryeth out by the Prophet: I am he, I am he, that do away thine offences for mine owne sake. According to the meaning of this sentence, when the Iewes thought that wrong was done to God for that Christ did forgiue sinnes, Christ not onely affirmed in wordes but also prooved by miracle that this power belonged vnto himselfe. We see therefore that he hath, not the ministracion, but the power of forgiuenesse of sinnes, which the Lord saith he will not suffer to passe away from himselfe to any. What shall we say of searching, and pearsing the secret thoughts of harts? is it not the properte of God alone? But the same had Christ: whereby is gathered that he is God.

*His working with  
the Father, his go-  
verning of the  
world, his pardo-  
ning of sinnes, his  
perceiving the ve-  
ry thoughts of the  
harts, prooveth him  
to be very God.  
Iohn 5. 17.*

*Heb. 1. 3,  
Esa. 43. 25.  
Mat. 9. 6.  
Mat. 9. 4.*

13 Now in his miracles how plainly and clearly doth he appear? And though I graunt that as well the Prophets as the Apostles did equal and like miracles to these that he did: yet this great difference is there, that they by their ministracion dispoised the giftes of God, he shewed forth his owne power. He vysed sometime prayer, to the end to gie glory vnto his Father. But we see for the most parte his owne power shewed vnto vs. And how could it otherwise be but that he was the very authour of miracles that by his owne authoritie gaue power to other to deale miracles abroad? For the Euangelist declareth that he gaue power to the Apostles to raise vp the dead, to heale the leprous, to cast out devils. &c. And they so vysed the ministracion thereof, that they suffiently shewed that this power came not from els where but from Christ. In the name of Iesus Christ (saith *Peter*) rise and walke. It is therefore no marueil if Christ alledged his miracles to confound the vnbelieuingnesse of the Iewes: forasmuch as they were such as being done by his owne power did gie a most plaine testimonie of his Godhead. If elie where then in God there is no saluation, no righteousness, no life: and Christ conteineth all these things in him, surely he is thereby declared to be God. And no man can obiect against me and say, that life and salvation is powred into him by God: for it is not sayde that he received salvation, but that he is salvation himselfe. And if none be good but onely God: how can he be onely man, being I will not say good and iust, but selfe goodness

*That he wrought  
miracles by his  
owne power, and  
gaue power vnto  
others to work:   
that he is author  
of life and salua-  
tion: that he is  
goodnes & iustice  
itselfe, that men  
are willing to be-  
leue and trust in  
him: that his name  
is called upon that  
we are taught to  
glory in the knowl-  
edge of him, that  
the same thinges  
are wished to my-  
self from the father  
and from him,  
there are proofs  
of his Godhead.  
Mat. 10. 8.  
Mar. 3. 15 & 6. 7.  
Act. 3. 6.  
John 5. 36. & 10.  
37 & 14. 11.  
Mat. 19. 17.*

## Cap. 13. Of the knowledge of

and iustice? Yea, from the first beginning of the creation as the Euangelist witnesseth, in him was life: and he euen then being life was the light of men. Wherefore being supported with such prooues we are bold to repole our faith and hope in him: when yet we know that it is an vngodlynesse that robbeth God for any man to fasten his confidence in creatures. Beleeue ye in God? saith he. Beleeue then also in me. And so doth *Paule* expound those two places of *Esay*, Whosoeuer trusteth in him, shall not be put to shame. Againe, Out of the roote of *Isay* shall he come that shall rise to rule peoples, in him the nations shall trust. And why should we seeke out more testimonies of Scripture for this matter, when we so often meeete with this sentence? He that beleeueth in me hath eternall life. Moreouer the inuocation which hingeth vpon Faith belongeth also to him, which yet is proper to the maiestie of God, if he haue any thing at all proper to himselfe. For one Prophet sayeth: Whosoeuer calleth vpon the name of *Iehouah* shall be saued: and another sayeth, a most strong tourne is the name of *Iehouah*: to it the righteous shall flee and he shall be saued, but the name of Christ is called vpon for salvation: it followeth therefore that he is *Iehouah*. As for inuocation, we haue an example of it in *Stephen*, when he sayeth, Lord Iesu receiuē my spirite. Againe, in the whole Church, as *Ananias* testifieth in the same booke. Lord (sayeth he) thou knowest how great culs this man hath done to thy Saintes that call vpon thy name. And that it may be more plainly vnderstood, that the whole fulnesse of the Godhead doth corporally dwell in Christ, the Apostle doth confess that he brought no other doctrine among the Corinthians but the knowledge of him, and that he preached no other thing but that knowledge. What, I pray you, and how great a thing is this, that the name of the Sonne onely is preached vnto vs, whom he willeth to glorie in the knowledge of himselfe alone? Who dare say, that he is but a creature, of whom the onely knowledge is our whole glorie? Beside that, the salutations set before the Epistles of *Paule*, with the same benefites from the Sonne which they doe from the Father: whereby we are taught not onely that those things which the Father giveth vs doe come vnto vs by his intercession, but also by communitie of power, he is the authour of them. Which knowledge by practise is without doubt more certaine and perfect than any idle speculation. For there the godly minde doth behold God most present, and in manner handle him, where it feeleth it selfe to be quickened, lightned, saued, iustified and sanctified.

14 Wherefore out of the same fountaines we must fetch our meanes of prouing to confirme the Godhead of the Holy ghost. Very plaine is the testimony of *Moses* in the history of the creation, that the spirite of God was vpon the deppthes, or vpon the vnfashioned heape: because he sheweth that not only the beautie of the world that is now to be seene is preserued by the power of the Spirite, but ere this beautie was added, the Spirite was then busied in preseruing that confused lumpe of things. And that saying of *Esay* cannot be cauiled against, And now *Iehouah* and his Spirite hath sent me. For he communicateth with the Holy ghost his chiese power in sending of Prophets. Whereby appeareth the diuine maiestie of the Holy ghost. But our best prooife, as I haue said, shall be by familiar vse. For that which the Scriptures impute vnto it, is faire from the propertie of creatures, and such a thing as we our selues doe learne by assured experiance of godlynesse. For he it is that being eche where poured abroad, doth sustaine and giueth growing and life to all things in heauen and in earth. And by this point he is proued to be none of the number of creatures, for that he is not comprehended within any boundes: but by pouing his louely force into all things to breath into them life and motion, this is the very worke of God. Moreouer, if regeneration into an incorruptible life be better and more excellent than any present quickening: what shall we iudge of him from whose power the same proceedeth? And that he is the author of regeneration, not by a borrowed, but

John 1. 4.  
John 14. 1.  
Eze. 26. 16.  
Esay 11. 10.  
Rom. 10. 11. &  
15. 12.

Io. 2. 32.  
Pr. 28. 10.

Act. 7. 59.  
Act. 9. 13.

1. Cor. 2.

Hic. 9. 24.

Gen. 1. 2.  
Reasons prouing  
the godhead of the  
holy Ghost, as it  
preserued the  
world in that ori-  
ginall confusion, is  
regeneratiō, is  
sent the Prophets,  
giueth life, the  
offices are attribu-  
ted vnto it which  
are proper unto  
God, as to search  
the seceret of God,  
&c.  
Esa. 48. 16.

but by his owne force, the Scripture in many places teacheth: and not of that onely, but also of the immortallitie to come. Finally, as vnto the Sonne, so vnto him also are applied all those offices that are most of all properly belonging to the Godhead. For he searcheth the deepe secrets of God, wherewith none of all the creatures is of counsell. He giveth wisedome and skill to speake, whereas yet the Lorde pronounceth to *Moses* that it is onely his worke to doe it. So by him wee come to a partaking of God, so that we may feele his power as it were working life in vs. Our iustification is his worke. From him is power, sanctification, truth, grace, and what good thing souuer may be thought of, because it is the holy Ghost onely from whom proceedeth all kind of gifts. For that sentence of *Paul* is right woorthie to be noted. Although there be diuers gifts, and manifold and sundrie is the distribution of them, yet is there but one holy Spirite: because he maketh him not onely the originall or beginning, but also the author. Which a little after is more plainly expressed in these words. One and the same spirit distributeth all things as he will. For if he were not something subsisting in God, he woulde not attribute vnto him chioise of minde and will. Therefore most evidently doth *Paul* give to the holie Ghost diuine power, and sheweth that he is substantially resident in God.

1.Cor. 2.10.  
1.Cor. 12.10.  
Exodus 4.11.

1.Cor. 12.11.

15 And the Scripture it selfe, when it speaketh of him, forbeareth not the name of God. For *Paul* hereby gathereth that we are the temple of God, because his spirite dwelleth in vs: which thing is not lightly to be passed ouer. For whereas God so often promiseth that he will choose vs for a temple to himselfe, that promise is no other way fulfilled, but by his spirit dwelling in vs. Surely, as *Augustine* very well saith: if we were commanded to make vnto the holie Ghost a temple of timber and stone because such worship is due to God onely, it were a cleere argument that he is God: now therefore how much clearer is this, that we ought not to make a temple, but our selues to be a temple for him? And the Apostle himself calleth vs somtyme the temple of God, sometime the temple of the holie Ghost, both in one meaning. And *Peter* reprehending *Ananias* for that he had lied to the holie Ghost, saide that he lied not vnto men but vnto God. And where *Esay* bringeth in the Lorde of hostes speaking, *Paul* teacheth that it is the holie Ghost that speaketh. Yea, where commonly the Prophets saie, that the words which they vtter are the words of the Lord of hostes, Christ and the Apostles do referre them to the holie Ghost. Whereby it followeth that he is the true *Iehouah*, that is, the chiefe authour of prophecies. Againe, where God complaineth that he was prouoked to wrath by the stubburnesse of his people, in stede of that *Esay* saith that his Holie spirit was greeued. Last of all, if blasphemie against the holie Ghost be not forgiuen in this worlde nor in the worlde to come, whereas he may obtaine pardon that hath blasphemed against the Sonne: his diuine maiestie is heere plainly prooued, the offence or diminishment whereof is an vnpardonable crime. I do wittingly and of purpose omit many testimonies that the ancient writers haue vsed. They haue thought it a maruellous meete place to alleage out of *David*: with the word of the Lord the heauens were stablished, and all the power of them with the spirit of his mouth, to prooue that the world was no lesse the worke of the holie Ghost than of the Sonne. But forasmuch as it is commonly vsed in the Psalms to repeate one thing twise: and in *Esay*, the spirit of his mouth is as much to *Eze. 31.4.* say as his word, that reason is verie weake. Therefore I thought good to touch a fewe such things as godly mindes might soundly rest vpon.

A&g. 5.3.  
Esa. 6.9.  
A&g. 28.25.

Esa. 43.10.  
Mat. 12.30.  
Mar. 3.29.  
Luke 12.10.  
Psal. 33.6.

16 And as God hath more plunly disclosed himselfe by the comming of Christ, *In the Trinitie of persons the unitie of God is preuued by this that there is but one faith in one baptism.* so is he also in the three Persons become more familiarly knowne. But of all the testimonies let this one suffice vs for this present. *Paul* so knitteth these three together, *Therefore I thought good to touch a fewe such things as godly mindes might soundly rest vpon.*

Therefore

Ef. 4.5.

Mat. 28.19.

Therefore if we be entred into the Faith and religion of one God by Baptisme: we must needs thinke him the true God in whose name we are baptised: And it is not to be doubted, but that in this solemne protestation, Christ ment to testifie that the perfect light of Faith was alreadie deliuered, when he said: Baptise them in the name of the Father & of the Son and of the holie Ghost. For it is as much in effect as to be baptised in the name of one God, which with perfect brightnesse hath appeareed in the Father, the Sonne, and the holie Ghost. Whereby is evident that in the essence of God abide three Persons in which the one God is knownen. And surely, forasmuch as our faith ought not to looke hither & thither, nor diuersly to wander about, but to haue regard to the one God, to be applied to him, and to sticke fast in him: it is hereby easilly prooved, that if there bee diuers kindes of Faith, there must also be many gods. Now whereas Baptisme is a Sacrement of Faith: it prooueth vnto vs the vnitie of God, because it is but one. And heereof also followeth, that it is not lawfull to be baptised but into one God, because we embrace the faith of him, into whose name we are baptised. What ment Christ then, when he commanded to be baptised, in the name of the Father, the Sonne, and the Holie Ghost, but that we ought with one Faith to beleue in the Father, Sonne, and the holie Ghost? Therefore sith this remaiñeth certaine, that there is but one God, and not many, we determine that the Worde and the Spirit are nothing else but the very selfe essence of God. And very foolishlie did the *Arrians* prate, which confessing the godhead of the Sonne, did take from him the substance of God. And such a like rage vexed the *Macedonians*, which woulde haue to be vnderstandinged by the Spirit, only the gifts of grace that are poured foorth into men. For as wisedome, understanding, prudence, fortitude, feare of God do proeceede from him: so he onely is the spirite of wisedome, prudence, fortitude, and godlinesse. Yet is not he deuided according to the distribution of his graces: but howsoeuer they be diuersly dealt abroad, yet he remaineth one and the same, as the Apostle saith.

1. Cor. 12.11.

*The sonne distin-*  
*guished from the*  
*father, and the spi-*  
*rit from them*  
*both.*

In sermone de  
sacro baptismo.

17. Againe, there is shewed in the Scriptures a certaine distinction of the Father, from the Worde, and of the Worde from the Spirit. In discussing whereof, howe great religiosnes and sobrietie we ought to vse; the greatness of the mystery it selfe doth admonish vs. And I verie well like that saying of *Gregorie Nazianzen*: I cannot thinke vpon the one, but by and by I am compasied about with the brightness of the three: And I cannot severallie discerne the three, but I am suddenly driven backe to one. Wherfore let it not come in our mindes once to imagine such a Trinitie of Persons as may holde our thought withdrawn into seueralities, and doth not foorthwith bring vs againe to that vnitie. The names of Father, Sonne, and holie Ghost, do prooue a true distinction, that no man shoulde thinkle them to be bare names of addition, whereby God according to his workes is diuersly entituled: but yet it is a distinction, not a diuision. The places that we haue alreadie cited, do shewe that the Sonne hath a propertie distinct from the Father, because the Worde had not beene with God, if he had not been another thing than the Father: neither had he had his glorie with the Father, but being distin&t from him. Likewise he doth distinguishe himselfe from the Father, when he saith, that there is another which beareth him witnes. And for this purpose maketh that which in another place is said, that the Father created all things by the Worde, which he could not, but being after a certayne manner distinct from him. Moreouer, the Father came not downe into the earth, but he that came out from the Father. The Father died not, nor rose again, but he that was sent by him. Neither yet did this distinction begin at the taking of flesh, but it is manifest that he was also before, the onely begottyn in the bosome of the Father. For who can abide to saie, that then the Sonne entred into the bosome of the Father, when he descended from heauen to take manhoode vpon him? He was therefore before in the bosome of the Father, and enjoyed his glorie with the Father. As for

John 5.3. &amp; 8.16.

the

John 1.18.

Joh. 14.6.15.26.

the distinction of the Holy Ghost from the Father, Christ speaketh of it when he saith, that it proceedeth from the Father. And how oft doth he shew it to be another beside himselfe? as when he promiseth that he will sende another comforter, and often in Joh. 14.16.

18 But to borrow similitudes from matters of men, to expresse the force of this distinction, I knowe not whether it be expedient. In deede the olde fathers are woont so to doe sometime: but withall they doe confess, that whatso ever they bring forth for like, doth much differ. For which cause I am much afraid to be any way bold, least if I bring foorth any thing vnfitly, it should give occasion either to the malicious to cauill, or to the vnskilfull to be deceiued. Yet such distinction as we haue marked to be set out in Scriptures, it is not good to haue left vnsspoken. And that is this, that to the Father is giuen the beginning of working, the fountaine and spring of all things: to the Sonne wisedome, counsell, and the very disposition in the doing of things: to the holy Ghost is assigned power and effectuall working. And although eternitie belong vnto the Father, and eternitie to the Sonne and to the Holy Ghost also, for as much as God could neuer haue beeene without his wisedome and power, and in eternitie is not to be sought, which was first or last: yet this obseruation of order is not vaine or superfluous, wherein the Father is reckoned first, and then of him the Sonne, and after of them both the holie Ghost. For every mans minde of it selfe enclineth to this, first to consider God, then the wisedome rising out of him, and last of all the power wherwith he putteth the decrees of his purpose in execution. In what sort the Sonne is said to be of the Father onely, and the holie Ghost both of the Father & the Sonne, is shewed in many places, but no where more plainly than in the viij. Chapter to the Romanes, where the same spirite is without difference sometime called the spirite of Christ, and sometime of him that raised vp Christ from the dead: and that not without cause. For Peter doth also testifie that it was the spirite of Christ wherewith the Prophets did prophecie, whereas the Scripture so often teacheth, that it was the Spirite of God the Father.

19 Now this distinction is so far off from standing against the single unitie of God, that thereby we may prooue that the Sonne is one God with the Father, because he hath one spirite with him, and that the holy Spirite is not a thing diuers from the Father and the Sonne. For in each Hypostasis is vnderstanded the whole substance, with this, that every one hath his owne proprietie. The Father is whole in the Sonne, and the Sonne is whole in the Father, as himselfe affirmeth. I am in the Father, and the Father is in me. And the Ecclesiastical writers doe not grant the one to be seuered from the other by any difference of essence. By these names that betoken distinction (saith Augustine) that is ment whereby they haue relation one to another, and not the very substance whereby they are all one. By which meaning are the sayings of the old writers to be made agree, which otherwise would seeme not a little to disagree. For sometime they say that the Father is the beginning of the Sonne, & sometime that the Sonne hath both Godhead & essence of himselfe, and is all one beginning with the Father. The cause of this diuersitie Augustine doth in another place wel and plainly declare, when he saith: Christ hauing respect to himselfe, is called God, and to his Father is called the Sonne. And againe, the Father as to himselfe is called God, as to his Sonne is called the Father, where hauing respect to the Son he is called the Father, he is not the Sonne: and where as to the Father he is called the Sonne, he is not the Father: and where he is called as to himselfe the Father, and as to himselfe the Sonne: it is all one God. Therefore when we simply speake of the Sonne: without hauing respect to the Father, we do wel & properly say, that he is of himselfe: & therfore we cal him but one beginning: but when we make mention of the relation betwene him and his Father, then we rightly make the Father the beginning of the Sonne. All the whole fifth booke of Augustine concerning the Trinitie doth nothing but

*That the father is  
of none, the sonne  
is of the father,  
and the spirite is  
of both.*

*That the Trinitie  
of persons is an ar-  
gument to prove  
the unitie of God:  
and in what sense  
the father is the  
beginning of the  
sonne.  
John. 14.10.*

*Augustine de  
temp. 38.*

*De trinitate &  
coll. ad Pascen-  
tium epi. 174.  
Cyrillus de trin.  
lib. 6. idem lib. 3.  
dialog.*

*Augustin. in Psal.  
109. & tract. in  
Io. 39. & Ps. 68.*

but set forth this matter. And much safer it is to rest in that relation that he speaketh of, than in too futilly pearing vnto the hie mysterie, to wander abroade by many vaine speculations.

*The diuersitie of persons, & the order of them standeth well enough with one single divine essence, whereunto we must haue recourse when the father, the sonne, or the spirit severally is called God, and not imagine each to be a seuerall God from other.*

2. Cor. 12. 9.

A&2.16.  
Joch.2.28.

*With what subtletie we ought to dispute against heretikes about the mysterie of the Trinitie.*

20 Let them therefore that are pleased with sobernesse, and contented with measure of Faith, shortly learne so much as is profitable to be knownen : that is, when we professe that we beleue in one God, vnder the name of God, we vnderstande the one onely and single essence in which we comprehend three Persons or Hypostases. And therefore so oft as we doe indefinitely speake of the name of God, we meane no lesse the Sonne and the holy Ghost than the Father. But when the Sonne is ioyned to the Father, then commeth in a relation, and so we make distinction betweene the Persons. And because the properties in the Persons bring an order with them, so as the beginning and originall is in the Father: so oft as mention is made of the Father and the Sonne, or the holy Ghost together, the name of God is peculiarly giuen to the Father. By this meane is retained the vnitie of the essence, and regarde is had to the order, which yet doth minish nothing of the godhead of the Son and of the Holy Ghost. And whereas we haue already seene that the Apostles doe affirme, that the Sonne of God is he, whome *Moses* and the Prophets doe testifie to be *Iehouah* the Lord, we must of necessitie alway come to the vnitie of the essence. Wherefore it is a detestable sacrilege for vs to call the Sonne a seuerall God from the Father, because the simple name of God, doth admit no relation, and God in respect of himselfe cannot be saide to be this or that. Nowe, that the name of *Iehouah* the Lorde indefinitely taken is applied to Christ, appeereth by the wordes of *Paul*, where he saith : Therefore I haue thrise praised the Lord, because that after he had received the answere of Christ, My grace is sufficient for thee : he saith by and by, that the power of Christ may dwell in me. It is certaine that the name Lorde is there set for *Iehouah*, and therefore to restraine it to the person of the Mediatour were very fond and childish, for so much as it is an absolute sentence that compareth not the Father with the Sonne. And wee knowe that after the accustomed manner of the Greekes, the Apostles do commonly set the word *Kyrios*, Lord, in steed of *Iehouah*. And not to fetch an example faire off, *Paul* did in no other sense pray to the Lorde, than in the same sense that *Peter* citeth the place of *Ioell* : Whosoeuer calleth vpon the name of the Lorde shall be sauad. But where this name is peculiarly giuen to the Sonne, we shall see that there is another reson thereof, when we come to a place fit for it. Nowe it is yngough to haue in minde, when *Paul* had absolutely praied to God, he by and by bringeth in the name of Christ. Euen so is the whole God called by Christ himselfe the Spirite. For there is no cause against it, but that the whole essence of God may be spirituall, wherein the Father, the Sonne, and the Holy Ghost be comprehended. Which is very plaine by the Scripture. For euen as there we haere God to be made a Spirite : so we doe haere the Holy Ghost, for so much as it is an Hypostasis of the whole essence, to be called both God, and proceeding from God.

21 But for as much as Sathan, to the ende to roote out our Faith, hath alway moued great contentions, partly concerning the divine essence of the Sonne, and of the Holy Ghost, and partly concerning their distinction of Persons : And as in a manner in all ages he hath stirred vp wicked spites to trouble the true teachers in this behalfe : so at this day he trauellereth out of the olde embers to kindle a newe fire : therefore here it is good to answere the peruerse foolish errors of some. Hitherto it hath beene our purpose, to lead as it were by the hand those that are willing to learne, and not to striue hand to hand with the obstinate and contentious. But now the truth which we haue alreadie peaceably shewed, must be rescued from the cauilllations of the wicked: Albeit my chiefe trauell shall yet be applied to this end, that they which giue gentle and open ears to the word of God, may haue whereupon stedfastly to rest

rest their foote. In this point, if any where at all in the secret mysteries of Scripture, we ought to dispute soberly, and with great moderation, and to take great heed that neither our thought nor our toong proceede any further than the boundes of Gods worde doe extende. For how may the minde of man by his capacite define the immeasurable essence of God, which never yet could certainly determine howe great is the bodie of the Sunne which yet he daily feerth with his eies? yea, how may she by her owne guiding attaine to disculfe the substance of God, that cannot reach to knowe her owne substance? Wherefore let vs willingly giue ouer vnto God the knowledge of himselfe. For he onely, as *Hilarie* saith, is a conuenient witnesse to himselfe, which is not knownen but by himselfe. We shall giue it ouer vnto him, if we shall both conceiue him to be such as he hath opened himselfe vnto vs, and shall not elsewhere search to know of him, than by his owne word. There are to this end written ffe homilies of *Chrysostome* against the *Anomei*. Yet the boldnesse of Sophisters could not be restrained by them from babbling vnguidedly. For they haue behaued themselues in this behalfe no whit more modestly than they are wonted in all other. By the vnhappy successe of which vndiscretion, we ought to be warned to take care that we bend our selues to trauell in this question rather with tractable willingnesse to learne, than with sharpnesse of wit, and never haue in our minde either to search for God any where else than in his holy worde, or to thinke any thing of him, but hauing his worde going before to guide vs, or to speake any thing but that which is taken out of the same worde. The distinction that is in the one Godhead of the Father, the Sonne, and the holy Ghost, as it is very harde to knowe, so doth it bring more businesse and comberance to some wits than is expedient. Let them remember that the mindes of men doe enter into a maze when they follow their owne curiositie, and so let them suffer themselues to be ruled with the heauenly oracles, howsoever they cannot attaine the height of the mysterie.

Hilar.lib.pri.de  
Trinitate.

22 To make a register of the errores, wherewch the purenesse of Faith in this point of doctrine hath in times past been assailed, were too long and full of vnprouitable tediousnesse: and the most part of heretikes haue so attempted to ouerwhelme the glorie of God with grosse doting errores, that they haue thought it enough for them to shake and trouble the vnskilfull. And from a few men haue sprong vp many sectes, whereof some doe teare in sunder the essence of God, some doe confounde the distinction that is betweene the Persons. But if we holde fast that which is alreadie sufficiently shewed by the Scripture, that the essence of the one God which belongeth to the Father, the Sonne, and the Holy Ghost, is single and vndivided: Againe, that the Father by a certaine propertie differeth from the Sonne, and the Sonne from the Holy Ghost: we shall stop vp the gate not onely against *Arrius* and *Sabellius*, but also the other old authors of errores. But because in our time there be risen vp certaine phrentike men, as *Seruetto* and other like, which haue encumbered all things with new deceits: It is good in few words to disculfe their falsehoods. The name of the Trinitie was so hatefull, yea, so detestable to *Seruetto*, that he saide, that all the Trinitaries, as hee called them, were vtterly godlesse. I omit the foolith wordes that he had devised to raile withall. But of his opinions this was the summe: That God is made Tripartite, when it is said, that there abide three persons in his essence, and that this Trinitie is but a thing imagined, because it disagreeth with the vnitie of God. In the meane time the Persons he would haue to be certaine outward conceptions of Forme, which are not truly subsisting in the essence of God, but doe represent God vnto vs in this or that fashon. And at the beginning that there was in God nothing distinct, because once the Word and the Sprite were all one: but since that Christ arose God out of God, the holy ghost sprong also another god out of him. And though sometime he colour his follies with allegories, as when he saith, that the eternall Word of God was the spirit of Christ with God, and the bright shining of his forme:

The monstrous  
impiecie of Ser-  
uetto.

forme : Againe, that the holy Ghost was the shadow of the godhead, yet afterwarde he bringeth the godhead of them both to nothing, affirming that after the rate of distribution, there is both in the Sonne & in the holy Spirit a part of God, euen as the same spirit in vs, and also in wood and stones is substantially a portion of god. What he babbleth of the Person of the Mediatour, we shall heereafter see in place conuenient. But this monstrous forged devise, that a Person is nothing else but a visible forme of the glory of God, needeth no long confutacion. For where as *John* pronounceth, that the Worde was God before the world was yet create, he maketh it much differing from a conception of forme. But if then also, yea, & from farthest Eternitie of time, that Worde which was God was with the Father, and had his owne proper glory with the Father, he could not be an outward or figuratiue shining: but it necessarily followeth that he was an Hypostasis that did inwardly abide in God. And although there be no mention made of the Spirit, but in the historie of the creation of the world, yet he is not there brought in as a shadow, but an essentiaill power of God, when *Moses* sheweth that the very vnfashioned lumpe was sustained in him. Therefore it then appeared, that the eternall Spirit was alwaies in God, when he preserued and sustained the confused matter of heauen and earth, yntill beautie and order were added vnto it. Surely he could not yet be an image or representation of God as *Serueto* dreameth. But in other points he is compelled more openly to disclose his wickednes, in saying that God by his eternall purpose, appointing to himselfe a visible Sonne, did by this meane shew himselfe visible. For if that be true, there is no other godhead left vnto Christ, but so fare as he is by the eternall decree of Godordeined his Sonne. Moreover, he so transformeth those imagined shapes, that he sticketh not to faine newe accidents in God. But this of all other is most abominable, that he confusely mingleth as well the Sonne of God, as the holy Ghost, with all creatures. For he plainly affirmeth, that there be part, and partitions in the essence of God, of which every portion is God. And namely he saith, that the Spirits of the faifthfull are coeternall & consubstantiall with God: albeit in another place he assyndeth the substantiall deitie, not onely to the soule of man, but also to other creatures.

23 Out of this finke came forth another like monstre. For certaine lewd men meaning to escape the hatred and shame of the wickednes of *Serueto*, haue indeede confessed, that there are three Persons, but adding a manner howe : that the Father which truly and properly is the one onely God, informing the Sonne and the holie Ghost, hath powred his godhead into them. Yea they forbeare not this horrible manner of speech, that the Father is by this marke distinguished from the Sonne and the holy Ghost, that he is the onely essentiator or maker of the essence. First they pretend this colour, that Christ is each where called the Sonne of God: whereof they gather, that there is none other properly God but the Father. But they marke not, that though the name of God be also common to the Sonne, yet by reason of preminence it is somtyme giuen to the Father onely, because he is the fountaine and originall of the Deitie, and that for this purpose, to make the singule vnitie of the essence to be thereby noted. They take exception and say : If he be truly the Sonne of God, it is inconuenient to haue him reckoned the Sonne of a Person. I answere that both are true: that is, that he is the Sonne of God, because he is the Worde begotten of the Father before all worldes (for we come not yet to speake of the Person of the Mediatour) and yet for explications sake we ought to haue regarde of the Person, that the name of God be not taken simply but for the Father onely. For if wee meane none to be God but the Father, we plainly throw downe the Sonne from the degree of God. Therefore so ofte as mention is made of the godhead, we must not admit a comparison between the Sonne and the Father, as though the name of God did belong onely to the Father. For truly the God that appeareed to *Esaie* was the true and onely God, and yet *John* affirmeth that the same was Christ. And

John 1.1.

Gen.1.2.

*That the essence  
of God doth not  
belong to the fa-  
ther only.*

*Esaie 6.1.  
John 12.41.  
Esaie 8.1.4.*

he that by the mouth of *Esay* testified, that he should be a stumbling stone to the Lewes, was the onely God: and yet *Paul* pronounceth that the same was Christ. He that crieth out by *Esay*, I live, and to me all knees shall bow, is the onely God: and yet *Paul* expoundeth that the same was Christ. For this purpose serue the testimonies that the Apostle reciteth. Thou O God hast laide the foundations of heaven and earth. Againe, let all the Angels of God worship him, which things belong to none, but to the onely God. And yet he saith, that they are the proper titles of Christ. And this cauillation is nothing woorth, that that is giuen to Christ, which is proper to God, because Christ is the shining brightnesse of his glorie. For because in each of these places is set the name of *Jehouah*, it followeth, that it is so saide in respect that he is God of himselfe. For if he be *Jehouah*, it cannot be denied that he is the same God that in another place crieth out by *Esay*: I, I am, and beside me there is no God. It is good also to consider that saying of *Hieremie*: The gods that haue not made the heauen and earth, let them perish out of the earth that is vnder the heauen. Whereas on the other side we must needs confess, that the Sonne of God is he, whose Godhead is oft prooued in *Esay* by the creation of the worlde. And how can it be that the Creator, which giueth being to all things, shall not be of himselfe, but borrowe his being of another? For whosoeuer saith that the Sonne was essentia or made to be of his Father, denieth that he is of himselfe. But the Holy Ghost saith the contrarie, naming him *Jehouah*. Now if we graunt that the whole essence is in the Father onely, either it must be made partable, or be taken from the Sonne, and so shall the Sonne be spoiled of his essence, and be a God onely in name and title. The essence of God, if we beleue these triflers: belongeth onely to the Father, for as much as he is onely God, and is the essencemaker of the Sonne. And so shall the Godhead of the Sonne be an abstract from the essence of God, or a deriuacion of a part out of the whole. Now must they needs graunt by their owne principle, that the Holy Ghost is the Spirite of the Father onely. For if he be a deriuacion from the first essence, which is onely proper to the Father, of right he cannot be accounted the Spirite of the Sonne: which is confuted by the testimonie of *Paul*, where he maketh the Spirite common to Christ and the Father. Moreouer, if the person of the Father be wiped out of the Trinitie, wherein shall hee differ from the Sonne and the holy Ghost, but in this, that he only is God? They confess Christ to be God, and yet they say, he differeth from the Father. Againe, there must bee some marke of difference to make that the Father be not the Sonne. They which say that marke of difference to be in the essence, doe manifestly bring the true Godhead of Christ to nothing, which cannot be without essence, yea, and that the whole essece. The Father differeth not from the Sonne, vnlesse he haue something proper to himselfe that is not common to the Sonne. What now will they finde wherein to make him different? If the difference be in the essence, let them answere if he haue not communicated the same to the Sonne. But that could not be in part, for to say that he made halfe a God were wicked. Beside that by this meane they doe foulie teare in funder the essence of God. It remaineth therefore that the essence is whole, & perfectly common to the Father and the Son. And if that be true, then as touching the essence there is no difference of the one of them from the other. If they say, that the Father in giuing his essence, remaineth neuerheldesse the onely God, with whom the essence abideth: then Christ shall be a figuratiue God, and a God onely in shew and in name but not in deede: because nothing is more proper to God than to be, according to this saying: He that is hath sent me vnto you.

24 It is easie by many places to prooue that it is false which they hold, that so oft as there is in Scripture mention made absolutely of God, none is meant thereby but the Father. And in those places that they themselues doe alledge, they fonyly bewray their owne want of consideration, because there is also set the name of the Sonne.

Whereby

*Rom. 9.33.*

*Esa. 45.23.*

*Rom. 14.12.*

*Heb. 1.10.*

*Psal. 102.26.*

*Psal. 97.7.*

*Esa. 44.6.*

*Iere. 10.11.*

*The arguments  
answering which  
are brought to  
prooue the father  
to be the onely  
true God.*

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Whereby appeareth, that the name of God is there relatively taken, and therefore restrained to the Person of the Father. And their obiection where they say, If the Father were not onely the true God, hee shoulde himselfe be his owne Father, is answered with one worde. It is not inconuenient for degree and orders sake, that he be peculiarily called God which hath not onely of himselfe begotten his wisedome, but also is the God of the Mediatour, as in place fit for it, I will more largely declare. For sith Christ was openly shewed in the flesh, he is called the Sonne of God, not only in respect that he was the eternall Worde before all worldes begotten of the Father: but also because he tooke vpon him the Person and office of the Mediatour to ioyn vs vnto God. And bicause they do so boldly exclude the Son from the honor of God, I woulde faine knowe whether the Sonne when hee pronounceth, that none is good but God, doe take goodnesse from himselfe? I doe not speake of his humaine nature, least perhaps they shoulde take exception, and saye, that whatsoeuer goodnesse was in it, it came of free gifte. I aske whether the eternall Worde of God be good or no? If they say nay, then we holde their vngodlinesse sufficiently conuinced: in saying yea, they confound themselues. But whereas at the first sight, Christ seemeth to put from himselfe the name of Good, that doth the more confirme our meaning. For sith it is the singular title of God alone, forasmuch as he was after the common manner saluted by the name of Good, in refusing false honour, hee did admonish them, that the goodnesse wherein hee excelled, was the goodnes that God hath. I aske also, where *Paul* affirmeth that only God is immortall, wise, and true, whether by these wordes Christ be brought into the number of men mortall, foolish, and false? Shall not hee then be immortall, that from the beginning was life to giue immortalitie to Angels? Shall not he be wise, that is the eternall wisedome of God? Shall not the truth it selfe be true? I aske furthermore, whether they thinke that Christ ought to be worshipped or no? For hee claimeth this vnto himselfe, to haue all knees bow before him: it followeth that he is the God which did in the lawe forbid any other to be worshipped but himselfe. If they will haue that meant of the Father onely which is spoken in *Esay*: I am, and none but I: this testimonie I turne against themselues, forasmuch as we see, that whatsoeuer pertaineth to God is giuen to Christ. And their cauillation hath no place, that Christ was exalted in the flesh, wherein he had been abased, and that in respect of the flesh, al authoritie is giuen him in heauen and in earth: because although the maiestie of king and Judge extende to the whole Person of the Mediatour, yet if he had not beene God openly shewed in flesh, he could not haue beene advanced to such height, but that God shoulde haue disagreed with himselfe. But this controuersie *Paul* doeth well take away, teaching that he was equall with God before he did abase himselfe vnder the shape of a seruant. Now howe could this equaltie haue stande togither, vnlesse he had beene the same God whose name is *Iah* and *Iehouah*: that rideth vpon the Cherubin, that is King of all the earth and Lord of the worldes? Now howsoeuer they babble against it, it cannot be taken from Christ which *Esiae* saith in another place: He, he, is our God, for him we haue waited, whereas in these words he describeth the comming of God the Redeemer, not only that should bring home the people from the exile of Babylon, but also fully in all points restore the Church. And with their other cauillation they nothing preuaile, in saying, that Christ was God in his Father. For though we confess that in respect of order and degree the beginning of the Godhead is in the Father, yet we say that it is a detestable intention to say, that the essence is onely proper to the Father, as though he were the onely Godmaker of the Sonne. For by this meanes either he shoulde haue moe essences than one, or else they call Christ God onely in title and imagination. If they grant that Christ is God, but next after the Father, then shall the essence be in him begotten and fashioned, which in the Father is ynbegotten and vnfashioned. I know

Mat.19.17.

3.Tim.1.17.

Phi.2.10.

Esay.44.6.

Phil.2.7.

Esai.25.9.

that

that many quicke nosed men do laugh at this that we gather the distinction of Persons out of the wordes of *Moses*, where he bringeth in God speaking thus: Let vs make man after our image. But yet the godly readers do see how vainly and fondly *Moses* should bring in this as a talke of diuers togither, if there were not in God mo Persons than one. Now certaine is it, that they whom the Father spake vnto, were *Gen.1.26.* vncreate: but nothing is vncreate but God himselfe, yea the one onely God. Now therefore vnlesse they graunt that the power of creating was common, and the authoritie of commaunding common, to the Father, the Sonne, and the Holy Ghost: it shall followe that God did not inwardly thus speake to himselfe, but directed his speech to other foreine workmen. Finally one place shall easly answere two of their obiections. For whereas Christ himselfe pronounceth that God is a spirit, this were not conuenient to bee restrained to the Father onely, as if the Word himselfe were not of Spirituall nature. If then the name of Spritle doth as well agree with the Sonne as with the Father, I gather that the Sonne is also comprehended vnder the indefinite name of God. But he addeth by and by after that, none are allowed for good worshippers of the Father, but they that worship him in spirit and truth: whereupon followeth another thing, because Christ doth vnder a head execute the office of a teacher, he doth give the name of God to the Father, not to the intent to destroy his owne Godhead, but by degrees to lift vs vp vnto it. *John.4.24.*

25 But in this they are deceiuied, that they dreame of certaine vndiuided singular things, whereof each haue a part of the essence. But by the Scriptures, we teach, that there is but one essentiaall God, and therefore that the essence as well of the Sonne as of the Holy Ghost is vnbegotten. But for so much as the Father is in order first and hath of himselfe begotten his wisedome, therefore rightfully as is abovesaid, he is counted the originall and fountaine of al the godhead. So God indefinitely spoken, is vnbegotten, and the Father also in respect of person is vnbegotten. And foolishly they thinke that they gather, that by our meaning is made a quaterntie, because falsely and cauillously they ascribe vnto vs a deuise of their owne braine, as though we did faine that by derivation there come three persons out of one essence: whereas it is evident by our writings, that we do not drawe the persons out of the essence, but although they be abiding in the essence we make a distinction betweene them. If the persons were seuered from the essence, then peraduenture their reason were like to be true. But by that meane it shoulde bee a Trinitie of Gods and not of persons, which one God containeth in him. So is their fond question answered, whether the essence doe meeet to make vp the Trinitie, as though wee did imagine that there descend three gods out of it. And this exception growth of like foolishnes where they say, that then the Trinitie, should be without God. For though it meet not to make vp the distinction as a part or a member, yet neither are the persons without it, nor out of it. Because the Father if he were not God could not be the Father, and the Sonne is none otherwise the Sonne but because he is God. We say therefore, that the Godhead is absolutely of it selfe. Whereby we grant that the Sonne in so much as he is God, is of himselfe without respect of his person, but in so much as he is the Sonne, we say that he is of the Father. So his essence is without beginning, but the beginning of his person is God himselfe. And the true teaching writers that in olde time haue spoken of the Trinitie, haue onely applyed this name to the Persons, for so much as it were not onely an absurde errore but also a grosse vngodlinesse, to comprehend the essence in the distinction. For they that will haue these three to meeet, the essence, the Sonne, and the holy Ghost, it is plaine that they do destroy the essence of the Sonne and the holy Ghost, for else the parts ioyned togither would fall in sunder, which is a fault in eius distincione. Finally if the Father and the Sonne were Synonimes or severall names signifying one thing, so the Father should be the Godmaker, and nothing shoulde remaine in the Sonne

*There is one indi-  
uisible divine es-  
sence, which is un-  
begotten, absolute-  
ly of it selfe and  
without begin-  
ning.*

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but a shadow, and the Trinitie should be nothing else, but the ioyning of one God with two creatures.

*Christ though the  
sonne of God, yet  
properly God not  
by a certayne deri-  
ved desite, but by  
the same Godhead  
wherely his father  
is God.*

*John. 17.3.*

26 Whereas they obiect, that if Christ be properly God, he is not rightfully called the Son: to that we haue alreadie answered, that because in such places there is a comparision made of the one Person to the other, the name of God is not there indefinitely taken, but restrained to the Father onely, in so much as he is the beginning of the Godhead, not in making of essence as the madde men do fondly imagine, but in respect of order. In this meaning is constiuted that saying of Christ to the Father: this is the eternall life, that men beleue in thee the one true God, and Iesus Christ whom thou hast sent. For speaking in the Person of the Mediatour, hee keepeth the degree that is meane betweene God and men: and yet is not his maiestie thereby diminished. For though he abased himselfe, yet he left not with the Father his glorie that was hidden before the worlde. So the Apostle in the second Chapter to the Hebrues, though he confesseth that Christ for a short time was abased beneath the Angels, yet he sticketh not to affirme withall, that he is the same eternal God that founded the earth. We must therfore hold, that so oft as Christ in the person of the Mediator speaketh to the Father, vnder this name of God is comprehended the Godhead which is his also. So when he saide to the Apostles: It is profitable that I go vp to the Father, because the Father is greater: He giveth not vnto himselfe onely the second degree of Godhead to bee as touching his eternall essence inferiour to the Father, but because haing obtained the heauenly glorie, he gathereth togither the faufull to the partaking of it. He setteth his father in the higher degree, insomuch as the glorious perfection of brightnesse that appeareth in heauen, differeth from that measure of glorie that was seene in him being cloched with flesh. After like manner in another place *Paul* saith: that Christ shall yeelde vp the kingdome to God and his Father, that God may be all in all. There is nothing more absurde than to take away eternall continuance from the Godhead of Christ. If he shall never ceale to be the Sonne of God, but shall alway remaine the same that he was from the beginning, it followeth that vnder the name of the Father, is comprehended the one essence that is common to them both. And surely therefore did Christ descend vnto vs, that lifting vs vp vnto his Father, he might also lift vs vp vnto himselfe, in as much as he is all one with his Father. It is therefore neither lawfull nor right so exclusively to restraine the name of God to the Father, as to take it from the Sonne. For, *John* doth for this cause affirme that he is true God, that no man should thinke that he resteth in a second degree of Godhead beneath his Father. And I maruell what these framers of new Gods do meane, that while they confess Christ to be true God, yet they foorthwith exclude him from the Godhead of his Father. As though there could any be a true God but he that is the one God: or as though the Godhead powred from one to another, be not a certaine newe forged imagination.

*John. 1.1.*

*Irenaeus for from  
thinking the fa-  
ther only and not  
the sonne to be  
properly eternall  
God.*

27 Whereas they heap vp many places out of *Irenaeus*, where he affirmeth that the Father of Christ is the onely and eternall God of Israel: that is either done of a shamefull ignorance, or of an extreme wickednesse. For they ought to haue considered, that then the holy man had to do in disputation with those frantike men, that denied that the Father of Christ was the same God that in old time spake by *Moses* and the Prophets, but that he was I wot not what imagined thing brought out of the corruption of the worlde. Therefore he altogether trauelleth in this point, to make it plaine that there is no other God preached of in the Scripture but the Father of Christ, and that it is amisse to devise any other, and therefore it is no maruell if he so oft conclude that there was no other God of Israel, but he that was spoken of by Christ and the Apostles. And in like manner nowe, whereas wee are to stande against another sort of errore, we may truely say that the God which in olde time appeared

appeared to the Fathers, was none other but Christ. But if any man obiect that it was the Father, our answere is in readinesse, that when we striue to defend the God-head of the Sonne, we exclude not the Father. If the readers take heede to this purpose of *Irenæus*, all that contention shall cease. And also by the sixt Chapter of the third booke, this whole strife is ended, where the good man standeth all vpon this point, to proue that he which is in Scripture absolutely and indefinitely called God: is verily the one onely God, and that Christ is absolutely called God. Let vs rememb-  
Lib. 3. cap. 9.  
Cap. 12. eiusdem  
lib.  
Cap. 16. eiusdem  
lib.  
ber that this was the principall point whereupon stooede all his disputation, as by the whole proesse thereof doth appeare: and specially the 46. Chapter of the second booke, that he is not called the Father by darke similitude or parable, which is not very God in deed. Moreover in another place he saith, that as well the Sonne as the Father were ioyntly called God by the Prophets and Apostles. Afterward he defi-  
Ib. ca. 18. & 23.  
neth how Christ which is Lord of all, and King, and God, and iudge, receyved power from him which is the God of all, that is to say in respect of his subiectio[n], because he was humbled euen to the death of the croffe. And a little after he affirweth, that the Sonne is the maker of heauen and earth, which gave the Law by the hand of *Moses*, and appeared to the Fathers. Now if any man doe prate that with *Irenæus* onely the Father is the God of *Israel*, I will turne againe vpon him that which the same writer plainly teacheth, that Christ is all one and the same: as also he applyeth vnto him the Prophecie of *Habacuc*: God shall come out of the South. To the same purpose serueth that which is read in the ninth Chapter of the fourth booke. Christ himselfe therefore with the Father is the God of the liuing. And in the twelfe Chap-  
ibidem  
ter of the same booke he expoundeth that *Abraham* beleued God, because Christ is the maker of heauen and earth and the onely God.

28 And with no more truth doe they bring in *Tertullian* for their defender. For *Tertullian* as far though he be rough sometime and crabbed in his manner of speach, yet doth hee ~~from that opinion~~ plainly teach the summe of that doctrine that we defend. That is to say, whereas he is the one God, yet by disposition and order he is his Word: that there is but one God in vnitie of substance, and yet that the same vnitie by mysterie of orderly distribution is disposed into Trinitie, that there are three, not in state, but in degré, not in substance, but in forme, not in power, but in order. He saith that he defendeth the Sonne to be a seconde next to the Father, but he meaneth him to be none other than the Father, but by way of distinction. In some places he sayeth that the Sonne is vi-  
ble. But when he hath reasoned on both partes he defineth that he is inuisible in so much as he is the Word: Finally where he affirmeth, that the Father is determined in his owne person, he prooueth himselfe farre from that errour which we confute. And though he doth acknowledge none other God but the Father, yet in the next peece of his writing expounding himselfe, he sayeth, that he speaketh not exclusively in respect of the Sonne, because he denieth that the Sonne is any other God beside the Father, and that therefore their sole gouernement is not broken by distinction of Person. And by the perpetuall course of his purpose it is easie to gather the meaning of his wordes. For he disputeth against *Præxæs*, that though God be distinguished into three persons, yet are there not made many Gods nor the vnitie torn in funder. And because by the imagination of *Præxæs* Christ could not be God, but hee must also be the Father, therefore he so much laboureth about the distinction. Whereas he calleth the Worde and the Spirite a portion of the whole, although it be a hard kinde of speech, yet is it excusable, because it is not referred to the substance, but only sheweth the disposition and order that belongeth onely to the Persons, as *Tertullian* himselfe witnesseth. And hereof hangeth that: How many persons thinkest thou there are, O most froward *Præxæs*, but euen so many as there be names? And so a little after that, they may beleue the Father and the Sonne ech in their names and Persons. Hereby I thinke may be suffici-

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ently confuted their impudencie, that seeke to beguile the simple with colour of *Tertullian's* authoritie.

The fathers with  
generall consent  
teach Christ to be  
the same God  
with the father.

29 And surely whosoever shall diligently compare togither the writings of the old authors, shall finde no other thing in *Irenaeus*, than that which hath been taught by other that came after. *Iustine* is one of the auncientest, and he in all things doth agree with vs. Yet let them obiect that he as the rest doe, calleth the Father of Christ the only God. The same thing doth *Hilarie* teach, yea, and speaketh more hardly, that the eternitie is in the Father. But doth he that to take away the essence of God from the Sonne? And yet is he altogether in defence of the same Faith that we follow. Yet are they not ashamed to picke out certaine mangled sentences whereby they would perfwade that *Hilarie* is a Patrone of their errour. Where they bring in *Ignatius*: if they will haue that to be of any authortie, let them proue that the Apostles made a Law for lente and such like corruptions of religion. Nothing is more vnsauorie than those fond trifles that are published vnder the name of *Ignatius*. Wherfore their impudencie is so much lesse tolerable, that disguise themselves with such visors to deceiue. Moreouer the consent of the auncient Fathers is plainly perceived by this, that at the Councell of *Nice*, *Arius* never durst alledge for himselfe the authoritie of any one allowed writer. And none of the Greckes or Latines doth excuse himselfe and say, that he dissenteth from them that were before. It needeth not to be spoken how *Augustine* whom these loselles doe most hate, hath diligently searched the writings of them all, and how reuerently he did embrase them. Truely euен in matters of least weight he yfeth to shew what compelleth him to dissent from them. And in this matter, if he had read any thing doubtfull or darke in other, he hideth it not. But the doctrine that these men striue against, he taketh it as confessed, that from the farthest time of antiquitie it hath beeene without controverie received. And by one word it appeareth that he was not ignorant what other had taught before him, where he saith that in the Father is vnitie, in the first booke of Chriftian doctrine, will they say that he then forgate himselfe? But in another place he purgeth himselfe from such reproch, where he calleth the Father the beginning of the whole Godhead, because he is of none: considering indeed wisely, that the name of God is specially ascribed to the Father, because if the beginning should not be reckened at him, the single vnitie of God cannot be conceiued. By this I trust the Godly reader will perceiue that al the cauillations are confuted, wherewith Sathan hath hitherto attempted to pervert or darken the pure truth of doctrine. Finally, I trust that the whole summe of doctrine in this point is fully declared, if the readers will temper them of curiositie, and not more greedily than meete is, seeke for combersome and entangled disputations. For I take not in hand to please them, that doe delight in an vntemperate desire of speculation. Truely I haue omitted nothing of subtle purpose that I thought to make against me. But while I studie to edifie the Church, I thought it best to leaue many things vtouched which both smally profited, and would greeue the readers with superfluous tediousnes. For to what purpose were it to dispute, whether the Father doe alwaies beget? For as much as it is folly to faine a continuall act of begetting, sith it is evident that from eternitie there haue been threē Persons in God.

## The xiiiij. Chapter.

That the Scripture euē in the creation of the world and of all things: doth by certaine  
markes put difference betwene the true God, and fained gods.

**A**lthough *Esay* doth worthily reproch the worshippers of false gods with flouthfulness, for that they haue not learned by the very foundations of the earth, and round compass of the heauens, which is the true God: yet such is the dulnesse and

and grossenes of our wit, that least the faithfull should fall away to the inuentions of the Gentiles, it was necessary to haue God more exprefly painted out vnto them. For whereas the saying that God is the minde of the world, which is comped the moft tollerable description that is found among the Philosophers, is but vaine, it behoueth vs more familiarly to know him, leaſt we alwaies waue in doubtfulneſſe. Therefore it was his pleasure to haue a hiftry of the creation remayning, whereupon the Faith of the Church might reſt, and ſeeke for none other God but him, whom *Mofes* hath declared to be the maker and builder of the world. There is firſt ſet forth the time, that by continual proceeding of yeares the fauful might come to the firſt originall of mankind, and of all things. Whiche knowledge is very neceſſary, not onely to conſute thole monſterous fables that ſometime were ſpred in *Ægypt* and other partes of the world, but also, that the beginning of the world once being knownen, the eternitie of God may more clearely ſhine foorth and rauish vs in admiration of it. Neither ought we to be any thing moued with that vngodly mocke, that it is maruell why it came no ſooner in the minde of God to make the heauen and the earth, and why he ſitting idle did ſuffer ſo immeasurable a ſpace to paſſe away, ſith he might haue made it many thouſand ages before: whereas the whole continuance of the world that now draweth to an end, is not yet come to ſix thouſand yeeres. For why God ſo long deferred it, is neither lawfull nor expedient for vs to enquire. Because if mans minde will traualle to attaine thereunto, it ſhall fail an hundred times by the way, neither were it profitable for vs to know that thing which God himſelfe to proue the modeſtie of our faith, hath of purpoſe willed to be hidden. And well did that godly old man ſpeake, which when a wanton fellow diſinſorne demand of him, what God had done before the creation of the world, anſwered, that he buyldeſ Hell for curiouſe fooleſ. Let this graue and ſeuere warning repreſſe the wantonneſſe that tickleth many, yea, and driueth them to cuill and hurtfull ſpeculations. Finally, let vs remember that the ſame iuuiſle God whiche wiſe-dome, power and iuſtiſe is incompreheſible, doth ſet before vs the hiftorie of *Mofes*, as a looking glaſſe, wherein his liuely image appeareth. For, as the eyes that either are growen dimme with age, or dulced with any diſease, doe not diſcerne any thing plainly, uňleſſe they be holpen with ſpectacles: ſo, ſuch is our weakeſſe, that uňleſſe the Scripture direcť vs in ſecking of God, we doe forthwith runne out into vaniti. And they that follow their owne wantonneſſe, becauſe they be now warned in vaine, ſhall all too late feele with horriblie deſtruclion, how much it had been beſter for them reuerently to receiuē the ſecret counſels of God, than to vomite our blaſphemies, to obſcure the heauen withall. And rightly doth *Augustine* complaine, that wrong is done to God when further cauſe of things is ſought for, than his onely will. The ſame man in another place doth wiſely warne vs, that it is no leſſe cuill to moue queſtion of immeasurable ſpaces of times than of places. For how broad ſoeuer the circuite of the heauen is, yet is there ſome meaſure of it. Now, if one ſhould quarrell with God for that the emptines wherein nothing is contained, is an hundred <sup>40.</sup> times more, ſhall not all the godly abhorre ſuch wantonneſſe? Into like madnes ſun they that busie themſelues about Gods ſitting ſtill, because at their appointment he made not the world innumerable ages ſooner. To ſatisfie their owne greedines of minde, they couer to paſſe without the compaſſe of the world, as though in ſo large a circuit of heauen, and earth, they could not finde things enough that with their inſtimable brightnes may ouerwhelme all our ſenſes: as though in ſixe thouſand yeeres, God hath not ſhewed examples, in continual conſideration whereof, our minds may be exerciſed. Let vs therefore willingly abide enclosed within thole boundes where-with it pleased God to enuiron vs, and as it were to penne vp our minds, that they ſhould not stray abroad with libertie of wandring.

2 For like reaſon is it that *Mofes* declareth, that the worke of God was not ended

Lib. de gen. contra Ma.

De ciuit. dei lib.

The deuiding of  
the creation into

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six daies, the order of creating, & the maner which Moses vfel in speaking of God, do shew whiche ought especially to learne by that historie.

in a moment but in sixe daies. For by this circumstance we are withdrawen from forged inuentions to the one onely God that deuided his worke into sixe daies, that it shoulde not greeue vs to be occupied all the time of our life in considering of it. For though our eies, what way soeuer wee turne them, are compelled to looke vpon the workes of God, yet see we how fickle our head is, and if any godly thoughts doe touch vs, how soone they passe away. Heere againe mans reason murmureth, as though such procedings were disagreeing from the power of God, vntill such time as being made subiect to the obedience of faith, she learne to keepe that rest wherunto the halloving of the seventh day calleth vs. But in the very order of things, is diligently to be considered the fatherly loue of God toward mankind, in this : that he did not creat Adam vntill he had stored the world with all plentic of good things, For if he had placed him in the earth while it was yet barren and empitie, if he had giuen him life before that therewas any light, he should haue seemed not so well to prouide for his commoditie. But now where he first disposed the motions of the Sunne and the Planets for the vse of man, and furnished the earth, the waters & the aire with liuing creatures, & brought foorth abundance of fruite to suffice for foode, taking vpon him the care of a diligent and prouident householder, he shewed his maruellous bountie toward vs. If a man do more heedfully wey with himselfe those things that I do but shortly touch, it shall appeare that *Moses* was the sure witnesse and publisher of the one God the creator. I omit heere that which I haue alreadie declared, that he speakeþ not there only of the bare essence of God, but also setteth forth vnto vs his eternall Wisedome and Spirit, to the end we shoulde not dreame that God is any other, than such as he will be knownen by the image that he hath there exprested.

The creation of Angels is a thing necessarie to be knownen, both because they are the most noble part of Gods worke, and also for that there are sundrie errors concerning Angels, which cannot without such knowledge be refuted.

3 But before that I begin to speake more at large of the nature of man, I must say somwhat of Angels. Because, though *Moses* applying himselfe to the rudenes of the common people, recithe in his history of the creation no other worke of God but such as are scene with our eies, yetwhereas afterwarde he bringeth in Angels for ministers of God, we may easily gather, that he was the creator of them in whose seruice they employ their trauell and offices. Though therefore *Moses* speaking after the capacite of the people, doth not at the very beginning rehearse the Angels among the creatures of God: yet that is no cause to the contrarie, but that we may plainly & exprefly speake those things of them, which in other places the Scripture commonly teacheth. Because if we desire to know God by his workes, so noble and excellent an example is not to be omitted. Beside that, this point of doctrine is verie necessarie for the confuting of manis errors. The excellencie of the nature of Angels hath so daseled the mindes of many, that they thought the Angels had wrong offered them, if they should be made subiect to the authoritie of one God, & brought as it were in obedience. And hereupon were they fained to be Gods. There rose vp also one *Manicheus* with his sect, which made themselves two originall beginnings of things, God, and the deuil, and to God he assigned the beginning of good things, and of things of euil nature he determined the deuell to be the author. If our mindes should be entangled with this error, God shoulde not keepe whole his glorie in the creation of the worlde. For, whereas nothing is more proper to God than eternitie and a being of himselfe as I may so terme it, they which giue that vnto the deuell, do they not in a maner giue him the title of Godhead? Now where is the almightynesse of God become, if such authoritie be graunted to the deuell, that he may put in execution what he will though God say nay and withstand it? As for the onely foundation that the *Manichees* haue, that it is vnlawfull to ascribe vnto God that is good, the creation of any thing that is euil: that nothing hurteth the true faith, which admitteth not that there is any thing naturally euil in the whole vniversitatie of the world, because neither the frowardnesse and malice both of man and the deuell, nor the sins that

that proceede thereof, are of nature, but of the corruption of nature. Neither was there any thing from the beginning, wherein God hath not shewed an example both of his wisedome and iustice. Therfore to answere these peruerse deuises : it bchooeth vs to lift vp our mindes higher than our eyes can attaine to see. For which cause it is likely, that where in the *Nicene* creed God is called the Creator of all things, things inuisible are expressed. Yet will we be carefull to keepe the measure that the rule of godlinesse appointeth, least the readers with searching to vnderstand further than is expedient, shoulde wander abroad, being led away from the simplicitie of Faith. And surely, forasmuch as the Holy ghost teacheth vs alway for our profit, and such things are as smally auailable to edifie, he doth either leaue wholly vnspoken, or but lightly, and as it were ouerunningly touch them : it shall be also our duety to be content not to know those things that doe not profit vs.

4 That the Angels, for as much as they are the ministers of God ordeined to execute his commandementes, are also his creatures, it ought to be certainly out of all question. To moue doubt of the time and order that they were created in, should it not rather be a busie waiwardnesse than diligence ? *Moses* declareth that the earth was made, and the heauens were made, with all their armes, to what purpose than is it, curiously to search, what day the other more secret armes of heauen beside the staires and planets first began to be ? But, because I will not be long, let vs, as in the whole doctrine of religion, so here also remember that we ought to keepe one rule of modestie and sobrietie, that of obscure things we neither speake, nor thinke, nor yet desire to know any other thing than that hath beene taught vs by the Word of God: and an other point, that in reading of Scripture we continually rest vpon the searching and studying of such things as certaine to edification, and not gue our selues to curiositie or study of thinges unprofitable. And because it was Gods pleasure to instruct vs, not in trifling questions, but in sound godlinesse, feare of his name, true confidence, and duties of holinesse : let vs rest vpon such knowledge. Wherefore, if we will be rightly wise, we must leaue those vanities that idle men haue taught without warrant of the worde of God, concerning the nature, degree, and multitude of Angels. I know that such matters as this, are by many more greedily taken holde of, and are more pleasant vnto them than such things as lie in dayly vse. But if it greeue vs not to be the schollers of Christ, let it not greeue vs to follow that order of learning that he hath appointed. So shall it so come to passe, that being contented with his schooling, we shall not onely forbearre, but also abhorre superfluous speculations, from which he calleth vs away. No man can deny, that the same *De-nyse*, whatsoeuer man he was, hath disputed many things both littellie and wittilie in his Hierarchie of Heauen : but if a man examine it more nearely, he shall finde that for the most part it is but meere babbling. But the dutifull purpose of a Diuine is, not to delite eares with prating, but to stablish consciences with teaching thinges true, certaine, and profitable. If one shoulde read that booke, he would thinke that the man were slipped downe from heauen, and did tell of things not that he had learned by hearesay, but that he had seene with his eyes. But *Paule* which was rauished aboue the third heauen, hath vttered no such thing, but also protesteth, that it is not lawfull for man to speake the secrets that he had seene. Therefore bidding farewell to that trifling wisedome, let vs consider by the simple doctrine of the Scripture, what the Lord would haue vs know concerning his Angels.

5 It is commonly read in the Scripture, that the Angels are heauenly Spirites, whose ministracion and seruice God vseth for putting in execution of those things that he hath decreed. For which reason that name is giuen them, because God vseth them as messengers, to shew himselfe vnto men. And vpon like reason are derived the other names that they are called by. They are named armes, because they doe like a Gard eniron their Prince, and doe adorne and set foorth the honorable

*Superfluous speculations, and diversious questions about Angels, are to be avoide.*  
*Gen. 1. 2.*

*1. Cor. 12. 2.*

*Angels in Scripture, termed armes, strengibes, principalitatis powers, dominions, thrones, Gods.*

## Cap. 14. Of the knowledge of

shew of his maiestie, and like souldiers they are alway attending vpon the ensigne of their captaine, & are euer so prepared & in readines to do his commaridements, that so soon as he doth but becken to them, they prepare themselues to work, or rather be at their worke already. Such an image of the throne of God to set out his royaltie, the other Prophets do describe, but principally *Daniel* where he saith, that when God sat him down in his throne of iudgement, there stood by a thousand thousand, & ten thousand companies of ten thousands of Angels. And because God doth by them maruellously shew forth and declare the might & strength of his hand, therefore they are named strengths, because he exerciseth and vseth his authoritie in the world by them, therefore they are sometime called principalities, sometime powers, sometime Dominions. Finally, because in them as it were sitteth the glorie of God, for this cause also they are called Thrones: though of this last name I will not certainly say, because another exposition doth either as well or better agree with it. But (speaking nothing of that name) the holy Ghost often vseth those other former names to aduance the dignite of the ministerie of Angels. For it were not reason that those instruments should be let passe without honor, by whom God doth specially shew the presence of his maiestie. Yea, for that reason they are many times called Gods, because in their ministerie, as in a looking glas, they partly represent vnto vs the godhead. Although indeed I mislike not this that the olde writers do expound, that Christ was the Angel, where the scripture saith, that the Angel of God appeared vnto *Abraham*, *Jacob*, *Mose*, & other, yet oftentimes where mention is made of all the Angels in deed, this name is giuen vnto them. And that ought to seeme no maruell. For if this honor be giuen to princes and gouernors, that in their office they stand in the stead of God that is soueraigne king and iudge, much greater cause there is why it should be giuen to the Angls, in whom the brightnes of the glorie of God much more abundantly shineth.

Dan. 7.10.

Coloss. 1.16.  
Eph. 1.21.

Gen. 18.1.32.  
1of 5.14.  
Iudi 6.14.8c  
13.22.  
Psal. 82.6.

The seruice which  
Angels do unto  
men.

Psal 91.17.  
Psal. 34.3.  
Gen. 16.9.

Gen. 24.7.  
Gen. 48.16.  
Exod 14.19.  
& 23.20.  
Iud. 1.1& 6.11.  
& 13.10.

Mat. 4.11.

Luke 22.43.  
Mar. 28.5.  
Luke 24.45.  
Act. 1.10.

2.King. 19.35.  
2.King. 37.36.

6. But the scripture standeth most vpon teaching vs that, which might most make to our comfort and confirmation of Faith: that is to wit, that the Angels are the distributors and administratours of Gods bountie toward vs. And therefore the Scripture recitereth, that they watch for our safetie: they take vpon them the defence of vs, they direct our waies, they take care that no hurtfull thing betide vnto vs. The sentences are vniuersal, which principally pertaine to Christ the head of the Church, and then to all the faythfull. He hath giuen his Angels charge of thee, to keepe thee in all thy waies. They shall beare thee vp in their hands, least thou chance to hit thy feete against a stone. Againe, the Angell of the Lorde standeth ounde about them that feare him, and he doth deluer them. Whereby God sheweth that he appointeth to his Angels the defence of them, whom he hath taken in hand to keepe. After this order the Angell of the Lord doth comfort *Agar* when she fled away, and commandeth her to be reconciled to her mistres. God promiseth to *Abraham* his servant an Angell to be the guide of his journey. *Jacob* in blessing of *Ephraim* and *Manasses* prayeth, that the Angell of the Lord by whom he himselfe had beeene deluerned from all euill, may make them prosper. So the Angell was set to defend the tentes of the people of *Israel*. And so oft as it pleased God to reskew *Israel* out of the hands of their enimies, he raised vp reuengers by the ministerie of Angels. So finally (to the end I need not to rehearse many mo) the Angels ministred to Christ and were readie assistant to him in all necessitie. They brought tydings to the women of his resurrection, and to the discipules of his glorious comming. And so to fulfill their office of defending vs, they fight against the deuile and all enimies, and do execute the vengeance of God vpon them, that are bent against vs. As wee read that the Angell of God to deliuer *Hierusalem* from the siege, slew in one night a hundred fower score and fift thousand in the campe of the king of *Affyria*.

7. But whether to euerie of the faythfull be a seuerall Angell assigned for their defence,

defence, I dare not certainly affirme. Surely when *Daniel* bringeth in the Angell of *Whether evere  
the Persians, and the Angell of the Grecians*, he sheweth that he ment, that there are to kingdomes and prouinces certaine Angels appointed as governours. And when Christ saith that the Angels of children do alway behold the face of the Father, hee seemeth to meane, that there are certaine Angels to whom the preseruation of them is given in charge. But I cannot tell whether we ought thereby to gather, that euerie one hath his Angell set ouer him. But this is to be holden for certaintie, that not one Angell onely hath care of every one of vs, but that they all by one consent do watch for our safetie. For it is spoken of all the Angels togither, that they more reioyce of one sinner conuerted to repentance, than of ninetie and nine iust that haue stand still in their righteoufnes. And it is said of mo Angels than one, that they conueyed the soule of *Lazarus* into the bosome of *Abraham*. And not without cause did *Elizens* shew to his seruant so many fierie chariots that were peculiarily appointed for him. But one place there is that seemeth more plaine than the rest to prooue this point. For when *Peter* being brought out of prison knocked at the doores of the house where the brethren were assembled, when they could not imagine that it was he, they saide it was his Angell. It shoulde seeme that this came in their minde by the common opiniion, that to every of the faithfull are assigned their Angels for governours. Albeit yet heere it may be answered that it may well bee, notwithstanding any thing that there appeereth, that we may thinke it was any one Angell, to whom God had giuen charge of *Peter* for that time, and yet not to be his continual keeper: as the common people do imagine that there are appointed to every one two Angels, as it were diuers ghosts, a good Angell and a badde. But it is not woorthe trauaile, curiosly to search for that which doth not much import vs to knowe. For if this doe not content a man, that all degrees of the armie of heauen do watch for his safetie, I doe not see what he can be the better, if he vnderstand that there is one Angell peculiarily appointed to keepe him. And they which restraine vnto one Angell the care that God hath to every one of vs, do great wrong to themselves, and to all the members of the Church: as if that power to succour vs had beeene vainly promised vs, wherewith being enironed and defended, we should fight the more boldly.

8 They that dare take vpon them to define of the multitude and degrees of Angels, let them looke well what foundation they haue. I grant *Michael* is called in *Daniel*, the Great prince, and with *Iude*, the Archangell. And *Paul* saith, it shall be an Archangell that shall with sound of trumpet cal men to the judgement. But who can thereby appoint the degrees of honours betweene Angels, or discerne one from another by speciaill markes, and appoint euerie one his place and standing? For the two names that are in Scripture, *Michael*, and *Gabriel*: and if you list to adde the thirde out of the historie of *Tobie*, may by their signification seeme to be giuen to the Angels, according to the capacite of our weaknes, although I had rather leauue that exposition at large. As for the number of them, we heare by Christ's mouth of many Legionys, by *Daniel* many companies of ten thousands, the seruant of *Elizens* sawe many chariots full: and this declareth that they are a great multitude, that it is said, that do campe rounde about them that feare God. As for shape, it is certaine, that spirits haue none, and yet the Scripture for the capacite of our wit doth not in vaine vnder *Cherubin* and *Seraphin* paint vs out Angels with wings, to the intent we shoulde not doubt that they will be euer with incredible swiftnesse, ready to succour vs, so soone as need shal require, as if the lightning sent from heaven should fite vnto vs with such swiftnesse as it is wonted. Whatsoever more than this may be sought of both these points, let vs beleue it to be of that sort of mysteries, whereof the full reuelation is deferred to the last day. Wherefore let vs remember to take heed both of too much curiositie in searching and too much boldnes in speaking.

9. But this onething which many troublesome do call in doubt, is to be holden for

*man haue his  
peculiar Angel to  
attend vpon him,  
is idle and a  
needles question.  
Da.10.13, & 12.1  
Mat.18.10.*

*Luk.15.7.  
Luk.16.23.  
2.King.16.17.*

*Act.12.15.*

*The different de-  
grees of honour am-  
ongst Angels, &  
the certaintie of  
their name or are  
things unknowne.  
Dan.12.1.  
Iud.1.9.  
1.Thef.4.16.*

*Mar.26.55.  
Dan.7.10.  
Psal.34.8.*

*Against the opinion of the Sadduces, who denied that there are anie such sp[irit]s as we call Angels.*

for certaintie, that Angels are ministering spirits, whose seruice God vseth for the defence of his, and by whom hee both distributeth his benefits among men, and also putteth his other works in executio. It was in the old time the opinion of the Sadduces, that by Angels is ment nothing else, but either the motions that God doth inspire in men, or the tokenes that he sheweth of his power. But against this error crie out so many testimonies of Scripture, that it is maruell that so grosse ignorance could be suffered in that people. For to omit those places that I haue before alleaged, where are recited thousands and Legions of Angels: where ioy is giuen vnto them: where it is said that they vphold the faithfull with their hands, and carie their soules into rest: that they see the face of the Father, and such like: there are other places whereby it is cleerely prooued, that they are indeed spirits of a nature that hath substance. For whereas Stephen and Paul do say, that the law was giuen by the hande of Angels, and Christ saith, that the elect after the resurrection shall be like vnto angels: that the day of judgement is not knowne to the verie Angels: that he shal then come with his holie Angels: howsouuer they be writhed, yet must they so bee vnderstaned. Likewise, when Paul charged Timothe before Christ and his chosen Angels, to keepe his commandements, hee meaneth not qualties or inspirations without substance, but very spirits. And otherwise it stādeth not togither that is written in the Epistle to the *Hebreus*, that Christ is becom more excellent than Angels, that the world is not made subiect vnto them: that Christ took vpō him not their nature, but the nature of man. If we meane not the blessed Spirits, to whom may these comparissons agree?

• And the author of that Epistle expoundeth himselfe, where he placeth in the kingdome of heauen the soules of the faithfull and the holy Angels together. Also the same that we haue alreadie alleaged, that the Angels of children doe alway behold the face of God, that they do reioyce at our safetie, that they maruell at the manifold grace of God in the Church, that they are subiect to Christ, the head. To the same purpose serueth this, that they so oft appeared to the holy Fathers in the forme of men, that they talked with them, that they were lodged with them. And Christ himselfe for the principall preeminence that he hath in the person of the Mediatour, is called an Angell. This I thought good to touch by the way, to furnish the simple with defence against those foolish and reasonlesse opinions, that many ages ago raised by Satan do now and then spring vp againe.

*That which Angels do for us, must not cause us to do the honour vnto them that we owe to God.*

10 Now it resteth, that we seeke to meet with that superstition which is comonly wont to creepe in, where it is said: that Angels are the ministers, & deliuencers of all good things vnto vs. For by & by mans reason falleth to this point, to think that therfore al honor ought to be giuen them. So commeth it to passe that those things which belong onely to God & Christ, are conueied away to Angels. By this meane we see that in certain ages past, the glory of Christ hath bin many waies obscured, when angels without warrant of Gods word were loden with immeasurable titles of honour. And of all the vices that we speake against, there is almost none more auncient than this. For it appeareth that Paul himselfe had much to do with some which so aduanced angels, that they in manner would haue brought Christ vnder subiectio. And therfore he doth so carefully press this point in his Epistle to the *Colossians*, that Christ is not onely to be preferred before all Angels, but that he is also the authour of all the good things that they haue: to the end we should not forsake him & turne vnto them, which cannot sufficiently helpe themselves, but are faine to drawe out of the same fountaine that we do. Surely forasmuch as there shineth in them a certain brightnes of the maiestie of God, there is nothing whereunto we are more easily inclined, than with a certaine admiration to fall downe in worshipping of them, and to giue vnto them all things that are due onely to God. Which thing John in the Reuelation confesseth to haue chaunced to himselfe, but he addeth withall, that he received this answere. See thou do it not. For I am thy fellow seruant, Worshipp God.

Col. 1.16.

11 But this danger we shall well beware of, if we doe consider why God vs eth rather by them than by himselfe without their seruice to declare his power, to provide for the safetie of the faithfull, and to communicate the gifte of his liberalitie among them. Surely he doth not this of necessitie, as though he could not be without them : for so oft as pleaseth him, he letteth them alone, and bringeth his worke to passe with an onely beck : so far is it of, that they be any aide to him, to easse him of the hardnesse thereof. This therefore maketh for the comfort of our weaknes, so that we want nothing that may auaile our mindes, either in raising them vp in good hope, or confirming them in assurance. This one thing ought to be enough & enough againe for vs, that the Lord affirmeth that he is our protector. But while we see our selues besieged with so many dangers, so many hurtfull things, so many kindes of enimies: it may be (such is our weakness & fraitletie) that we be sometime filled with trembling feare, or fall for despaire, vntesse the Lord after the proportion of our capacite doe make vs to conceiue his presence. By this meane he not onely promiseth that he will haue care of vs, but also that he hath an innumerable garde to whome he hath giuen in charge to trauell for oursafetie, and that so long as we be compassed with the garrison and support of them, whatsoeuer danger betideth, we be without all reach of hurt. I gaunt we doe amisse that after this simple promise of the protection of God alone, we still looke about from whence other helpe may come vnto vs: But for as much as it pleaseth the Lord of his infinite clemencie and gentlenesse to helpe this our fault, there is no reason why we shold neglect his so great benefite. An example thereof we haue in the servant of *Elizeus*, which when he sawe the hill besieged with the armie of the *Syrians*, and that there was no way open to escape, was striken downe with feare, as if his maister and he were then vtterly destroied. Then *Elizeus* praied God to open his seruants eies, and by and by he sawe the hill furnissted with horses and fierie chariotes, that is, with a multitude of Angels to keepe him and the Prophet safe. Encouraged with this vision he gathered vp his hart againe, and was able with a dreadlesse minde to looke downe vpon his enimies, with sight of whome he was before in a maner druen out of his wit.

12 Wherefore whatsoeuer is said of the ministerie of Angels, let vs apply it to this ende, that ouercomming all distrust, our hope may be the more strongly stablished in God. For these succours are therefore prouided vs of God, that we shold not be made afraid with multitude of enimies, as though they could preuaile against his helpe, but shold flie vnto that saying of *Elizeus*, that there be mo on our side than be against vs. How much then is it against order of reason, that we shold be led away from God by Angels, which are ordained for this purpose, to testifie that his helpe is more present among vs? But they doe leade vs away in deede, if they do not freight leade vs as it were by the hand to him, that we may haue eie vnto, call vpon, and publish him for our onely helper : if we consider not them to be as his handes that moue themselues to no worke but by his direction : if they doe not holde vs fast in the one Mediatorour Christ, so that we may hang wholy of him, leane all vpon him, be carried to him and rest in him. For that which is described in the vision of *Jacob*, ought to sticke and be fastened in our mindes, how Angels descend downe to the earth vnto men, and from men doe goe vp to heauen by a ladder, whereupon standeth the Lorde of hostes. Whereby is meant, that by the onely intercession of Christ it commeth to passe, that the ministeries of the Angels doe come vnto vs, as he himselfe affirmeth, saying : Hereafter yee shall see the heauens open and the Angels descending to the sonne of man, *John* 1.51. Therefore the servant of *Abraham* being committed to the custodie of the Angell, doth not therefore call vpon the Angel to helpe him, but holpen with that commendation, he praech to the Lorde, and beseecheth him to shew his mercie to *Abraham*. For as God doth not therefore make them ministers of his power and goodness, to the intent to part his glorie with them :

*Our fraitletie is the cause why God who might do all things for us by himselfe, doth so many things by the ministerie of his Angels.*

*2. King. 6. 17.*

*That which God doth vfe to reuele our weakness, may be not cause vs to diminish his glorie.*

*Gen. 28. 12.*

*Gen. 24. 7.*

## Cap. 14. c. 1 Of the knowledge of

Plato. in Epyno.  
nide & Cratilo.

them: so doth he not therefore promise vs his helpe in their ministratiōn, that wee shoulde diuide our confidence betwene him and them. Let vs therefore forsake that *Platonicall* philosophie, to seeke the way to God by Angels, and to honour them for this purpose, that they may make God more gentle vnto vs, which superstitious and curious men haue from the beginning gone about, and to this day doe continue to bring into our religion.

That which the  
Scripture hath  
concerning duuels,  
is to make vs  
watchfull, not to  
discourage vs.

13 As for such things as the Scripture teacheth concerning duuels, they tende in a manner all to this ende, that we may be carefull to beware aforehande of their awaies and preparations, and furnish our selues with such weapons as are strong and sure enough to drive away euen the strongest enemies. For whereas Satan is called the God and prince of the world, whereas he is named the strong armed man, the Spirit that hath power of the aire, and a roaring Lion: these descriptions serue to no other purpose, but to make vs more wary and watchfull, and readier to enter in battell with him. Which is also sometime let out in expresse wordes. For *Peter* after he had saide, that the diuell goeth about like a roaring Lion, seeking whome he may deuoure, by and by addeth this exhortation, that we strongly resist him by faith. And *Paul* after he had giuen warning that we wrastle not with flesh and bloud, but with the princes of the aire, the powers of darknesse, and spirituall wickednesies, by and by biddeth vs put on such arnour as may serue for so great and dangerous a battel. Wherefore let vs also apply al to this end, that being warned how there doth continually approach vpon vs an enimie, yea, an enimie that is in courage most hardie, in strength most mightie, in policies most suttle, in diligence and celertie vnweariable, with all sortes of engins plentiously furnished, in skill of warre most readie, we suffer not our selues by sloth and cowardise to be surprised, but on the other side with holde and hardie miades set our foote to resist him (and because this warre is onely ended by death) encourage our selues to continue. But specially knowing our owne weake-nesse and vnskilfulness, let vs call vpon the helpe of God and enterprise nothing but vpon truſt of him, for as much as it is in him onely to giue vs policie, strength, coura ge and armour.

The reason why  
sometime many  
such, and some-  
times onely one is  
mentioned.  
*Mar. 16.9.*  
*Mat. 12.43.*  
*Luk. 8.30.*

*Mat. 25.41.*

The malice of Sa-  
tan being such as  
it is, we must have  
vnapeasable war  
with him.

14 And that we should be the more stirred vp and enforced so to doe, the Scripture warneth vs, that there are not one or two or a fewe enimies, but great armes that make warre with vs. For it is said, that *Mary Magdalene* was deliuere from seuen duuels, wherewith she was possessed. And Christ faith, that it is the ordinarie custome, that if after a diuell be once cast out, a man make the place open againe, he bringeth seuen spirites worse than himselfe, and returneth into his possession, finding it emptie. Yea it is said that a whole legion besieged one man. Hereby therefore we are taught, that we must fight with an infinite multitude of enimies, least despising the fewnesse of them, we should be more slacke to enter in battell, or thinking that we haue some respite in the meane time granted, we should gue our selues to idle-nesse. Whereas many times Satan or the diuell is named in the singular number, thereby is meant that power of wickednesse which standeth against the kingdome of Iustice. For as the Church and the fellowship of Saints haue Christ to their head, so the faction of the wicked is painted out vnto vs with their prince, that hath the chiefe authoritie among them. After which manner this is spoken. Go ye cursed into eternall fire that is prepared for the diuell and his angels.

15 Here also this ought to sturre vs vp to a perpetuall warre with the diuell, for that he is every where called the enimie of God and of vs. For if we haue regarde of Gods glory, as it is meete we shoule, then ought we with all our force to bende our selues against him, that goeth about to extinguish it. If we be affectioned to main-taine the kingdome of Christ as we ought, then must we needes haue an vnapeasable warre with him that conspireth the ruine thereof. Againe, if any care of our owne safetie doe touch vs, then ought we to haue neither peace nor truce with him that continually

continually lieth in waite for the destruction of it. Such a one is he described in the third Chapter of Genesis where he leadeth man away from the obedience that hee did owe to God, that he both robbeth God of his due honour, and throweth man himselfe headlong into destruction. Such a one also is he set forth in the Euangelists, where he is called an enimie, & is said to scatter tares, to corrupt the seed of eternall life. In summe, that which Christ testifieth of him, that from the beginning he was a murtherer, and a lyer, we finde by experience in all his dooings. For he affaileth the truth of God with lies, obscureth the light with darknesse, entangleth the mindes of men with errors, taifeth vp hatreds, kindleth contentions and strifes, doth all things to this end to ouerthrow the kingdome of God, and drowne men with himselfe in eternal destruction. Whereby appeareth, that he is of nature frowarde, spitefull and malicious. For needes must there be great frowardnes in that wit, that is made to asfaile the glorie of God and saluation of men. And that doth John speake of in his Epistle, when he writeth, that he finneth from the beginning. For he meaneth that he is the author, captiuaie and principall workman of all malice and wickednes.

16 But forasmuch as the diuell was created by God, let vs remember that this malice which we affigne in his nature, is not by creation, but by deprauation. For whatsoever damnable thing he hath, he hath gotten to himselfe by his owne revolting & fall. Which the scripture therefore giueth vs warning of, leaft thinking that he came out such a one from God, we should ascribe that to God himselfe which is farthest from him. For this reason doth Christ say that Satan speakest of his owne when he speaketh lies, and addeth a cause why, for that he stood not still in the truth. Now when he saith that he stood not still in the truth, he sheweth that once he had been in the truth. And when he maketh him the Father of lying, he taketh this from him, that he can not lay that fault to God whereof he himselfe is cause to himselfe. Although these things be but shortly and not very plainly spoken, yet this is enough for this purpose, to deliver the maiestie of God from all slander. And what maketh it matter to vs, to know more or to any other purpose concerning diuels? Many perhaps doe grudge, that the Scripture doth not orderly and distinctly in many places set foorth that fall and the caufe, manner, time, and fashon thereof. But because these things do nothing pertaine to vs, it was better, if not to be suppressed wholly, yet to be but lightly touched, and that partly, becaufe it was not becomming for the holy Ghost to feed curiositie with vaine histories without any fruite; and we see that it was the Lordes purpose to put nothing in his holy oracles but that which we shoulde learne to edification. Therefore, leaft we our selues should tarie long vpon things superfluous, let vs be content shortly to know thus much concerning the nature of Diuels, that at the first creation they were the Angels of God; but by swarwing out of kinde, they both destroied themselues and are become instruments of destruction to other. Thus much, because it was profitable to bee knowne, is plainly taught in Peter and Jude. God spared not (say they) his angels which had sinned, and not kept their beginning, but had forsaken their dwelling place. And Paul naming the elect Angels, doth without doubt secretly by implication set the reprobate Angels in comparison against them.

17 As for the discord and strife that we say is between God and Satan, we must so take it that still we hold this for certaine, that he can do nothing but by the wil and sufferance of God. For we read in the historie of Job, that he presented himselfe before God to receive his commandements, and durst not go forward to do any enterprise till he had obtained licence. So when Achab to be deceived he tooke vpon him that he would be the Spirit of lying in the mouth of all the prophets, and so being sent of God hee performed it. For this reason is hee called the euill spirite of the Lorde that tormented Saul, because by him as with a scourge the sinnes of the wicked king were punished. And in another place it is written, that the plagues were laid

vpon

Matt. 13.28.  
John 8.44.

*Satan being as the  
first created good,  
hath swarwed out  
of his kinde by fal-  
ling voluntarie  
from God.*

John 8.44.

2.Pet.2.4.  
Ind.1.6.  
1.Tim.5.20.

*That Satan stub-  
bornly resisteth  
God, it is by Gods  
owne sufferance:  
but the will of  
God disposeth the  
effects which come  
from Satan, and  
turneth them to  
good.*

Iob.1.6& 2.1.  
1.King.22.20.  
1.Sa.16.14. & 18.  
10.  
Psal.34.

## Cap. 14.

## Of the knowledge of

2.Thef.2.9.

vpon the Ægyptians by the euil angels. According to these particular examples *Paul* doth generally testifie, that the blinding of the wicked is the worke of God, whereas before he had called it the working of Satan. It is evident therefore that Satan is vnder the power of God, and so gouerned by his authoritie that he is compelled to doe him seruice. Now when we say that Satan resisteth God, that the works of Satan disagree with the works of God, we doe therewithall affirme that this disagreement and strife hangeth vpon the sufferance of God. I speake not now of his will, nor of his endeuor, but of the effect onely. For sith the duell is wicked of nature, he is not inclined to obey the will of God, but is wholy caried to stubbornesse and rebellion. This therefore he hath of himselfe and of his owne wickednesse, that of desire and purpose he withstandeth God. And by this wickednesse he is stirred vp to the enterprizing of those things that he knoweth to be most against God. But because God holdeth him fast tied and restrained with the bridle of his power, he executeth onely those things that are granted him from God. And so doth he obey his creator whether he will or no, because he is constrained to apply his seruice whithersoever God compelleth him.

Satan bereath not  
fall sway over the  
faithfull, ouer the  
wicked he raigneth  
as pleasure.

Ephe.4.27.  
1.Pet 5.8.  
2.Cor.12.7.

Gen.3.15.

2.Sam.24.5.

Rom.16.20.

Luke.10.18.  
Luke.12.21.

18 Now because God boweth the vncleane Spirites hither and thither as pleasheth him, he so tempreth this gouernement, that they exercise the faithful with battell, they set vpon them out of ambusches, they assaile them with iuasions, they presse them with fighting, and oftentimes wearie them, trouble them, make them affraide, and sometime wound them, but neuer overcome nor oppresse them. But the wicked they subdue and drawe away, they raigne vpon their soules and bodies, and abuse them as bondslaues to all mischeuous doings. As for the faithfull, because they are vnquieted of such enimies, therfore they heare these exhortations. Do not give place to the diuell. The diuell your enimie goeth about as a roaring lyon, seeking whom he may deuoure, whom refist yee being strong in faith, and such like. *Paul* confesseth that he himselfe was not free from this kinde of strife, when he saith, that for a remedie to tame pride, the Angel of Satan was giuen to him by whom he might be humbled. This exercise therefore is common to all the children of God. But because that same promise of the breaking of Sathan's head, pertaineth generally to Christ, and to all his members, therefore I say, that the faithfull can neuer be overcome nor oppressed by him. They are many times striken downe, but they are neuer so affained withall, but that they recover themselves. They fall downe many times with violence of strokes, but they are after raised vp againe: they are wounded, but not deadly. Finally, they so labour in all the course of their life that in the ende they obtaine the victorie: but I speake not this of every doing of theirs. For we know that by the iust vengeance of God *David* was for a time giuen ouer to Satan, by his motion to number the people: and not without cause *Paul* saith there is hope of pardon, although any haue been entangled with the snares of the diuell. Therefore in another place the same *Paul* saith, that the promise aboue alleaged is begun in this life, wherein we must wrastle, and is performed after our wrangling ended: when he saith, the God of peace shal shortly beat downe Satan vnder your feete. This victorie hath alway fully beeene in our head Christ, because the Prince of the worlde had nothing in him, but in vs that are his members it doth now partly appeare, and shall be perfited, when being vnclothed of our flesh by which we are yet subiect to weakenesse, we shall be full of the power of the Holy Ghost. In this maner when the kingdome of Christ is raised vp and aduaunced, Satan with his power falleth downe, as the Lord himselfe saith. I sawe Satan fall as a lightning downe from heauen. For by this answere he confirmeth that which the Apostles had reported of the power of his preaching. Againe, When the Prince possesseth his owne pallace, all things that hee possessesthe are in peace, but when there commeth a stronger, he is thrownen out, &c. And to this end Christ in dying ouercame Satan which had the power of death, and

and triumphed vpon all his armes, that they shoulde not hurt the Church, for otherwise they would euery moment an hundred times destroy it. For (considering what is our weaknes, and what is his furious strength) howe could we stande, yea never so little time against his manifold and continual assaults, but being supported by the victory of our capraine? Therefore God suffereth not the Diuell to raigne ouer the soules of the faifthfull, but onely deliuereþ him the wicked and vnbeleeuing to gouerne, whom God doth not vouchsafe to haue reckoned in his flocke. For it is said, <sup>2. Cor. 4.4.</sup>  
 that he pesseth this world without controuersie till he be thrust out by Christ. A-  
<sup>Eph. 2.2.</sup>

gaine, that he doth blinde all them that beleue not the Gospell. Againe, that he per-formeth his worke in the stubborne children, and woortheily, for all the wicked are the vessels of his wrath. Therefore, to whom shold they be rather subiect than to the minister of Gods vengance? Finally, they are saide to be of their Father the Diuell, be cause as the faighthfull are heereby knowne to be the childdren of God, because they bear his image: so they by the image of Satan into which they are gone out of kind,  
<sup>Ioh. 8.44.</sup>  
<sup>1. Ioh. 3.8.</sup> are properly discerned to be his children.

19 As we haue before confuted that trifling Philosophie concerning the holie Angels, which teacheth that they are nothing else but good inspirations or motions, which God sturreth vp in the mindes of men: so in this place must we confute them that fondly say, that duuels are nothing else but euill affections or perturbations of the mind, that are thrust into vs by our flesh. That may we shortly do, bicause there be many testimonies of Scripture, and those plaine enough vpon this point. First, where the vncleane Spirites are called Angels, Apoftataes, which haue swarued out of kinde from their beginning, the vrie names doe sufficiently expresse, that they are not motions or affections of mindes, but rather indeede as they be called mindes or Spirites endued with sense and vnderstanding. Likewise, whereas both Christ and *Iohn* doe compare the children of God with the children of the Diuell: were it not an vnfit comparison, if the name of the Diuell signified nothing else but euill inspirations? And *Iohn* addeth somewhat more plainly, that the Diuell sinneth from the beginning. Likewise, when *Iude* bringeth in *Michael* the Archangell fighting with the diuell, doubtlesse he setteth against the good Angell an euill and rebellious Angell. Wherewith agreeth that which is read in the historie of *Iob*, that Satan <sup>Iob. 1.6.</sup> appeared with the holy Angels before God. But most plaine of all are those places that make mention of the punishment which they begin to feele by the iudgement of God, and specially shall feele at the resurrection. Sonne of *Dauid*, why art thou come before the time to torment vs? Againe, Goe yee cursed into eternall fire <sup>Matt. 8.29..</sup>  
<sup>Matt. 25.41..</sup>  
<sup>Iude. 1.9.</sup> that is prepared for the Diuell and his Angels. Againe, If he spared not his owne Angels that had sinned, but cast them downe into hell and deliuered them into chaines of darknesse to be kept vnto damnation, &c. Howe fonde shoulde these speeches bee, that the Duuels areordeined to eternall iudgement, that fire is prepared for them, that they are nowe alreadie tormented and vexed by the glorie of Christ: if there were no duuels at all? But because the matter needeth no disputation among them that beleue the word of the Lord, and little good is done with testi-monies of Scripture among those vaine students of speculation, whom nothing pleaseth but that which is new: I suppose I haue performed that which I purposed, that is, that the godly mindes shoulde be furnished against such fonde errors, wherewith vnquicke men doe trouble both themselves and other that be more simple. But it was good to touch this, least any entangled with that errore, while they thinke they haue none to stande against them, should waxe more slowe and vprouided to resist.

20 In the meane time let it not be wearisome vnto vs, in this so beautifull a stage <sup>The consideration</sup> to take godly delight of the manifest and ordinarie workes of God. For, as I haue <sup>of things which</sup> elsewhere alreadie saide, though this bee not the chiefe, yet is it in order the first <sup>God hath created</sup>  
<sup>is fruitless.</sup> doctrine

Duuels are really  
subfisting spirites,  
and not affections  
only, or perturba-  
tions of the minde.

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doctrine of Faith, to remember, that what way soeuer we turne our eies, all that we see are the works of God, and with godly consideration to wey for what ende God did make them. Therefore that we may conceiue by Faith so much as behoueth vs to knowe of God, it is good first of all to learne the historie of the creation of the world, how it is shortly rehearsed by *Moses*, and afterwards more largely set out by holy men, specially by *Basile* and *Ambrose*. Out of it we shall learne that God by the power of his worde and Spirite created heauen and earth of nothing, and thereof brought foorth all living creatures, and things without life, with maruellous order disposed the innumerable varietie of things, to euery thing he gaue the proper nature, assigned their offices, appointed their places and abidings, and where all things are subiect to corruption, yet hath he so prouided, that of all sortes some shall bee preserued to the last day, and therefore some he cherisheth by secret meanes, and powreth now and then, as it were a newe liueliness into them, and to some he hath giuen the power to increase by generation, that in their dying that whole kinde shoulde not die together. So hath he maruellously garnished the heauen and the earth, with so absolutely perfect plentie, varietie and beautie of all things as possibly might be, as it were a large and gorgeous house furnished and stored with abundance of most finely chosen stufse, last of all how in framing man and adorning him with so goodly beautie, and with so many and so great gifte, he hath shewed in him the most excellent example of all his workes. But because it is not my purpose at this present to set forth at large the creation of the worlde, let it suffice to haue once againe touched these few things by the way. For it is better, as I haue already warned the readers, to fetch a fuller vnderstanding of this matter out of *Moses*, and other, that haue faithfully and diligently conueyed the historie of the world by writing to perpetuall memorie.

The first thing  
that we are to  
weigh attentively  
when we behold  
heauen and earth  
is, what vertues of  
God there are pre-  
sented to be seen  
in creatures.

21 It is to no purpose, to make much adoe in disputing, to what end the consideration of the workes of God ought to tend, or to what marke it ought to be applied: for as much as in other places already a great part of this question is declared, and so much as belongeth to our present purpose may in fewe wordes be ended. Truly, if we were minded to set out as it is woorthie, how inestimable wisedome, power, justice, and goodnesse of God appeereth in the framing of the worlde, no eloquence, no garnishment of speech could suffice the largenesse of so great a matter. And no doubt it is Gods pleasure that we should be continually occupied in so holy a meditation, that while we behold in his creatures as in looking glasse the infinite riches of his wisedome, justice, bountie and power, we should not run ouer them, as it were with a flying eie, or with a vaine wandring looke, as I may so call it, but that we should with consideration rest long vpon them, cast them vp and downe earnestly and faithfully in our mindes, and oft repeate them with remembrance. But because we are now busied in that kinde that pertaineth to order of teaching, it is meete that we omit those things that require long declamations. Therefore, to be short, let the readers knowe that then they haue conceiued by faith, what this meaneth, that God is the creator of heauen and earth, if they first follow this vniersall rule, that they passe not ouer with not considering or forgetfulnesse of those vertues, that God presenteth to be seen in his creatures, then, that they so learne to apply themselues, that they may therewith be throughly moued in their harts. The first of those we doe when we consider how excellent a workmans worke it was to place and aptly set in so wel disposed order the multitude of the stars that is in heauen, that nothing can be devised more beautifull to behold: to set and fasten some of them in their standings so that they cannot mooue, and to othersome, to graunt a free course, but so that in moouing they wander not beyond their appointed space, so to temper the motion of them all, that it may diuide in measure the daies and nightes, monethes, yeeres, and seasons of the yeere, and to bring this inequalitie of daies which

We daily see to such a tempered order, that it hath no confusion. Likewise, when we marke his power in sustaining so great a bodie, in governing the so swift whirling about of the engine of heauen, and such like. For these few examples do sufficiently declare what it is to record the power of God in the creation of the world. For else, if I should trauell as I said, to expresse it all in words, I should neuer make an end, forasmuch as there are so many miracles of the power of God, so many tokens of his goodnes, so many examples of his wisedome, as there be formes of things in the world, yea, as there be things either great or small.

22 Now remaineth the other part which commeth neerer to faith, that while we consider that God hath ordained all things for our guard and safetie, and there-withall do feel his power and grace in our selues, and in so great good things that he hath bestowed vpon vs: we may thereby stir vp our selues to the trust, inuocation, praise and loue of him. Now, as I haue before said, God himselfe hath shewed in the verie order of creation, that for mans sake he created all things. For it is not without cause that he deuided the making of the world into sixte daies, whereas it had beeene as easie for him in one moment to haue in all points accomplished his whole worke, as it was by such proceeding from peace to peace to come to the ende of it. But then it pleased him to shew his prouidence and fatherly carefulnesse toward vs, that before he made man he prepared all that he foresawe should be profitable for him and fit for this preseruation. How great vnthankfulnes nowe shoulde it be to doubt, whether this good Father do care for vs, whom we see to haue beeene carefull for vs ere that we were borne? How wicked were it to tremble for distrust least his goodnes would at any time leaue vs destitute in necessarie, which we see was disiplained for vs being not yet borne, with great abundance of all good things? Beside that we heare by Moses that by his liberalitie all that euer is in the world is made subiect to vs. Sure it is that he did it not to mocke vs with an empie name of gift. Therefore we shall neuer lacke any thing, so far as it shall be available for our preseruation. Finally to make an end, so oft as we name God the creator of heauen and earth, let this come in our minds withall, that the disposition of all things which he hath created, is in his hand & power, & that we are his children whom he hath taken into his owne charge and keeping to foster and bring vp: that wee may looke for all good things at his hande, and assuredly, that hee will neuer suffer vs to lacke things needefull for our safetie, to the end our hope should hang vpon none other: that what soever we desire, our prayers may be directed to him: of what thing soeuer we receiuie profit, we may acknowledge it to be his benefit, and confesse it with thanks giuing: that being allured with so great sweetnes of his godnes and liberalitie, we may studie to loue and honour him with all our heart.

*The fruite of our  
confidering the  
creatures of God  
must be the fee-  
ling of his goodnes  
toward our selues,  
and our growing  
therby in faith,  
hope, & godlynes.*

Gen. 1.26.1.  
& 9.2.

### The xv. Chapter.

*What a one man was created: wherein there is entreated of the powers  
of the soule, of the image of God, of freewill, and of  
the first integrity of nature.*

N Owe must we speake of the creation of man, not onely because he is among all the workes of God the most noble and most excellent example of his iustice, wisedome and goodnes: but also because as we haue said in the beginning, we cannot plainly and perfectly know God, vniuersallie we haue withall a mutuall knewell of our selues. Although the same knowledge be of two sorts, the one to know what we were created at the first beginning, the other to know what our estate began to be after the fall of Adam (for it were but to small profit for vs to know our creation, vniuersallie we did also in this lamentable fall know what is the corruption and deformity of our nature:) yet at this time we wil be content with description of our nature when

*Man: first excel-  
lent & deth ship  
than moost  
is in blame  
God's threes  
causeth his being  
made so excelling  
out of the earth,  
doubt to humble  
him, & command  
his maker.*

it was pure. And before we descend to this miserable estate whereunto man is now in thraldome, it is good to learne what a one he was created at the beginning. For wee must take heed that in precisely declaring only the natural euils of man, we seem not to impute them to the author of nature. For vngodlynes thinketh hirself to haue sufficient defense in this colour, if it may lay for hirself that whatsoeuer fault she hath, the same did after a certaine maner proceed from God, and sticketh not if she be accused, to quarell with God, and to lay the fault vpon him whereof she is worthily accused. And they that would seeme to speake somewhat more reuertently of the maiestie of God, yet do willingly seeke to excuse their owne wickednesse, by nature, not considering that therein though not openly they blame God also, to whose reproch it shold fall if it were proued that there is any fault in nature. Sith then we see that our flesh gapeth for all the waies to escape, whereby she thinketh the blame of her owne euils may any way be put off from her, we must diligently trauell to meeete with this mischiche. Therefore we must so handle the calamite of mankind that we cut off all excuse, and deliuere the iustice of God from all accusation. Afterwarde in place conuenient we shall see how farre men be now from that purenesse that was giuen to *Adam*. And first we must remember, that in this that man was taken out of earth and clay, a bidle was put vpon his pride, for there is no greater absurditie, than for them to glorie in their excellencie, that do not onely dwell in a cottage of clate, but also are themselves in part but earth and ashes. But forasmuch as God did not onelie vouchsafe to giue life vnto an earthen vessell, but also it was his pleasure that it shold be the dwelling house of an immortall Spirite, *Adam* might iustly glorie in so great liberalitie of his maker.

*The soule of man  
may vies pro-  
mised to be a spiri-  
tuall, and immortall  
substance.*

*Eccle. 12.7.  
Luke 23.46.  
Act. 7.59.*

2 Now it is not to be doubted that man consisteth of soule and body, and by the name of soule I meane an immortall essence, and yet created, which is the nobler part of him. Sometime it is called the Spirit. Albeit when these two names Soule and Spirit are ioyned together, they differ one from the other in signification, yet when Spirit is set by it selfe it meaneth as much as Soule. As, when *Salomon* speaking of death, saith that then the Spirite returneth to him that gaue it. And Christ commanding his Spirit to his Father, and *Stephen* his Spirit to Christ doe both meane none other thing, but that when the Soule is deliuered from the prison of the flesh, God is the perpetuall keeper of it. As for them that imagine that the Soule is therefore called a Spirite, because it is a breath or a power by God inspired or powred into bodies which yet hath no essence: both the thing it selfe, and all the Scripture sheweth, that they doe too grossly erre. True it is, that while men are fastned to the earth more than they ought to be, they waxe dull, yea, because they are estranged from the Father of lightes they are blinded with darkenesse, so that they doe not thinke vpon this, that they shall remaine aliue after death. And yet is not that light so quenched in darkenesse, but that they bee touched with some feeling of immortallitie. Surelie the conscience which discerning betweene good and euill, answereth the judgement of God, is an vndoubted signe of an immortall Spirite. For howe could a motion without essence attaine to come to the judgement seate of God, and throwe it selfe into feare by finding hir owne guiltiness? For the bodie is not moued with feare of a Spirituall paine, but that falleth onely vpon the Soule. Wherby it followeth, that the Soule hath an essence. Moreover the verie knowledge of God doth proue that the soules which ascende vppe aboue the world are immortall: for a vanishing liuelynesse were not able to attaine to the fountain of life. Finally, forasmuch as so many excellent gifts wherewith mans minde is endued, doe criue out that there is some diuine thing engraven in it, there are euen so many testimonies of an immortall essence. For that sense which is in brute beastes, goeth not out of the bodie, or atleast extendeth no further than to things presently set before it. But the nimblenes of the minde of man which vieweth

the heauen and earth and secrets of nature, and comprehending all ages in vnderstanding and memorie, digesteth euerie thing in order, and gathereth things to come by thinges past, doth plainly shew that there lieth hidden in man a certaine thing seuerall from the body. We conceiue by vnderstanding the iuisible God and Angels, which the body cannot doe. We know things that be right, just, and honest, which are hidden from the bodily senses. Therefore it must needs be that the spirit is the seate of this understanding. Yea, and our sleepe it selfe, which astonieth a man and seemeth to take life away from him, is a plaine witnessse of immortalitie, forasmuch as it doth not only minister vnto vs thoughts of those thinges that never were done, but also foreknowings of things for time to come. I touch these things shortly which even prophane writers do excellently set out with more gorgious garnishment of words: but with the godly readers a simple putting in minde of them shall be sufficient. Now if the soule were not a certaine thing by it selfe seuerall from the body, the Scripture would not teach that we cwell in houses of clay, that by death we remoue out of the Tabernacle of the flesh, that we doe put off that which is corruptible, finally at the last day we may receiue rewarde euery man as he hath behaued himselfe in his body. For these places and other that we doe ech where commonly light vpon, doe not onely manifestly distinguish the soule from the body, but also in giuing to the soule the name of man do shew that it is the principal part. Now wheras *Paul* doth exhort the faithfull to cleane themselves from all defiling of the flesh and the Spirit, he maketh two parts of man wherein abideth the filthinesse of sinne. And *Peter* where he calleth Christ the shepheard and bishop of soules, shoulde haue spoken fondly if there were no soules about whom he might execute that office. Neither would that conueniently stand together which he saith of the eternall saluation of soules, and where he biddeth to cleane our soules, and where he saith that euill de-sires doe fight against the soule, and where the author of the Epistle to the *Hebreus* saith, that the Pastors doe watch that they may yeld account for our soules, vnlesse it were true that soules had a proper essence. To the same purpose serueth it that *Paul* calleth God for witnessse to his owne soule, because it could not be called in iudgement before God vnlesse it were subiect to punishment. And this is also more plainly expressed in the words of Christ, when he biddeth vs to feare him, which after that he hath killed the body, can throwe the soule into hell fier. Now where the author of the Epistle to the *Hebreus* doth distinguish the Fathers of our flesh from God, which is the only Father of Spirits, he would not otherwise more plainly affirme the essence of Soules. Moreouer, if the soules remained not aliue being deliuered from the prisons of their bodies, Christ shoulde very fondly haue brought in the soule of *Lazarus* ioying in the bosome of *Abraham*, and againe, the soule of the rich man subiect to horrible torments. The same thing doth *Paul* confirme, when he teacheth that we wander abroad from God, so long as we dwell in the flesh, and that we enioy his presence being out of the flesh. But, because I will not be long in a matter that is not obscure, I will adde onely this out of *Luke*, that it is reckened among the errores of the *Sadduces*, that they did not beleue that there were any Spirites and Angels.

3 Also a strong prooef hereof may be gathered of this, where it is said, that man is created like to the Image of God. For although the glorie of God doe appear in the outward shape of man, yet is it no doubt that the proper seate of the Image of God is in the Soule. I do not deny that as concerning our outward shape, in asmuch as the same doth distinguish us from brute beastes, we do also therein more nearely approach to God then they: neither will I much stand against them which thinke that this is to be accounted of the Image of God, that where all other living creatures doe grouelingwise behold the ground, to man is given an upright face, and hee is commanded to looke vpon the heauen, and to aduaunce his countenance

1. Cor. 7.1.

1. Pet. 2.25.

1. Pet. 1.9.

1. Pet. 1.2.

Heb. 13.16.

Mat. 10.28.

Luk. 12.5.

Heb. 12.9.

Luk. 16.22.

2. Cor. 5.

Act. 23.8.

*Man was created like to God, not in the fashion of his body, nor because he was framed as the first according to the shape in which the form of God should afterward take vpon*

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him: nor because he was like unto Christ, who is properly Gods image, but for that in his first integrity he resembled the excellencie of his Creator.

Gen. 1.27.

Gen. 1.16.

toward the starres: so that this remaine certayne, that the image of God which appeareth or shineth in these outward signes, is spirituall. For Oſander (whom his writings declare to haue beeene in fickle imaginations fondly witty) referring the image of God without difference, as well to the bodie as to the soule, mingleth heauen and earth together. For he saith, that the Father, the Sonne, and the Holy ghost did settle their image in man, because though Adam had stand without falling, yet shold Christ haue become man. And so by their opinion the body that was appointed for Christ, was but an example or figure of that bodily shape which then was formed. But where shall he finde that Christ is the image of the Spirite? I graunt indeede that in the person of the Mediator shineth the glory of the whole godhead. But how shall the eternall word be called the image of the Spirite whom he goeth before in order? Finally, it ouerthroweth the distinction betweene the Sonne and the Holy Ghost, if he doe here call him his image. Moreouer I would faine learne of him how Christ doth resemble the Holy Ghost in the flesh that he tooke vpon him, and by what markes and features he doth exprefle the likencſe of him. And whereas this saying: Let vs make man after our image, doth also belong to the Person of the Sonne, it followeth, that he must be the image of himselfe, which is against all reaſon. Beside that, if Oſanders inuention be beleued, man was fashioned onely after the figure and paterne of Christ in that he was man, and so that forme out of which Adam was taken, was Christ, in that that he was to be clothed with flesh, whereas the Scripture in a far other meaning teacheth, that he was create in the image of God. But their ſuttle inuention is more colourable which do thus expound it, that Adam was create in the image of God, because he was fashioned like vnto Christ, which is the onely image of God. But that exposition alſo is not ſound. Also ſome interpreters make a great diſputation about Image and Likenes, while they ſeeke a diſference betweene those two words, where is no diſference at al, ſaying, that this word Likenes is added to expound the other. Firſt we know that among the Hebreues ſuch repetitions are common, wherein they exprefle one thing twife: and in the thing it ſelue there is no doubt, but that man is therefore called the image of God, because he is like to God. Whereby appeareth that they are to be laughed at, which doe ſotily argue about the words, whether they appoint Zelēm, that is to ſay, Image in the ſubſtance of the soule, or Demuth, that is to ſay, Likenes in the qualities, or what other thing ſooneer it be that they teach. For wheras God determined to create man after his own image, this being ſomewhat darkely ſpoken, he doth as by way of explication repeate it in this ſaying, After his likenes: as if he would haue ſaid, that he would make man, in whom he would represent himſelfe as in an image, because of the marks of likenes grauen in him. And therefore Moses a little after reciting the ſame thing, doth repeat the image of God twife, leauing out the name of Likenes. And it is a trifling obiection that Oſander maketh, that not a part of man, or the soule only with the gifts thereof, is called the image of God, but the whole Adam which had his name gien him of the earth, from whence he was taken. Trifling, I ſay, will all readers that haue their ſound wit judge this obiection. For where whole man is called mortall, yet is not the soule thereby made ſubiect to mortalitie. Againē, where he is called a liuing creature endued with reaſon, it is not thereby ment, that the body hath reaſon and vnderſtanding. Although therefore the soule is not the whole man, yet is it not inconuenient, that man in respect of the soule be called the image of God, albeit I hold ſtill that principle which I haue before ſtablithed, that the Image of God extendeth to the whole excellencie, whereby the nature of man hath preemience among all kind of liuing creatures. Therefore in that worde is noted the integrity that man had when he was endued with right vnderſtanding, when he had his affection framed according to reaſon, and all his ſenses gouerned in right order, and when in excellent giftes he did truly reſemble the excellencie of his Creator. And though the principall feate

seate of the image of God were in the minde and hart, or in the soule and the powers thereof, yet was there no part of man, not so much as the body, wherein did not some sparkes thereof appeare. Certaine it is that also in all the partes of the worlde, there doe shine some resemblance of the glory of God: whereby we may gather that where it is faide, that his Image is in man, there is in so saying a certaine secret comparison, that aduaunceth man aboue all other creatures, and doth as it were seuer him from the common sort. Neither is it to be denied, that the Angels were created after the likenesse of God, sith (as Christ himselfe testifieth) our chiefe perfection shall be to become like vnto them. But not without cause doth Moses by that peculiar title set forth the grace of God toward vs, specially, where he comparreth only visible creatures with man.

Mat. 22. 30.

4. But yet it seemeth that there is not giuen a full definition of the image of God, vnslesse it plainlier appeare in what qualities man excelleth: and wherby he ought to be counted a glasse, resembling the glory of God. But that can be by no other thing better knownen, than by the repairing of mans corrupted nature. First it is doublefesse, that when Adam fell from his estate, he was by that departure estranged from God. Wherefore although we graunt that the Image of God was not altogether defaced and blotted out in him, yet was it so corrupted, that all that remaineth, is but vgly deformitie. Therefore the beginning of recovery of safetie for vs, is in that restoring which we obtaine by Christ, who is also for the same cause called the second Adam, because he restored vs vnto true and perfect integritie. For although where Paul doth in comparison see the quickening Spirite that Christ giueth to the Faithfull, against the liuing soule wherein Adam was created, he setteth foorth the more abundant measure of grace in the regeneration: yet doth he not take away this other principall point, that this is the ende of our regeneration, that Christ should newe fashion vs to the Image of God. Therefore in another place he teacheth, that the new man is renued according to the Image of him that created him. Wherewith agreeeth this saying: put on the new man which is created according to God. Now

Col. 3. 10.

Eph. 4. 24.

it is to be seene what Paul doth principally comprehend vnder this renuing. First he speakest of knowledge, and after of pure righteousness and holines. Wherby we gather that the Image of God was first of all to be seene in the light of the minde, in the vprightnes of the hart, and soundnes of all the parts. For although I graunt that this is a figuratiue phrase of speech to set the part for the whole: yet cannot this principle be ouerthrown, that that thing which is the chiefe in the renuing of the Image of God, was also the principall in the creation of him. And for the same purpose maketh it that in an other place he teacheth, that we beholding the glorie of God with open face, are transformed into the same Image. Now doe we see how Christ is the most perfect Image of God, according to the which we being fashioned are so restored, that in true godlinesse, rightcousnesse, purenesse, and vnderstanding, we beare the Image of God. Which principle being established, O fanders imagination on the shape of our body doth easilie vanishe away of it selfe. Whereas the man alone is in Paul called the Image and glory of God, and the woman is excluded from that degree of honor, it appeareth by the rest of the text, that the same is to be applyed only to ciuill order of policie. But that vnder the name of Image, whereof we speake, is comprehended all that belongeth to the spirituall and eternall life, I thinke it be already sufficiently proued. And the same thing doth John confirme in other words: saying, that the light which was from the beginning in the eternall wordes of God was the light of men. For where his purpose was to praise the singular grace of God, whereby man excelleth al liuing creatures, to seuer him from the common sort, because he hath attaineid no common life, but ioyned with the light of vnderstanding, he therewithall sheweth how he was made after the Image of God. Therefore sith the Image of God is the uncorrupted excellencie of the nature of man, which

2. Cor. 3. 18.

1. Cor. 11. 7.

John 1. 4.

shined

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shined in Adam before his fall, and afterward was so corrupted and almost defaced, that nothing remaineth since that ruine, but disordered, mangled, and filthily spotted: yet the same doth in some part appeare in the elect, in so much as they are regenerate, and shall obtaine her full brightnes in heauen. But that we may know on what parts it consisteth, it shall be good to entreat of the powers of the soule. For that speculatiue deuise of *Augustine* is not sound, where he saith, that the soule is a glas of the Trinitie, because that there are in it vnderstanding, wil, & memorie. Neither is their opinion to be approoued, which set the image of God in the power of dominion giuen vnto him, as if he resembled God only in this marke, that he is appointed Lord and possessor of all things, whereas indeed the image of God is properly to be sought within him, and not without him, and is an inward good gift of the soule.

Lib. de Tri. 10.  
De cœl. dei. 11.

*Man was not made in the likeness of God because his soule was a portion of the godhead, or because the essentiall iustice of god was poured into him.*  
*Gen. 2.7.*

Act. 17.28.

2 Cor. 3.18.

*The doctrine of Philosophers concerning the nature and powers of the soule.*

5 But before I go any further, it is needfull that I meet with the doting errore of the *Manichees*, which *Seruetus* hath attempted to bring in againe in this age. Where it is said, that God breathed the breath of life into the face of man, they thought that the soule did conuay into man the substance of God, as if some portion of the immeasurable God were come into man. But it is easie euern shortly to shewe how manie gross & foule absurdities this diuinely errore draweth with it. For if the soule be by derivation part of the essence of God, it shall follow that the nature of God is subiect, not onely to chaunge and passions, but also to ignorance, vnuill lustes, weakness, and all kindes of vices. Nothing is more inconstant than man, because contrarie motions do tosse and diuersly drowne his soule, oftentimes he is blind by ignorance, oft he yeeldeth as vanquished euern to small tentations, and we know that the soule it selfe is the sinke and receiuier of all filthinesse, al which things we must ascribe to the nature of God, if we grant that the soule is of the essence of God, or a secret infowing of Godhead. Who would not abhorre this monstrous deuise? Truely indeed doth *Paul* alleage out of *Aratus*, that we are the offspring of God, but in qualite & not in substance, inasmuch as he hath garnished vs with godly gifts. But in the meane time, to teare in funder the essence of the Creator, as to say, that euery man doth possesse a part of it, is too much madnesse. Therefore wee must certainly hold, that the soules, although the image of God be grauen in them, were no litle created than the Angels were. And creation is not a powring out of one substance into another, but a beginning of silence made of nothing. And although the spirit of man came from God, and in departing out of the flesh returneth to God, yet is not forthwith to be said, that it was taken out of his substance. And in this point also *Osiander*, while he glorieth in his illusions, hath entangled himselfe with an vngodly errore, not acknowledging the image of God to be in man without his essentiall iustice, as though God by the inestimable power of his holy spirit could not make vs like vnto himselfe, vniuers Christ should substantially powre himselfe into vs. With whatsoeuer colour many do go about to disquise these deceits, yet shall they never so beguile the eies of the readers, that are in their right wits, but that they will easily see that these things fauour of the *Manichees* error. And where saint *Paul* entreateth of the restorung of this image, it may be readily gathered out of his words, that man was made of like forme to God, not by inflowing of his substance, but by grace and power of his spirit. For he saith, that in beholding the glorie of Christ, we are transformed into the same Image, as by the Spirit of God, which surely so worketh in vs, that it maketh vs not of one substance with God.

6 It were but folly to borrow of the Philosophers a definition of the soule, of whom almost none, except *Plat.*, hath perfectly affirmed it to be an immortall substance. In deede some other also, that is the *Socratis*, do touch it, but so as none doth plainly teach that to other, which himselfe was not perswaded. But therefore is *Plato* of the better judgement, because he doth in the soule consider the image of God. Some other do so binde the powers and vertues of the soule to this present life, that

being

being out of the body they leue to it nothing. Now we haue already taught by the Scripture, that it is a bodiles substance : now must we adde that although properly it is not comprehended in place, yet it is set in the body, and doth there dwell as in a house, not onely to minister life to all the parts of the body, and to make the instruments thereof meete and fitly seruing for the actions that they are appointed for, but also to heare the chiefe office in governing the life of man, and that not onely about the dueries in this earthly life, but also to stir vs vp to the seruice of God. Although this latter point in this corruption is not plainly perceived, yet euen in the vices themselves there remaine imprinted some leauings thereof. For whence commeth it but of shame, that men haue so great care what be reported of them? And whence commeth shame, but of regard of honestie? Wherof the beginning and cause is, that they vndeſtand that they are naturally borne to obſerve Justice, in which perſuasion is enclosed the ſeeds of religion. For as without all controuerſie man was made to meditation of the heavenly life : ſo is it certaine, that the knowledge therof was engrauen in his ſoule. And ſurely man ſhould want the principall vſe of his underſtanding, if he ſhould be ignorant of his owne felicitie, whereof the perfection is, that he be ioyned with God, and therefore it is the chiefe action of the ſoule to aspire therunto. And ſo the more that every man ſtudieth to approach vnto God, the more he thereby proueth himſelue to be endued with reaſon. As for them that would diuers ſoules in man, that is, a feeling ſoule, and a reasonable ſoule, althoſh they ſeeme to ſay ſomewhat by reaſon prouable, yet becauſe there is no ſteddift certaintie in their reaſons, we muſt reiect them, vnlеſs we lifte to accomber our ſelues in things trifling and vnpoffitable. A great diſagreement ſay they, there is betweene the instrumentall motions & the part of the ſoule endued with reaſon. As though reaſon it ſelfe did not alſo diſſent from it ſelfe, and ſome deuices of it do ſtrive with other ſome, as they were armes of enemies. But for alſmuch as that troubleſomes proceedeth of the corruption of nature, it were amiffe to gather thereby, that there are two ſoules, becauſe the powers of the ſoule doe not agree together, in ſuch well framed order as they ought. But as for more ſuttle diſputation of the powers themſelues, I leue that to the Philosophers. A ſimple definition ſhall ſuffiſe vs for edification of godlines. I graunt that the things that they teach are true, and not onely pleasant but alſo profitablie to be knownen, and well gathered of them, and I forbide not ſuch as are deiſirous to learme to ſtudy them. First therefore I admit that there are ſue ſenes, which *Plato* better liked to call instruments, whereby al obiectes are powred into Common ſene, as into a place of receit: then followeth Phantacie, which iudgeth thoſe things one from other that Common ſene hath conceiued, next is Reaſon, to which belongeth the vniuersall iudgement of things: laſt, is the Vnderſtanding minde, which with earnestly bent and quiet viewing beholdeth all thoſe things, that Reaſon is wont to diſcource vpon, and conſider. And to the Vnderſtanding minde, Reaſon and Phantacie, which are the three powers of the ſoule, that reſt in knowledge, there doe anſwre three other that do reſt in Appetite, that is to ſay, Will, the parts wheroft are to couet thoſe things that the Vnderſtanding minde and Reaſon doe lay before it: the power of Anger, which catcheth thoſe things that Reaſon and Phantacie do minister vnto it. The power of Desiring, which taketh holde of theſe things that Phantacie and ſene preſenteth it. Althoſh theſe things be true, or at the leaſt likely to be true, yet becauſe I feare that they ſhall more entangle vs with obſcurenes, than further vs, I think it beſt to ouerpaffe them. If any man lift otherwife to diuide the powers of the ſoule, and to cal the one the power of Appetite, which althoſh it be without reaſon it ſelfe, yet doth obey reaſon, if it be by other meane directed, and to call the other the power of Vnderſtanding, which is by it ſelfe partaker of Reaſon, I am not much againſt it, neither will I confute this opinion, that there are three beginnings of doing: that is to ſay, ſene, Vnderſtanding, and Appetite. But let vs rather chooſe a diuision,

In Thædro.

Arist.  
Ethicorum li. 1.  
ca. vii.

Item li. 6. ca. 2.

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that is within the capacite of all men, which cannot be had of the Philosophers. For they when they meane to speake most plainly, do diuide the soule into Appetite and Vnderstanding, but either of these they make of two sorts. Vnderstanding, they say, is sometime contemplatiue, which being contented with onely knowledge, hath no mouing of action, which thing Cicero thinketh to be expressed by this word *ingenium*, wit. Sometime they say it is practicall, which by conceining of good or euill doth diversly moue the will. And appetite they do diuide into Will and Lust. Will they call that, when Appetite which they call *horme* obideth to reason, and Lust they call that, when the appetite shaking off the yoke of reason, runneth out to intemperance. So alway they imagine reason to be that in man, whereby man may rightly gouerne himselfe.

Themist. de anima li. 3. ca. 49.  
De duplice intel-  
de sublib. 3.

Two principall  
parts of the soule,  
understanding  
and will.

Eth. lib. ca. 2.

The perfection of  
mans understand-  
ing and will, in  
his first creation.

7 But we are constrained somewhat to swarue from this maner of teaching, because the Philosophers which knew not the corruption of mans nature, which came for punishment of his fall, do wrongfully confound the two very diuers states of man. Let vs therefore thus thinke of it, that there are in the soule of man two parts, which shal serue at this time for our present purpose, that is to say, Vnderstanding and Will. And let it be the office of Vnderstanding, to discerne betweene obiects, or things set before it, as each of them shall seeme worthie to be liked or disliked: and the office of Will, to choose and follow that which vnderstanding saith to be good, & to refuse and flee that which vnderstanding shall disallow. Let vs not here be staited at all with the nice sutleties of Aristotle, that the mind hath of it selfe no mouing, but that it is choise which moueth it, which choise he calleth the desiring vnderstanding. But to the end we be not intangled with superfluous questions, let this suffice vs, that the Vnderstanding is as it were the guide and governor of the soule, and that Will hath alwaies regard to the appointment of Vnderstanding, and abideth the iudgement thereof in her desires. According whereto, Aristotle himselfe hath truely said, that fleeing or following is in Appetite such a like thing, as in the vnderstanding mind is affirming and denying. Now howe certaine the governement of Vnderstanding is to direct the Will: that we will consider in another place. Here we meane only to shew that there can be found no power in the soule but that may well be said to belong to the one of these two members. And in this sort vnder Vnderstanding we comprehend Sense, which other do so distinguishe, that they say Sense is inclined to pleasure, for which Vnderstanding followeth that which is good: and that so it commeth to passe, that the appetite of sense is Concupisence and Lust, the affection of vnderstanding is Will. Againe, in stead of the name of Appetite, which they better like, I set the name of Will, which is more commonly vsed.

8 God therefore hath furnished the soule of man with an vnderstanding minde, whereby he might discerne good from euill, and right from wrong, and hauing the light of reason going before him, might see what is to be followed or forsaken. For which cause the Philosophers haue called this directing part the Guider. To this he hath adioyned Will, to which belongeth choise. With these noble gifts the first state of man excelled, so that he not only had enough of reason, vnderstanding, wisedome, and judgement, for the governement of this earthly life, but also to clime vp euen to God and to eternall felicitie. Then to haue choise added ynto it, which might direct the appetites, and order all the instrumentall motions, and that so the Will might be altogether agreeable to the government of reason. In this integritie, man had freewill, whereby if he would he might haue attained eternall life. For here it is out of place to moue question of the secret predestination of God: because we are not now about to discuse what might haue chaunced or not, but what at that time was the nature of man. Adam therefore might haue stand if he would, because he fell not but by his owne will. But because his will was pliable to either side, and there was not giuen him constancie to continue, therefore he so easily fell. Yet his choise

choise of good and euill was free. And not that onely, but also in his vnderstanding minde, and in his will was most great vprightnesse, and all his instrumentall parts orderly framed to obedience, vntill by destroying himself he corrupted the good things that were in him. From hence commeth it that all the Philosophers were so blinded, for that in a ruine they sought for an vpright building, and for strong iourists in an vnioynted ouerthrow. This principle they held, that man could not be a liuing creature, endued with reason, vnsleſt there were in him a free choise of good and euill: and they considered that otherwise all the difference should be taken away between vertues and vices, vnsleſt man did order his owne life by his owne aduise. Thus farre had they said well if there had bee no change in man, which change because they knew not of, it is no maruell though they confound heauen and earth togither. But as for them which professing themselues to be the disciples of Christ, do yet ſeeke for freewill in man, that hath bin lost & drowned in ſpirituall deſtruſion, they in going meane betweene the Philosophers opinions and heauenly doctrine are plainly deſcieued, ſo that they touch neither heauen nor earth. But of theſe things we ſhall better ſpeeke in place fit for them: now onely this we haue to hold in minde, that man at his firſt creation was farre other than his posteritie euer ſince, which taking their beginning from him being corrupted, hath from him received an infection deriu'd to them as it were by inheritance. For then all the parts of his ſoule were framed to right order, then ſtoode ſafe the ſoundenesſe of his vnderstanding minde, and his will free to choose the good. If any do obieſt that it ſtoode but in ſlipperie ſtate, because his power was but weake, I anſwere that that ſtate was yet ſuch as ſufficed to take from him all excuse, neither was it reasonable to reſtraine God to this point, to make man ſuch a one as either could not or would not ſinne at all. I grant ſuch a nature had beeſe better, but therefore precisely to quarrell with God, as though it had bin his dutie to haue giuen that vnto man, is too much vniuice, forasmuch as it was in his own choife to giue how much pleased him. But why he did not uphold him with the ſtrength of ſtedfast continuance, that reſteſt hidden in his own ſecret counſell: it is our part onely to be ſo farre wile as with ſobrietie we may. Man received in  
deed to be able if he would, but he had not to will that he might be able. For of this will ſhould haue followed ſtedfast continuance. Yet is he not excusable, which received ſo much that of his owne will he hath wrought his owne deſtruſion. And there was no neceſſarie to compell God to giue him any other than a meane wil and a fraile will, that of mans fall he might gather matter for his owne glorie.

Augusti.  
Gen. i. 11. cap.  
7.8.9.

De correpl. &  
grat. ad Valen-  
tin. ca. 12.

### The xvij. Chapter.

*That God by his power doth nouriſh and maintaine the world, which  
himſelfe hath created, and by his prouidence doth  
gouerne all the parts thereof.*

B Vt it were verie fond and bare to make God a creatour for a moment, which doth nothing ſince he hath once made an end of his worke. And in this point principally ought we to differ from the prophane men, that the preſence of the power of God may ſhine vnto vs no leſſe in the continuall ſtate of the worlde, than in the firſt beginning of it. For though the minds of the verie wicked in onely beholding of the heauen and earth, are compelled to riſe vp vnto the Creator, yet hath faith a certaine peculiare manner by it ſelſe, whereby it giueth to God the whole praife of creation. And therefore ſerueth that ſaying of the Apostle, which we beforc attealed, that we doe not vnderſtande but by faith, that the worlde was made by the worde of God. For vnsleſt wee paſſe forewarde euē vnto his prouidence, wee doe not yet righlie conceiue what this meaneth, that G O D is the Creator, howſouer wee doe ſeeme to comprehend it in minde, and confeſſe it with toong. When the ſense

Men naturally by  
ſenſe are brought  
to confeſſe God the  
Creator, we by  
faith acknowledge  
him to be the go-  
vernor, not in ge-  
nerall of the  
world, but of eue-  
ry particular thing  
in the world.

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sense of the flesh hath once set before it the power of God in the verie creation, it resteth there, and when it proceedeth furthest of all, it doth nothing but wey and consider the wisedome, power, and goodnesse of the workeman in making such a peece of worke ( which things doe of themselues offer and thrust themselves in sight of men whether they will or no ) and a certaine generall dooing in preseruing and gouerning the same, vpon which dependeth the power of moouing. Finally it thinketh that the liuely force at the beginning put into all things by God, doth suffice to susteine them. But faith ought to pierce deeper, that is to say, whom he hath learned to be the creator of all things, by and by to gather that the same is the perpetuall gouernour and preseruer of them: and that not by stirring with an vniversall motion as well the whole frame of the worlde, as all the parts thereof, but by susteyning, cherishing and caring for, with singular prouidence enricie one of those things that he hath created euen to the least sparrow. So *David* after he had first saide that the worlde was created by God, by and by descendeth to the continual course of his prouidence. By the word of the Lorde (faith he) the heauens were stablished, and all the power thereof by the spirit of his mouth. By and by he addeth. The Lorde looked downe vpon the sonnes of men, and so the rest that he saith farther to the same effect. For although they doe not all reason so orderly, yet because it were not likely to bee beleueed, that God had care of mens matters, vnlesse hee were the maker of the worlde, nor any man doth earnestly beleue that God made the world, vnlesse he be persuaded that God hath also care of his works: therefore not without cause *David* doth by good order conuey vs from the one to the other. Generally in deed both the Phisophers do teach, and mens mindes doe conceiue that all parts of the worlde are quickened with the secret inspiration of God. But yet they attaine not so farre as *David* both himselfe proceedeth and carrieth althe godly with him, saying all things waite vpon thee, that thou maist give them foode in due season. Thou giuest it to them and they gather it. Thou openest thy hand and they are filled with good things. But if thou hide thy face they are troubled. If thou take away their breath, they die and returne to their dust. Againe, if thou send foorth thy spirite, they are created and thou renewest the face of the earth. Yea, although they agree to the saying of *Paul*, that we haue our beeing and are moued, and do lie in God, yet are they farre from that earnest feeling of grace which he commendeth vnto vs: because they taste not of Gods speciaall care whereby alone his fatherly fauour is knownen.

We do iniury vnto God when we ascribe the workes of his prouidence unto fortune, as also when we speake of nature working without the hand of God guiding her in every worke.

2. That this difference may the better appeere, it is to be knowen, that the prouidence of God, such as it is taught in the Scripture, is in comparison set as contrarie to fortune and chaunces that happen by aduenture. Nowe forasmuch as it hath beene commonly beleued in all ages, and the same opinion is at this day also in a manner in all men, that all things happen by fortune, it is certaine, that that which ought to haue beene beleued concerning Prouidence, is by that wrong opinion not onely darkened but also in manner buried. If a man light among theees or wilde beastes, if by wind sodainly rising he suffer shipwracke on the sea, if hee be killed with the fall of a house or of a tree, if another wandring in desert places finde remedy for his pouertie, if haing beene tossed with the waves, he attaine to the hauen, if miraculously he escape but a finger breadth from death, all these chaunces as well of prosperitie as of aduersitie the reason of the flesh doth ascribe to fortune. But whosoeuer is taught by the mouth of Christ, that all the haire of his head are numbered, will seeke for a cause further off, and will firmly beleue that all chaunces are governed by the secret counsell of God. And as concerning things without life, this is to be thought, that although every one of them haue his owne propertie naturallie put into it, yet doe they not put foorth their power but onely so farre as they be directed by the present hand of God. They are therefore nothing else but instruments, whereby

Psal. 33.6.

Psal. 104.27.

A& 17.28.

Matt. 19.28.

whereby God continually powreth in so much effect as pleaseth him, and at his will boweth and turneth them to this or that dooing. Of no creature is the power more maruellous or more glorious than of the sunne. For besides that it giueth light to the whole worlde with his brightnes, howe great a thing is this that he cherisheth and quickneth all liuing creatures with his heat? that he breatheth fruitulnesse into the earth with his beames? that out of seedes warmed in the boosome of the ground, he draweth a budding greeneesse, and susteining the same with new nourishments doth encrease and strengthen it, till it rise vp in stalkes? That he feedeth it with continual vapour till it growe to a flower, and from a flower to fruite? That then also with baking it, he bringeth it to ripenes? That trees likewise & vines being warmed by him, do first bud & shoothe forth branches, and after send out a flower, and of a flower do engender fruite? But the Lord, because he would claime the whole glorie of all these things to himselfe, made the light first to be, and the earth to bee furnished with all kinds of hearbs and fruits before that he created the Sunne. A godly man therefore will not make the Sunne to be either a principall or a necessarie cause of those things which were before the creation of the Sunne, but onely an instrument which God vseth because it to please him, whereas he might leau it and do all things as easilie by himselfe. Then when we read that the sunne stooode still two daies in one degree at the praiere of *Iosua*, and that the shadow thereof went backe ten degrees for *Ezechias* his sake, by those few miracles God hath declared that the Sunne doth not dailie so rise and go downe by blinde instinct of nature, but that he to enue the remembrance of his fatherly fauour towards vs, doth gouerne the course thereof. Nothing is more naturall than spring tide to come immediately after winter, Sommer after spring, and haruest in course after Sommer. But in this orderly course is plainly seene so great & so vnequall diuersitie, that it may easily appeare that every yeare, moneth and day, is governed by a new and speciall prouidence of God.

3 And truly God doth claime and will haue vs give vnto him an almightynes, not such as the Sophisters do imagine, vaine, idle, and as it were sleeping, but waking, effectuall, woking and busied in continual doing. Nor such a one as is onely a generall beginning of a confused motion, as if he would command a riuere to flowe by his appointed chanelles, but such a one as is bent and readie at all his particular mouings. For he is therefore called almighty, not because he can doe and yet fitteth still and doth nothing, or by generall instinct onely continueth the order of nature that hee hath before appointed: but because he gouerning both heauen and earth by his prouidence so ordereth all things that nothing chaunceth but by his aduisid purpose. For whereas it is said in the Psalm, that he doth whatsoeuer he will, therein is meant his certayne & determined will. For it were very fond to expound the Prophets words after the Philofophers manner, that God is the first Agent or doer, because he is the beginning and cause of all mouing: whereas the faithfull ought rather in aduersitie to ease themselves with this comfort, that they suffer nothing but by the ordinance and commandement of God, because they are vnder his hand. If then the gouernement of God do so extend to all his works, it is a very childish cauillation to enclose it within the influence of nature. And yet they do no more defraud God of his glory than themselves of a most profitable doctrine, who soever do restraine the prouidence of God within so narrowe boundes, as if he suffered all things to be caried with an vngouerned course, according to a perpetuall lawe of nature. For nothing were more miserable than man if he shoulde be left subiect to cuerie motion of the heauen, the aire, the earth, & the waters. Beside that by that meane the singular goodness of God towards every man is too much vnhonorable diminished. *David* crieth out that babes yet hanging on their mothers brests are eloquent enough to magnifie the glorie of God, because euens so soone as they be come out of the wombe, *Psal.8.3.* they finde food prepared for them by his heauenly care, This is in deede generallie true,

Gen.1.3.

Iof.10.13.  
2.King.20.11.

*They which do not acknowledge that God directeth the working of euery particular thing, do not onely rob him of his honour, but themselves of a double benefit, hope of good shinges, and deliuerance from feare of euill.*  
*Psal.115.3.*

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true, so that yet our eies and sense ouerpasse not that vnmarked which experience plainly sheweth, that some mothers haue full and plentifull breastes, some other almost drie, as it pleaseth God to feede one more liberally, and another more scarcely. But they which giue the due praise to the almighty God, doe receiue double profit thereby, the one that he hath sufficienly large abilitie to doe them good, in whose possession are both heauen and earth, and to whose becke all creatures doe attend vpon, to yeeld themselues to his obedience : the other that they may safely rest in his protection, to whose will are subiect all these hurtfull things that may any way be feared, by whose authoritie as with a bridle Satan is restrained with all his furies and all his preparation, vpon whose backe doth hang all that euer is against our safetie. And no other way but this can the immeasurable and supestitious feares be corrected or appeased, which we oftentimes conceiue by dangers happening vnto vs. Superstitiously fearfull I say we be, if where creatures do threaten vs or give vs any cause of feare, we be so afraide thereof, as if they had of themselues any force or power to doe vs harme, or did vnforeseene or by chaunce hurt vs, or as if against the hurtes that they doe, there were not sufficient helpe in God. As for example. The Prophet forbiddeth the children of God that they shoulde not feare the starres and signes of the heauen, as the vnbeleuers are woont to doe. He condemneth not every kinde of feare. But when the vnbeleuers to give away the gouernement of the world from God vnto Planets, doe faine that their felicitie or miserie doth hang on the decrees and foreshewings of the starres, and not of the will of God, so commeth it to passe, that their feare is withdrawn away from that onely one, whom they ought to haue regarded, vnto the starres and comets. Whoso therefore will beware of this vnfalchulnesse, let him keepe alwaies in remembrance that there is not in creatures a wandering power, working or motion, but that they are gouerned by the secret counsell of God, so that nothig can chaunce but that which is decreed by him both witting and willing it so to be.

Hier.10.2.

*That God doth not  
only behelde what  
is done, but order  
and dispose the do-  
ing of shibings both  
above & beneath.*

Gen.20.8.

4 First therefore let the readers learne, that prouidence is called that, not wherewith God idly behelde from heauen what is done in the worlde, but wherewith as guiding the sterne he setteth and ordereth all things that come to passe. So doth it no lesse belong to his handes than to his eies. For when Abraham saide vnto his sonne, God shall prouide, he meant not onely, that God did foreknowe the successe them to come, but that he did cast the care of a thing to him vñknownen vpon the will of God, which is woont to bring things doubtfull and confused to a certaine ende. Whereby followeth, that prouidence consisteth in doing : for too much fondly doe many trifle in talking of bare foreknowledge. Their erroure is not altogether so grofe which giue unto God a gouernment but disordered, and without aduised choise, (as I haue before saide,) that is to say, such as whileth and driueth about with a generall motion the frame of the worlde with all the partes thereof, but doth not pecularly direct the doing of euerie creature. Yet is this error not tolerable. For as they teach, it may be ( notwithstanding this Prouidence which they call vniuersall ) that all creatures may be moued by chaunce, or man may turne himselfe hither or thither by free choise of his will. And so doe they part the gouernement betweene God and man, that God by his power inspireth into man a motion whereby he may worke according to the nature planted in him, and man ordereth his owne doings by his owne voluntarie aduise : Briefely they meane that the worlde, mens matters, and men themselues are gouerned by the power, but not by the appointment of God. I speake not of the Epicurians (which pestilence the world hath alwaies been filled with) which dreame of an idle and slothfull God : and other as mad as they, which in olde time imagined that God did so rule about the middle region of the aire, that he left things beneath to Fortune : For against so euident madnesse, the dumme creatures themselues doe sufficienly criue out. For,

now

now my purpose is to confute that opinion that is in a manner commonly beleued, which giuing to God a certaine blind, and I wot not what vncertainte motion, taketh from him the principal thing, that is, by his incomprehensible wisdome to direct and dispose all things to their end: and so in name onely and not in deed it maketh God ruler of the world, because it taketh from him the government of it. For what (I beseech you) is it else to gouerne, but so to be ouer them that are vnder thee, that thou maiest rule them by appointed order? Yet doe I not altogether reiect that which is spoken of the vniversall prouidence: so that they will againe graunt me this, that the world is ruled by God, not onely because he maintaineth the order of nature which himselfe hath set, but also because he hath a peculiar care of euerie one of his works. True it is, that all sorts of things are moued by a secret instinct of nature, as if they did obey the eternal commandement of God, and that which God hath once determined doth of it selfe proceede forwarde. And heereunto may that be applied which Christ saith, that he and his Father were even from the beginning alwaies working. And that which *Paul* teacheth that in him we liue, are moued and haue our bee- A&17.28.  
ing, and that which the Authour of the Epistle to the Hebreus, meaning to prooue Heb.1.3.  
the Godhead of Christ, saith, that by his mightie commandement all things are susteined. But they do wrong which by this colour do hide and darken the speciall prouidence, which is confirmed by so certayne and plaine testimonies of Scripture, that it is maruell that any man could doubt of it. And surely they themselues that draw the same veile which I speake of to hide it, are compelled by way of correction to adde, that many things are done by the peculiar care of God, but then they do wrongfullly restraine the same only to peculiar dooings. Wherefore we must prooue that God doth so give heed to the government of the successes of all things, and that they all do so proceede from his determinate counsell, that nothing happeneth by chaunce.

If we grant that the beginning of motion belongeth to God, but that al things are either of themselues or by chaunce carried whither the inclination of nature driueth them, the mutual succeding by turnes of daies and nights, of Winter and Summer, shall be the worke of God, insomuch as hee appointing to euerie one their duties, hath set them a certayne law, that is, if they shoulde alway keepe one measure in equall proportion, as wel the daies that come after the nights, the moneths after moneths, & yeeres after yeeres. But when sometimes immoderate heates with dries do burne vp all the graine, somtime vnseasonable raines doe marrie the corne, when sudden harme commeth by haile & tempests: that shal not be the worke of God, vnflesse perhaps it be because the cloudes or faire weather, or cold or heat haue their begining of the meeting of the planets or other naturall causes. But by this meane is there no roome left, neither for the fatherly fauour, nor for the iudgements of God. If they say that God is beneficial enough to mankind because he powreth into the heauen and earth an ordinarie power, whereby they do finde him nourishment: that is too vaine and prophane an inuention, as though the fruitfulness of one yeere were not the singular blessing of God, and dearth and famine were not his curse & vengeance? But because it were too long to gather togither all the reasons that serue for this purpose, let the authoritie of God himselfe suffice vs. In the lawe and in the Prophets he doth oftentimes pronounce, that so oft as he watereth the earth with dew and rain, he declareth his fauour; and that when by his commandement the heauen is hardened like yron, when corne is consumed with blasting and other harmes, when the fieldes are striken with haile and tempests, it is a token of his certayne and speciall vengeance. If we grant these things, then is it assured that there failleth not a drop of raine but by the certayne commandement of God. *David* praiseth the generall prouidence of God, that hee giueth meat to the Rauens birdes that call vppon him: but when God himselfe threateneth famine to liuing creatures, doth

The particular appointment of God appeareth in the diuers alterations of things naturall, & exten-  
deth to every drop  
of raine, to euerie  
accident which  
befalleth the least  
bird.

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doth he not sufficiently declare that he feedeth all living things sometime with scarce, and sometime with more plentiful portion as he thinketh good? It is a childish thing, as I saide before, to restraine this to particular doings, whereas Christ speaketh without exception, that not a sparowe of never so small a price doth fall to the ground without the will of his Father. Surely, if the flying of birdes be ruled by the purpose of God, then must we needs confess with the Prophet, that hee so dwelleth on hie, that yet he humbleth himselfe to looke vpon all things that chaunce in heauen and earth.

Mat. 10.29.

Psal. 12.5.

The prouidence of  
God in disposing  
the estates of men.  
Hier. 10.23.  
Pro. 20.24.

Pro. 16.1.

Exod. 21.13.

Pro. 16.33.

Psal. 75.7.

Exod. 19.13.  
Jonas. 1.4.  
The common  
events which are  
seen in the world  
come from the spe-  
ciall prouidence  
of God.

6 But because we know that the worlde was made principally for mankindes sake, we must therefore consider this end in the governance of man. The Prophet Hieremie crieth out: I know, Lord, that the way of man is not his owne, neither belongeth it to man to direct his owne steps. And Salomon saith, the steppes of man are ruled by the Lorde, and how shall a man dispose his owne way? Now let them say that man is moued by God according to the inclination of his owne nature, but that man himselfe doth turne that mouing whither it pleasest him. But if that were truely said, then should man haue the free chiose of his owne waies. Peraduenture they will denie that, because he can do nothing without the power of God. But seeing it is certaine that the Prophet and Salomon do giue vnto God, not onely power but also chiose and appointment, they cannot so escape away. But Salomon in another place doth finely rebuke this rashnes of men, that appoint vnto themselues another end without respect of God, as though they were not led by his hand. The preparations (saith he) of the hart are in man, but the answere of the toong is of the Lorde. It is a fond madnesse that men will take vpon them to do things without God, which cannot so much as speake but what he will. And the scripture to expresse more plainly that nothing at all is done in the world but by his appointment, sheweth that those things which seem most happening by chance are subiect to him. For what can you more ascribe to chance, then when a broken bough falling from a tree killeth a wayfaring man passing by it? But the Lord saith far otherwise, which confesseth that he hath deliuered him into the hand of the slayer. Likewise, who doth not leauethe happening of lots to the blindnesse of fortune? But the Lord suffereth it not, which clameth the iudgement of them to himselfe: for he saith that it commeth not to passe by a mans owne power that stones are cast into the lap and drawnen out againe, but that thing which onely might be saide to come of chaunce he testifieth to come from himselfe. For the same purpose maketh that saying of Salomon, The poore man and the vsurer meet together, God lightenth both their cies. For although poore men and rich be mingled togither in the world, while every one hath his state assigned him from God, he admonisheth that God which giveth light to all men is not blind, and so he exhorteth the poore to patience, because whoso euer are not contented with their own state, they seek to shake off the burthen that God hath laid vpon them. So another Prophet rebuketh the vngodly men, which ascribe to the diligence of men or to Fortune, that some lye in miserie & some arise vp to honor. To come to preferment is neither from the East, nor from the West, nor from the South, for God is the iudge, he maketh low and he maketh high. Because God cannot put off the office of a Judge, therupon the Prophet prooueth that by his secret purpose, some are in honor, and other some remaine in contempt.

7 And also I say that the verie particular successes are generally witnesse of Gods singular prouidence. God raised in the desert a south wind to bring the people plentie of fowles: when his pleasure was to haue Jonas throwen into the sea, he sent out a winde to raise vp a tempest. But they that thinke that God governeth not the world, wil say that this chaunced beside common vse: But thereby I do gather that never any winde doth rise or increase but by the speciaall commaundement of God. For otherwise it should not be true, that he maketh the windes his messengers, and stirre

fierie flames his ministers, that he maketh the cloudes his chariots, and rideth vpon the wings of the winde, vnlesse he did by his will drive about the cloudes and windes, and flew in them the singular presence of his power. So in another place we are taught that so oft as the sea swelleth with blast of windes, those violence doe testifie a singular presence of God. He commandeth and raiseth vp the stormie windes and it lifteth vp the waues therof, and then he turneth the storne to calme, so that the waues thereof are still. As in another place he saith, that he scourged the people with burning windes. So whereas the power of engendring is naturally gien to men, yet God willett it to be imputed to his speciall grace, that he leaueth some in barrennesse, and vouchsafeth to grant issue to otherlome, the fruit of the wombe is his gift. Therefore said *Jacob* to his wife, am I as God that I can give thee children? But to make an end: there is nothing more ordinary in nature tha that we be fed with bread. But the Holy Ghost pronounceth, that not onely the growing of the fruities of the earth is the ipeciall gift of God, but also that men live not by onely bread, because it is not the very full feeding that nourishest, but the secret blessing of God: as on the other side he threateneth, that he will breake the stay of bread. Neither could we earnestly pray for our daily bread, vnlesse God did giue vs foode with his fatherly hand. Therefore the Prophet to perswade the faithful, that God in feeding them doth fulfill the office of a good father of houshould, doth put them in minde, that he giueth meat to all fleshe. Finally when we haue on the one side: The eies of the Lorde are vpon the righteous, and his cares bent to their praiers: on the other side: The eie of the Lord is vpon the vngodly to destroy the memorie of them out of the earth: Let vs knowe that all creatures both aboue and beneath are readie to obedience, that he may apply them to what vse fower he will, whereupon is gathered, that not onely his generall prouidence remaineth in his creatures to continue the order of nature, but alio by his marueilous counsell is applied to a certaine and proper end.

8 They which would bring this doctrine in hatred, doe cauill that this is the learning that the Stoikes teach of *Fatum* or *Destenie*, which also was once laide for reproch to *Augustine*. As for vs, although we be loth to striue about wordes, yet we allow not this word *Fatum*, both because it is one of those whose prophane noueltie Saint *Pau* teacheth vs to flee, and because some men doe goe about with the odious name thereof to bring Gods truthe in hatred. As for the very opinion of the Stoikes, it is wrongfully laide to our charge. For we doe not as the Stoikes doe, imagine a neccesarie by a certaine perpetuall knot and entangled order of causes which is contained in nature: but we make God the judge and governour of all things, which according to his wisedome hath cuen from the furthest ende of eternite decreed what he would doe, and now by his power putteth in execution that which he hath decreed. Whereupon we affirme that not onely the heauen and earth and other creatures without life, but also the purposes and wijs of men are so gouerned by his Prudence, that they be directly carried to the end that it appointeth. What then? will one say, doeth nothing happen by fortune or by chaunce? I answere that *Easius Magnus* hath truly laide that fortune and chaunce are heathen mens wordes, with the signification whereof the mindes of the godly ought not to be occupied. For if euery good successe be the blessing of God, and euery calamitie and aduersitie be his curse, now is there in mens matters no place left for fortune or chaunce. We ought also to be moued with this saying of *Augustine*. In his booke against the *Academites* he saith: It doth displease me that I haue so oft named fortune, albeit my meaning was not to haue any goddesse meant thereby, but onely a chaunceable happening in outward things either good or euill. Of which worde Fortune are derived those words which no religion forbiddeth vs to vse, *forte*, *forsan*, *fortuna*, *fortasse*, *fortuito*, that is, perhaps, peraduenture, by fortune and by chaunce, which yet must all be applied to the prouidence of God. And that did I not leauie vnspeaken when

Psal.104.4.

Psal.107.25.

Gen.30.2.

Esay.3.1.

Psal.136.

Psal.34.16.17.

The doctrine concerning Gods prudence, doth not establish Stoicks' destenie, but excludeth heathenish fortune & chance  
Lib.2.zad Bon. cap.6.

Pet.lib.1.ca.1.

I said, for perchance even the same that is commonly called Fortune is also ruled by secret order. And we call chance in things nothing else, but that whereof the reason and cause is unknown. I saide this in deede, but it repenteth me that I did there so name Fortune. Forasmuch as I see that men haue a very euill custome, that where they ought to say, thus it pleased God, they say, thus it pleased Fortune. Finally, he doth commonly in his booke teach, that the world shold be vnorderly whistled about if any thing were left vnto Fortune. And although in another place he determineth that all things are done partly by the free will of man, and partly by the prouidence of God, yet doth he a little after sufficiently shew that men are subiect vnto and ruled by prouidence, taking this for a principle, that nothing is more against conuenience of reaon, than to say that any thing chaunceth but by the ordinance of God, for else it shold happen without cause or order, by which reason he also excludeth that happening that hangeth vpon the will of men: and by and by after he plainlier saith that we ought not to seeke a cause of the will of God. And so oft as he maketh mention of sufferance, how that is to be vnderstanding, shall very well appeare by one place where he pouereth that the will of God is the soueraigne and first cause of all things, because nothing happeneth but by his commandement or sufferance. Surely he faimeth not God to sit still idle in a watch tower, when it is his pleasure to suffer any thing, whereas he vseth an actuall will (as I may so call it) which otherwise could not be called a cause.

*A thing may be termed chanceable, and be said to happen by fortune in respect of us who see not the cause, when in respect of God who hath appointed it, it is necessary, and though not in its owne nature, yet by reason of his appointment incurable.*

Lo. 14.5.

9 But for as much as the dulnesse of our vnderstanding cannot by a great way attaine to the height of Gods prouidence, we must vs a distinction to helpe to lift it vp. I say therefore, howsoeuer all things areordeined by the purpose and certaine disposition of God, yet to vs they are chanceable, not that we thinke that fortune ruleth the world and men, and vnauidisely tossest all things vp and downe (for such beastlinesse ought to be far from a Christian hart) but because the order, meane, end, and necessitie of those things that happen, doth for the most part lie secret in the purpose of God, and is not comprehended with opinion of man, therefore those things are as it were chanceable, which yet it is certain to come to passe by the will of God. For they seeme no otherwise, whether we consider them in their own nature, or whether we esteeme them according to our knowledge and judgement. As for an example, let vs put the case, that a marchant being entred into a wood in companie of true men, doth vnwisely stray away from his fellowes, and in his wandering chaunceth vpon a den of robbers, lighteth among theeuers, and is killed, his death was not onely foreseen with Gods eie, but also determined by his decree. For it is not said that he did foresee how farre each mans life should extend, but that he hath set and appointed markes which cannot be passed. And yet so farre as the capacite of our minde conceiueth, all things herein seeme happening by chaunce. What shall a Christian here thinke? even this, whatsoeuer happened in such a death, he will thinke it in nature chauncing by fortune as it is in deed, but yet he will not doubt that the prouidence of God did gouerne to direct fortune to her end. In like maner are the happenings of things to come. For as all things that be to come are vncertaine vnto vs, so we hang them in suspence, as if they might fall on either part, yet this remaineth settled in our harts, that nothing shall happen but that which God hath alreadie foreseen. In this meaning is the name of chance oft repeated in *Ecclesiastes*, because at the first sight men doe not attaine to see the first cause which is farre hidden from them. And yet that which is declared in the Scriptures concerning the secret prouidence of God, was never so blotted out of the harts of men, but that even in the darkness there alway shined some sparks thereof. So the soothsaiers of the *Philistines*, although they wauer in doubtfulness, yet they ascribe aduersitie partly to God, partly to fortune. If (say they) the arke goe that way, we shall knowe that it is God that hath striken vs: but if it go the other way, then a chaunce hath light vpon vs. In deede

Quæst.lib.8,de  
Tri.lib.3,cap.4.

deed they did foolishly, when their cunning of soothsaying deceived them, to flee to fortune, but in the meane while we see them constrained, so that they dare not think that the euill hap which chaunced vnto them did come of fortune. But how God with the bridle of his prouidence turneth all successes whither pleaseth him, may appeare by one notable example. Behold euен at one moment of time, when *David* was found out and neere taken in the desert of *Mahan*, euen then the *Philistines* invaded the land, and *Saul* was compelled to depart. If God meaning to provide for the safetie of his seruant did cast this let in *Sauers* way, surely although the *Philistines* going to armes were sudden, and beside the expectation of men, yet may we not say that it came by chaunce. But those things that seeme to vs to happen by chance, faith will acknowledge to haue beeene a secret moouing of God. I graunt there doth not alway appearre the like reason, but yndoubtedly we ought to beleue, that whatsoeuer changes of things are seene in the world, they come by the secret stirring of the hand of God. But that which God purporth is so of necessarie to come to passe, that yet it is not of necessarie precisely nor by the nature of it selfe. As there of is a familiar example in the bones of Christ. Forasmuch as he had put on a body like vnto ours, no wisedome will deny that his bones were naturally able to be broken, yet was it impossible that they shoulde be broken: whereby we see againe that not without cause were in schooles inuented the distincions of necessarie respect, and necessarie absolute, of consequent and consequence, whereas God had subiect to bricklenesse the bones of his son, which he had exempted from being able to be broken, & so brought to necessarie by reason of his owne purpose, that that thing could not be, which naturally might haue beeene.

1.Sam.6.2.

1.Sam.23.26.

### The xvij. Chapter.

*Whereto and to what end this doctrine is to be applied, that we may be certaine of the profit thereof.*

**N**ow forasmuch as mens wits are bent to vaine curiositie suttleties, it is scarcely possible but that they shall encumber themselues with entangled doubts, who soever do not know the true and right use of this doctrine. Therefore it shall be expedient here to touch shortly, to what ende the Scripture teacheth, that all things are ordered by God. And first of all is to be noted, that the prouidence of God ought to be considered as well for the time to come as for the time past: secundarily, that the same is in such sort the gouernor of all things, that sometime it worketh by means, sometime without meanes, and sometime against all meanes. Last of all, that it tendeth to this end, that god may shew that he hath care of al mankind, but specially that he doth watch in ruling of his Church, which he vouchsafeth more nearely to looke vnto. And this is also to be added, that although either the faterly fauour and boun-  
tifulnes of God, or oftentimes the fauerite of his judgement do brightly appear in the whole course of his prouidence: yet sometime the causes of those things that happen are secret, so that this thought creepeth into our mindes, that mens matters are turned & whiled about with the blind sway of fortune, or so that the fles. shareth vs to murmur, as if God did to make himselfe pastime, tosse them like tennis bals. True it is, that if we were with quiet and stille minds ready to learne, the very secretes it selfe would at length plainly shew, that God hath an assured good reason of his purpose, either to traine them that be his to patience, or to correct their euill effectours and tame their wantonnesse, or to bring them downe to the renouncing of themselves, or to awake their drowsinesse: on the other side to overthrowe the pride, to dis-  
appoint the suttletie of the wicked, to confound their deuices. But howsoeuer the causes be secret and vnknownen to vs: we must assuredly holde that they are laid vp

*Foure things in  
considering the  
prouidence of God  
do make the con-  
sideration thereof  
sweet and comfor-  
table, that it ser-  
ueth for things to  
come, as well as  
past: but it wor-  
keth by, with, and  
without meanes:  
that it respecteth  
the principall: the  
church of God: &  
that it worketh  
even when the  
course of things  
doth seeme to per-  
suade the contrary*

Psal.40.

John.9.

*As we are to yield  
obedience to the  
known revealed  
will of his law, so  
reverence is due to  
the secret will, ac-  
cording wher-  
unto he ruleth by  
providence.*

Psal.36.7.

Rom.11.33.

in hidden store with him, and therefore we ought to crie out with *David*, God, thou hast made thy wonderfull works so many, that none can count in order to thee thy thoughts toward vs. I would declare and speake of them, but they are more than I am able to expresse. For although alwaies in our miseries we ought to think vpon our sins, that the verie punishment may moue vs to repentance, yet do we see how Christ giueth more power to the secret purpose of his father, than to punish euerie one according to his deseruing. For of him that was borne blinde he saith: neither hath this man sinned nor his parents, but that the glorie of God may be shewed in him. For here naturall sense murmureth when calamitie commeth even before birth, as if God did vnmercifully so to punish the silly innocent, that had not deserued it. But Christ doth testifie that in this looking glasse the glorie of his father doth shine to ouer sight, if we haue cleare eies to behold it. But we must keepe modestie, that we draw not God to yeldre cause of his doings, but let vs so reverence his secret judgements, that his will be vnto vs, a most iust cause of all things. When thuck clouds do couer the heauen, and a violent tempest ariseth, then because both a heauisome mysticke is cast before our eies, and the thunder troubleth our eares, and all our senses are amased with terror, we thinke that all things are confounded and troubled together: and yet all the while there remaineth in the heauen the same quietnesse and calenesse that was before. So must we think that while the troublesome state of things in the world taketh from vs abilitie to judge, God by the pure light of his righteouinesse and wisedome, doeth in well framed order gouerne and dispose euен those verie troublesome motions themselves to a right end. And surely verie monstrous is the rage of many in this behalfe, which dare more boldly call the workes of God to account and examine his secret meanings, and to give vnadvised sentencie of things vnknowen, than they will do of the deedes of mortall men. For what is more vnordely than to vs such modestie towrdes our egals, that we had rather suspend our judgment than to incur the blame of rashnes, and on the other side proudly to triumph vpon the darke judgements of God, which it became vs to regarde with reverence?

2 Therefore no man shall wel and profitably wy the prouidence of God, but he that considering that he hath to do with his creator & the maker of the world, doth with such humilitie as he ought submit himselfe to fear & reverence. Herby it commeth to passe, that so many dogs at this day do with venimed bitings, or at least barking, afflise this doctrine, because they will haue no more to be lawfull for God, than their owne reason informeth them. And also they raile at vs with all the spitefulness that they are able, for that not contented with the commandements of the law, wherein the will of God is comprehended, we do further say, that the world is ruled by his secret counsels. As though the things that we teach were an inuention of our own braine, & as though it were not true that the holy Ghost doth every where expressly say the same, and repeateth it with innumerable formes of speech. But because some shame restraineth them, that they dare not vomit out their blasphemies against the heauen: they faine that they con end with vs, to the ende they may the more freely play the madmen. But if they do not gaunt that what soever happeneth in the world, is governed by the incomprehensible purpose of God, let them answere, to what end the Scripture saith, that his judgements are a deepe bottomlesse depth. For, whereas *Moses* crieth out that the will of God is not to be sought a farre off in the clouds, or in the depths, because it is familiarly set foorth in the law: it followeth, that his other hidden will is compared to a bottomlesse depth. Of the which *Paul* also saith: O depth of the richnes and of the wisedome, and of the knowledge of God: how unsearchable are his judgements, and his waies past finding out? for who hath knownen the mind of the Lord, or who hath beene his counsellour? And it is in dede true, that in the Gospell and in the law are contained mysteries which are

are far aboue the capacite of our sense : but forasmuch as God for the comprehending of these mysteries which he hath vouchsafed to open by his word, doth lighten the mindes of them that be his, with the spirite of vnderstanding : now is therin no bottomlesse deapth, but a way wherein we must safe walke, and a candle to guide our feete, and the light of life, and the schoole of certaine and plainly discernable truthe. But his marueilous order of gouerning the world, is worthily called a bottomlesse deapth: because while it is hidden from vs, we ought reuerently to worship it. Right well hath *Moses* expressed them both in few words. The secret things (saith he) belong to the Lorde our God : but the thinges reueiled belong to vs and to our children for euer. We see how he biddeth vs not only to study in meditation of the law, but also reuerently to looke vp vnto the secret prouidence of God. And in the booke of *Iob* is rehearsed one title of this deapth, that it humbleth our mindes. For after that the author of that booke in suueyng vp and down the frame of the world, had honorably entreated of the workes of God, at length he addeth: Loe, these be part of his waies, but howlittle a portion heare we of him ? According to which reason in another place he maketh difference betweene the wisedome that remayneth with God, and the measure of wisedome that he hath appoynted for men. For after he hath preached of the secrets of nature, he saith that wisedome is knownen to God onely, and is hidden from the eyes of all liuing creatures. But by and by after, he saith further, that it is published to the ende it should be searched out, because it is said vnto man : behold, the feare of God is wisedome. For this purpose maketh the saying of *Augustine*: Because we know not all things which God doth concerning vs in most good order, that therefore in onely good will we doe according to the law, because his prouidence is an vncchangeable l<sup>e</sup>w. Therefore, sith God doth claime vnto himselfe the power to rule the world, whiche is to vs vnkownne, let this be to vs a law of sobernesse and modestie, quietly to obey his soueraigne authority, that his will may be to vs the only rule of justice, and the most just cause of al things. I meane not that absolute will, of which the Sophisters doe babble, separating by wicked and prophane disagreement his justice from his power, but I meane that prouidence, which is the gouernes of all things, from which procedeth nothing but right: although the causes thereof be hidden from vs.

3 Who soever shall be framed to this modestie, they neither for the time past will murmur against God for their aduersities, nor lay vpon him the blame of wicked doings, as *Agamemnon* in *Homer* did, saying. I am not the cause, but *Jupiter* and destinie: nor yet againe, as carried away with destinies, they will by desperation throwe themselves into destruction, as that young man in *Piatius* which said: Unstable is the chaunce of things: the Destinies drove men at their pleasure, I will get me to some rocke there to make an ende of my goods and life together. Neither yet (as an other did) they will pretend the name of God to couer their owne mischievous doings: for so faith *Lycomides* in another comedie: God was the moyer. I beleue it was the will of the gods: for if it had not beene their will, I know it shold not so come to passe. But rather they will search and learne out of the Scripture what pleasest God, that by the guiding of the Holy Ghost, they may traualle to attaine thereunto. And also being ready to follow God, whither soever he calleth, they shew indeede that nothing is more profitable than the knowledge of his doctrine. Verie foolishly doe prophane men turmoile with their fondnesse, so that they in manner confound heauen and earth together as the saying is: If God haue marked the point of our death, we cannot escape it: then it is labor vainely lost in taking heed to our selues. Therfore, whereas one man dareth not venture to goe the way that he heareth to be dangerous, lest he be murthered of theues: another sendeth for Christians, and wearieth himselfe with medicines to succour his life: another forbearerh grosse meates for feare of appairing his feeble health: another dreadeth to dwell

Deut. 29.29.

Iob. 26.14.

Iob. 28.12.

Lib. 83. quest.  
cap.23.

The lead collecti-  
ons which wicked  
men infirre vpon  
the doctrine of  
Gods prouidence  
because they doe  
not rightly and so-  
berly discerne of it.

## Cap. 17. Of the knowledge of

in a ruinous house. Finally, whereas men devise alwaies and endeavour with all diligence of minde whereby they may attaine that which they desire: either all these remedies are vaine, which are sought, as to refoime the will of God, or els life and death, health and sickenesse, peace and warre, and other things, which men as they couer or hate them, doe by their trauaile endeavour to obtaine or escape, are not determined by his certaine decree. And further they gather, that the prayers of the faulthull are disordered, or at the least superfluous, wherein petition is made that it will please the Lord to prouide for those things which he hath already decreed from eternitie. To be shott, they destroy all counsels that men doe take for time to come as thinges against the prouidence of God, which hath determined what he would haue done, without calling them to counseil. And then whatsoeuer is alreadie happened, they so impute it to the prouidence of God, that they winke at the man whom they know to haue done it. As, hath a Ruffian slaine an honest citizen? he hath executed (say they) the purpose of God. Hath one stolen, or committed fornication? becaule he hath done the thing that was foreseen andordeined by the Lord, he is a minister of his prouidence. Hath the Sonne careleslie, neglecting all remedies, wayted for the death of his Father? he could not resist God that had so before appointed from eternitie. So al mischievous doings they call

The prouidence of vertues, because they obey the ordinance of God.

God doth not abolish his estableish  
the means by let-  
ting the end cer-  
tain only to us selve,  
to vs uncertaine,  
that we might  
take the mases  
which are likely  
to bring unto that  
end which wee  
should purpose to  
our selues.

4 But as touching things to come, Salomon doth well bring in agreement together, the purposes of men with the prouidence of God. For as he laugheth to scorne their folly, which boldly doe enterprise any thing without the Lord, as though they were not ruled by his hand: so in another place he speakeith this manner: The hart of man purposeth his way, but the Lord doth direct his steppes, meaning that we are not hindered by the eternall Decrees of God, but that vnder his will we may both prouide for our selues, and dispose althings belonging to vs. And that is not without a manifest reason. For he that hath limited our life, within appointed bounds, hath therewithall left with vs the care thereof, hath furnished vs with meanes and helps to preserue it, hath made vs to haue knowledge before hande of dangers, and that they shold not oppresse vs vnware, he hath giuen vs prouissons and remedies. Now it is plaine to see what is our dutie, that is to say: If God hath commited to vs our owne life to defende, our dutie is to defend it. If he offer vs helps, our dutie is to vise them. If he shew vs dangers before, our dutie is not to runn rashlie into them. If he minister vs remeys, our dutie is not to neglect them. But no danger shall hurt, vnlesse it be fatall, which by all remedies cannot be ouercome. But what if dangers be therefore not fatall, because God hath assygned the remedies to repulse and ouercome them. See how thy maner of reasoning agreeth with the order of Gods disposition. Thou gatherest that danger is not to be taken heede of, because forasmuch as it is not fatall, we shal escape it without taking heed at all: but the Lord doth therefore enoyne thee to take heede of it, because he will not haue it fatall into thee. These madde men doe not consider that which is plaine before their eyes, that the skill of taking councell and heede is inspired into men by God, whereby they may serue his prouidence in preferinge of their own life: as on the other side by negligence and sloth they procure to themselues these culs, that he hath appoynted for them. For how commeth it to passe, that a circumspect man whyle he prouideth for himselfe, doth wrynd himselfe out of culs that hang ouer him, and the foole perisheth by vnadvised rashnes, but for that both folly and wise- dome are the instruments of Gods disposition on both parts? Therefore it pleased God to hide from vs all thinges to come, to this end that we shold meete with them as things doublfull, and not cease to set prepared remedies against them, till either they be ouercome, or be past all helpe of care. And for this cause I haue before ad- monished, that the Prouidence of God doth not alway shew it selfe naked, but as God

God by vsing of meanes doth in a certaine manner cloth it.

The same men doe vnorderly and vnaudisely draw the chaunces of time past to the naked prouidence of God. For because vpon it doe hang all things whatsoeuer happen, therefore (say they) neither robberies, nor adulteries, nor manslaughters, are committed without the will of God. Why then (say they) shall a theefe be punished, for that he spoyleth him whom the Lords will was to punish with poverty? Why shall the murtherer be punished which hath slaine him whose life the Lord had ended? If all such men doe serue the will of God, why shall they be punished? But I deny that they serue the wil of God. For we may not say, that he which is carried with an euill minde doth seruice vnto God as commander of it, where indeed he doth but obey his owne wicked lust. He obeyeth God, which being enformed of his will doth labor to that ende, whereunto Gods will calleth him. But whereby are we enformed of his will, but by his word? Therefore in doing of things we must see that same will of God, which he declareth in this worde. God requireth of vs only that which he commandeth. If we doe any thing against his commandement, it is not obedience but obstinacie and transgression. But vntesse he would, we shoud not doe it. I graunt. But doe we euill things to this end to obey him? But he doth not commaunde vs to doe them, but rather we runne on headlong, not minding what he willeth, but so raging wth the intemperance of our owne lust, that of set purpose we bende our traualle against him. And by these meanes in euill doing we serue his iust ordinance, because according to the infinite greatness of his wisedome he hath good skill to se euill instruments to doe good. And see how foolish is their maner of arguing. They would haue the doers vnpunished for mischieuous acts, because they are not committed but by the disposition of God. I graunt more: that theuers and murtherers and other euill doers are the instruments of Gods prouidence, whom the Lord doth use to execute those iudgements which he hath with himselfe determined. But I deny that their euill doings ought to haue any excuse thereby. For why? shall they either entangle God in the same wickednes with them, or shall they couer their naughtines with his righteousnes? They can doe neither of both. Because they shoud not be able to excuse themselves, they are accused by their owne conscience. And because they shoud not be able to blame God, they finde al the eul in theselues, and in him nothing but a lawfull yfe of their euilnesse. But he worketh by them. And whence I pray you, commeth the stinke in a dead carion, which hath beene both rotted and disclosed by heate of the sunne? All men doe see that it is raised by the beames of the Sunne. Yet no man doth therefore say, that the sunbeamis doe stinke. So when there resteth in an euill man, the matter and guiltinesse of euill, what cause is there why it shoud be thought that God is any thing defiled with it, if he use their seruice at his pleasure? Away therefore with this doggish forwardnesse, which may indeede a farre off barke at the justice of God, but cannot touch it.

6 But these cauillations or rather doting errors of phrentile men, shall easlie be shakene away, by godly and holy meditation of the prouidence, which the rule of godlinesse teacheth vs, so that thereof may grow vnto vs a good and most pleasant fruit. Therefore a Christian hart when it is most assuredly perswaded that all things come to passe by the disposition of God, and that nothing happeneth by chounce, will alway bend his eyes to him as to the principall cause of things, and yet wil consider the inferior causes in their place. Then he will not doubt that the singular prouidence of God doth watch for his preseruation, which prouidence will suffer nothing to happen, but that which shall turne to his good and saluation. And because he hath to doe first of all with men, and then wth the other creatures, he will assure himselfe that Gods prouidence doth reigne in both. As touching men, whether they be good or euill, he will acknowledge that all their counsels, wls, enterprises and powers

*The prouidence of  
God doth nosprose  
wicked doers un-  
worthy of puni-  
shment.  
Pro. 6. 9.*

*The sweete and  
soler meditation  
whch a Christian  
man ought to  
haue of Gods  
prouidence.*

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powers are vnder the hand of God, so that it is in Gods will to bow them whither he list, and to restraine them so oft as pleafeth him. That the singular prouidence of God doth keepe watch for the safetie of the faithfull, there are many and most euident promises to witnes. Cast thy burden vpon the Lord, and he shall nourish thee, and shall not suffer the righteous to fall for euer, because he careth for vs. He that dwelleth in the help of the highest, shall abide in the protection of the God of heauen. He that toucheth you, toucheth the apple of mine eie. I wil be thy shield, a brasen wal: I wil be enimy to thy enimies. Although the mother forget her children, yet will I not forget thee. And also this is the principall entent in the histories of the Bible, to teach that the Lord doth with such diligence keep the waies of the Saints, that they do not so much as stumble against a stone. Therefore as a little before we haue rightfully refuted their opinion which do imagine an vnuerfall prouidence of God, that stouperth not specially to the care of euery creature: yet principally it shall be good to reknowlede the same special care toward our selues. Whereupon Christ after he had affirmed that not the sparrow of least value, doth fall to the ground without the will of the father, doth by & by apply it to this end, that we shold consider that how much we be more worth than sparrows, with so maner care doth God prouide for vs, and he extendeth that care so far that we may be bold to trust that the haire of our head are numbered. What can we with our selues more, if not so much as a haire can fall from our head but by his wil? I speake not only of all mankind, but because God hath chosen his church for a dwelling house for himselfe, it is no doubt but that he doth by singular examples shew his care in governing of it.

*The cōfōrt which  
refēſt from the  
cōſideration of  
Gods diſpōſing  
both eūl and good*

**Exod. 3.21.**

**1.King. 22.22.  
2.King. 12.10.**

**2.Sam. 17.7.**

**Iob. 1.12.**

7 The seruant of God being strengthened with these both, promises and examples, will ioine with them the testimonies which teach that all men are vnder Gods power, whether it be to winne their minds to good will, or to restraine their malice that it may do no hurt. For it is the Lord that giveth vs fauour not onely with them that will vs well, but also in the Egyptians, and as for the maliciousnesse of our enemies, he knoweth how by diuers waies to subdue it. For sometime he taketh away their witte from them, so that they can concerne no sound or sober aduise, like as he sent foorth Saranto fill the mouthes of all the Prophets with lying to deceiue Achlab. He made Rechabeam madde by the young mens counsell, that he might be spoiled of his kingdome by his ewre follie. Many times when he graunteth them wit, yet he maketh them so afraide and astonished, that they cannot will or go about that which they haue conceiued. Sometime also when he hath suffered them to go about that which lust and rage did counsell them, he doth in conuenient time breake off their violentes, and suffereth them not to proceede to the ende that they purposed. So did he before the time bring to nought the counsell of Achitophel that shoulde haue beeene to Davids destruction. So also he taketh care to gouerne all his creatures for the benefit and safetie of them that be his, yea, and to gouerne the diuell himselfe, which as we see durst enterprise nothing agaist Iob without his sufferance and commandement. Of this knowledgē necessarily enfueth boþ a thankfulness of thins: in prosperous successē of things, and also patience in aduersitie, and an incrediblē assurednes against the time to come. Whatsoever therefore shall betide vnto him proþperly and according to his harts desire, al þat he will ascribe unto God, whereto he ſeþ the bountie of God by the minifterie of men, or be holpen by liuell: creatures. For thus he will thinke in his minde: Surely it is the Lord which hath inclined their minds to me, which hath toynd them vnto me to be instruments of his goodnes towards me. In plentis of the fruits of the earth, thus he will thinke, that it is the Lord which haerid the heauen that the heauen may haere the earth, that the earth also may haere her fruits. In other things he will not doubt that it is the only blessing of the Lord, whereby all things proþper, and being put in minde by so many causes he will not abide to be unthankfull.

8 If any aduersitie happen, he will by and by therein also lift vp his mind to God, whose hand availeth much to imprint in vs a patience and quiet moderation of hart. If Joseph had still continued in recording the falsoode of his brethren, he could never haue taken a brotherly minde toward them. But because he bowed his minde to the Lord, he forgat the iniurie, and inclined to meekenesse and clemencie, so farre sooth that of his owne accord he comforted his brethren and said: It is not you that soule me into Egypt, but by the will of God I was sent before you to save your lynes. You indeed thought euill of me, but the Lord turned it to good. If Job had had respect to the Chaldees, by whom he was troubled, he would soothly haue beene kindled to reuenge. But because he did therewithall acknowledge it to be the worke of God, he comforted himselfe with this most excellent saying: The Lord hath giuen, the Lord hath taken away, the Lords name be blessed. So David: when Semei had railed and cast stones at him, if he had looked vpon man, he would haue encouraged his soldiery to reacquire the iniurie. But because he vnderstoode that Semei did it not without the mouing of the Lord, he rather appeased them. Let him alone (saide he) for the Lord hath commanded him to curse. With the same bridle in another place doth he restraine the intemperance of sorrow. I held my peace (faith he) and became as dumbe, because thou O Lord, didst it. If Psal. 38. 10. there be more effectuall remedie against wrath and impatience: surely he hath not a little profited which hath learned in this behalfe to thinke vpon the prouidence of God, that he may alway call backe his minde to this poinz. It is the Lords will, therefore it must be suffered, not only because it is not lawfull to striue against it; but also because he willeth nothing but that which is both iust and expedient. In summe this is the ende, that being wrongfully hurt by men, we leauing their malice (which would doe nothing but enforce our sorrow, and whet our minds to reuenge) should remember to climbe vp vnto God, and learne to beleue assuredly, that whatsoeuer our enemie hath mischieuously done against vs, was both suffered and sent by Gods disposition. Paul, to refraine vs from recompensing of iniuries doth wisely Eph. 6.12. put vs in minde, that we are not to wrastle with flesh and blood, but with the spirituall enimie the Diuell, that we may prepare our selues to striue with him. But this is the most profitable lesson for the appeasing of all rages of wrath, that God doth arme as well the Diuell as all wicked men to striue with vs, and that he sitteth as Judge to exercise our patience. But if the misfortunes and miseries that oppresse vs, doe chaunce without the worke of men, let vs remember the doctrine of the Law: whatsoever is prosperous floweth from the fountaine of Gods blessing, and that all Deut. 28. aduersities are his cursings: and let that most terrible warning make vs afraid: If ye walke stubbornly against me, I will also walke stubbornly against you. In which is rebuked our stuggishesse, when according to the common sense of the flesh accounting all to be but chaunce that happeneth of both sorts, we are neither encouraged by the benefits of God to worship him, nor pricked forward with his scourges to re-pentance. This same is the reason, why Hieremie and Amos did so sharply rebuke the Lamm. 3. 38. fewes, because they thought that things as well good as euill came to passe without Amo. 3. 6. the commandement of God. To the same purpose scrutheth that sermon of Esay. I Es. 45. 6. the God that create light, and fashion daikenesse, that make peace, and create euill: I God doe make all these things.

9 And yet in the meane time a godly man will not winke at the inferior causes. Neither will he, because he thinketh them the ministers of Gods goodnesse by whom he hath received benefite, therefore let them passe vnconsidered, as though they had deserued no thanks by their gentlenesse: but he will hartily thinke himselfe bound vnto them, and will willingly confess his bonde, and traueil as he shall be able, and as occasion shall serue, to recompence it. Finally in benefites received hee will reverence and praise God as the principall Author, but hee will honour men

To beholde the  
hand of God in  
all thingis wh  
we suffer, makes  
vs both patient  
and penitent.  
Gen. 43. 8.

2. Sa. 16. 10.

Deut. 28.

Lam. 3. 38.  
Amo. 3. 6.  
Es. 45. 6.

The way to con-  
sider wchifc of infe-  
rior and second  
causes, whether  
they be of things  
past or things  
to come.

as the ministers, and as the truth is indeed he will understand that he is by the will of God bounde to them, by whose hand it was Gods will to be beneficall vnto him. If he suffer any losse by negligence or want of foresight, hee will determine in his minde, that the same was done indeede with the will of God, but he will impute it also to himselfe. If any man be dead by sicknesse whom he hath negligently handled, whereas of duetie he should haue taken good heed vnto him, although he be not ignorant that the man was come to his appointed time beyond which he could not passe, yet will he not therby lessen his offence, but because he had not faithfully discharged his duetie toward him, he will so take it as if he had perished by fault of his negligence. Much lesse wherethere is vsed any fraud, and conceiuied malice of minde in committing either murther or theft, will hee excuse it vnder pretence of Gods prouidence, but he will in one selfe euill act seuerally behold both the righteoues of God, & the wickednes of man, as both doth manifestly shewe themselves. But principally in things to come he will haue consideration of such inferiour causes. For he will recken it among the blessings of God if he be not disappointed of the helps of men which he may vse for his safetie. And so he neither will be negligent in taking of counsell, nor slothfull in crauing their helpe whom he seeth to haue iufficience whereof he may be succoured: but thinking that whatsoeuer creatures can any thing profit him, the same are offered into his hand by God, he will apply them to his vse as the lawfull instruments of Gods prouidence. And because he doth not certaintely knowe what successe the busynes will haue that he goeth about, (saying that in all things he knoweth that the Lord will prouide for his benefit) he will with studie trauell to that which he shall thinke expedient for himselfe, so farre as he can conceiue in minde and vnderstanding. And yet in taking of counells he will yot be carried on by his owne wit, but will commit and yeelde himselfe to the wisedome of God, that by the guiding thereof he may be directed to the right end. But his confidence shall not so stay vpon outward helpes, that if he haue them he wil careleßly rest vpon them, or if he want them he will be afraide as left destitute, for he will haue his minde alway fastened vpon the Prouidence of God, neither will he suffer himselfe to be drawn away from the stedfast beholding thereof, by consideration of present things. So though 104b acknowledged that the successe of battell is in the will and hand of God, yet he gaue not himselfe to slothfulnes but did diligently execute that which belonged to his calling, but he leaueth it vnto the Lord to governe the ende. We will stand valiant (saith he) for our nation, and for the cities of our God: But the Lord do what is good in his eies. This knowledge shal despoule vs of rashnes and wrongfull confidence, and shall draine vs to continuall calling vpon God: and also shall vphold our minds with good hope, so as we may not doubt assuredly and bold-  
ly to despise those dangers that compasse vs about.

2 Sam. 10.12.

The feares which  
every momens of  
our life bringeth,  
if our minds be  
not feld in the  
knowledge of  
Gods prouidence.

10 In this point doeth the inestimable felicitie of a godly minde shewe foorth it selfe. Innumerable are the euils that doe beseege mans life, and doe threaten him so many deaths. As, not to go further than our selues: forasmuch as our bodie is a receptacle of a thousand diseases, yea, hath enclosed and doth nourish within it the causes of diseases, man can not carrie himselfe but he must needes also carie about with him many formes of his owne destruction, and draw forth a life as it were entangled with death. For what may it else be called, where he neither is cold, nor sweateth without perill? Now whither soever thou turne thee, all things that are about thee are not onely vntrustie friends to thee, but doe in manner openly threaten and seeme to shew thee present death. Goe into a ship, there is but a foote thickenes betweene thee and death. Sit on horsebacke, in the slipping of one foot thy life is in danger. Goe through the streets of the citie: euen how many tiles are vpon the houses, to so many perils art thou subiect. If there be an iron toole in thy hand or thy friendes, thy harme is readie prepared. How many wilde beastes thou seeſt, they are all armed

to thy destruction. If thou meane to shutte vp thy selfe, euen in a garden well fensed, where may appeare nothing but pleasantnesse of aire and ground, there sometime lurketh a Serpent. The house which is continually subiect to fire, doeth in the day time threaten thee with pouertie, and in the night time with falling vpon thy head. Thy feelde, forasmuch as it lyeth open to haile, frost, drowth and other tempestes, it warneth thee of barrennesse, and thereby famine. I speake not of prisonings, treasons, robberies, open violence, of which, part do beseege vs at home, and part doe followe vs abroad. In these streights must not man needes be most miserable, which euen in life half dead doth plainly draw forth a carefull & fainting breath, as if he had a sworde continually hanging ouer his necke? But thou wilt say, that these things chaunce seldome, or at the least not alwaies, nor to all men, and never all at once. I graunt, but seeing we are put in minde by the examples of other, that the same things may happen to our selues, and that our life ought of ductie no more to be free than theirs, it cannot be but that we must dread and feare them as th' igs that may light vpon vs. Now what can a man imagine more miserable than such a fearfulness? besides, that it is not without dishonourable reproche of God to say, that he hath set open man the noblest of all his creatures to their blind and vnadvised strokes of fortune. But heere my purpose is to speake onely of the miserie of man, which he should feele if he should be brought subiect vnder Fortunes dominion.

11 But when that light of Gods Prouidence hath once shined vpon a godly man: he is nowe releued and deliuered not onely from the extreme anguish and feare wherewith he was before oppressed, but also from all care. For as iustly he feareth fortune, so he dare boldly commit himselfe to God, This is (I say) his comfort to vnderstante that the heavenly father doeth so holde in all things with his power, so ruleth them with his authority and countenance, so ordereth them with his wisedome, that nothing befalleth but by his appointment: and that he is received into Gods tuition, and committed to the charge of Angels, and cannot be touched with any hurt of water, nor fire, nor weapon, but so far as it shall please God the governour to giue them place. For so is it sing in the Psalme. For hee shall deliuere thee from the hunters snare, and from the noysome pestilence. He will couer thee vnder his wings, and thou shalt be sure vnder his feathers. His trueth shall be thy shielde and buckler. Thou shalt not be afraide of the feare of the night, nor of the arrow that flyeth by day, nor of the pestilence that walketh in the darkenesse, nor of the plague that destroyeth at noone day. And from thence proceedeth that boldnesse of the Saints to glorie. The Lord is my helper, I will not feare what flesh may doe to mee. The Lorde is my protector, why shal I be afraide? If whole campes stande vp against mee, if I walke in the middeft of the shadow of death, I will not cease to hope well. Whence, I pray you, haue they this that their assurednesse is never shaken away from them? but hereby, that where the worlde seemeth in shewe to be without order whirled about, they knowe that God worketh euerie where, whose worke they trust shall be for their preseruation. Nowe if their safetie be assailed either by the diuell or by wicked men, in that case if they were not strengthened with remembrance and meditation of Prouidence, they must needes by and by be discouraged. But when they call to minde, that the diuell and all the rout of the wicked, are so every way holden in by the hande of God as with a bridle, that they can neither conceiue any mischiefe against vs, nor goe about it when they haue conceiued it, nor if they goe never so much about it, can stire one finger to bring it to passe but so farre as he shall suffer, yea, so fare as he shall commaund, and that they are not onely holden fast bound with fetters, but also compelled with bridle to doe seruice: herc haue they abundantly wherewith to comfort themselues. For as it is the Lordes worke to arme their furie and to turne and direct it whither it pleaseith

*What boldnes,  
and quietnes  
of minde the know-  
ledge of the prou-  
idence of God  
worketh,*

Psal. 91. 3.

Psal. 118. 6.

*him.*

## Cap. 17. Of the knowledge of

him, so is it his worke also to appoint a measure and end, that they doe not after their owne will licentiously triumph. With which persuasione *Paul* being established, did by the sufferance of God appoint his iourney in another place which he saide was in one place hindered by Satan. If he had onely saide that he had beeene stopped by Satan, he shoulde haue seemed to gue him too much power, as if it had beeene in Satans hande to ouerthrowe the verie purposes of God: but when he maketh God the iudge, vpon whose sufferance all iourneys do hang: he doth therewithall shew, that Satan whatsoeuer he go about, can attaine nothing but by Gods will. For the same reasou doth *David*, because for the sundrie chaunges wherewith mans life is tossed and as it were whirled about, he doth flie to this sanctuarie, saith that his times are in the hande of God. He might haue saide either the courte of his life, or time in the singular number. But by the worde Times, he meant to expresse that howsoeuer the state of man be vnstedfast, whatsoeuer alterations do now and then happen, they are gouerned by God. For which cause *Kashin*, and the king of *Israell*, when ioyning their powers to the destruction of *Iuda*, they seemed as fuelbrands kindled to waste and consume the lande, are called by the Prophet syphering brands, which can doe nothing but breath out a little smoke. So when *Pharao* was terrible to all men by reasoun of his richesse, strength and number of men, he himselfe is compared to a beast of the Sea, and his armie to fishes. Therefore God saith that hee will take the Captaine and the armie with his hooke and drawe them whither hee list. Finallie, because I will not tarie long vpon this point, if a man marke it hee shall easilie see that the extremitie of all miseries is the ignorance of Gods Prouidence, and the cheefe blessednesse standeth in the knowledge thereof.

*In dispropoertheit not  
the settled purpose  
of God in appoynt-  
ing al things that  
he is saide to repente  
him, and that  
plagues first de-  
nounced be after-  
wards recalled.*  
*Gen. 6. 6.*  
*Ex. Sam. 15. 11.*  
*Ier. 18. 8.*

*Tomas 3. 4.*  
*Esaie 35. 3. 5.*  
*2. Kings 20. 5.*

*Ex. Sam. 15. 29.*

12 Concerning the Prouidence of God, this that is saide were enough for so much as is profitable both for the perfect learning and comfort of the faulfull, (for to fill the vaine curiosite of men, nothing can be sufficient, neither is it to be wished that they be satisfied) were it not for certaine places, which seeme to meane otherwise than is aboue declared, that God hath not stedfast and stable purpose but changeable according to the disposition of inferior things. First, in some places is spoken of the repentance of God, as that he repented him of the creating of man, of the aduauncing of *Saul* to the kingdome. And that hee will repent him of the euill that hee had determined to laie vpon his people, so soone as he perceiuteth any conuersione of them. Againe, there are rehearsed diuerse repeales of his decesses. He had declared by *Iudas* to the *Ninivites*, that after forty daies once past *Ninivie* should be destroied, but by and by he was turned with their repentance to a more gentle sentence. He had by the mouth of *Esaie* pronounced death to *Ezechias*, which hee was mooued by his teares and praiers to deferre. He creupon manie do make argument, that God hath not appointed mens matters by eternall decree, but yeerely, daily, and hourlie appointeth this or that, as every mans deseruings are, or as he thinketh it equitie and iustice. Concerning his repentance this we ought to holde, that the same can no more be in God, than ignorance, error and weakenesse. For if no man doe willingly and willingly throw himselfe into the case that he neede to repent, wee can not saie that God doth repent, but that we must also saie, that God is ignorant what will come to passe, or that he cannot auoide it, or that he headlong and vnadvisedly runneth into a purpose whereof he by and by forethinketh him. But that it is so farre from the meaning of the holy Ghost, that in the verie mention making of repentance he denieth that God had any repenting at all, because he is not a man that may repent. And it is to be noted, that in the same Chapter they are both so ioyned togither, that the comparison doth verie well bring the shewe of repugnancie to agreement. His changing is figuratiuely spoken, that God repented that he had made *Saul* king, by and by after it is added: The strength of Israel shall not lie, nor

nor shall be moued with repenteing. Because he is not a man that he may repent. In which wordes his vnchangeablenesse is affirmed plainly without any figure. Therefore it is certaine that the ordinance of God in disposing the matters of men, is perpetuall and aboue all repenteance. And that his constancie shold not be doubtful, his very aduersaries haue beene compelled to beare him witnes. For *Balaam* whether he Num.23.19. would or no, could not choose but burst out into this saying, that he is not like a man to lie: nor as a sonne of man to be changed, and that it is not possible that he shold not doe that he hath said, and not fulfill whatsoeuer he hath spoken.

13 What meaneth then this name of repenteance? euen in the same sort that all the other phrases of speech which doe describe God vnto vs after the maner of men. For, because our weaknesse doth not reach to his hignesse, that description of him which is taught vs, was meete to be framed lowe to our capacitiue, that we might vnderstand it. And this is the manner how to frame it lowe for vs, to paint out himselfe not such a one as he is in himselfe, but such a one as he is perceiued of vs. Wheras he himselfe is without all mouing of a troubled minde, he yet testifieth that he is angrie with sinners. Like as therfore when we heare that God is angrie, we ought not to imagine that there is any mouing at all in him, but rather to consider that this speech is borrowed of our comon senfe, because God beareth a resemblance of one chafed and angrie so oft as he exerciseth judgement: so ought we to vnderstand nothing else by this worde of Repenteance but a changing of deedes, because men by changing of their deedes, are woont to declare that they mislike them. Because then euerie change among men is an amendment of that which misliketh them, and amendment commeth of repenteance; therefore by the name of repenteance is meant, that God chaungeth in his works. In the meane time yet neither is his purpose nor his will turned, nor his affection changed, but he followeth on with one contuall course that which he had from eternitie foreseen, allowed and decreed, howsoeuer the alteration seeme sudden in the eies of men.

14 Neither doth the holie historie shew that Gods deccrees were repelled when it sheweth that the destruction was pardoned to the Niniuites which had beeene before pronounced, and that the life of *Ezechias* was prolonged after warning giuen him of death. They that to construe it are deceived in vnderstanding of threathnings: which although they doe simply affirme, yet by the successe it shall be perceiued that they contained a secrete condition in them. For why did God sende *Ionas* to the Niniuites to tell them aforehande of the ruine of their citie? Why did he by *Esay* giue *Ezechias* warning of death? For he might haue brought to naught both him and them without sending them any word of their destruction. He meant therefore another thing, than to make them by forcknowing of their death to see it comming a far off. Euen this he meant: not to haue them destroied, but to haue them amended that they shold not be destroied. Therefore this that *Ionas* propheticid that *Niniue* shold fall after fortie daies, was done to this ende that it shold not fall. That hope of longer life was cut off from *Ezechias*, was done for this purpose that he might obtaine longer life. Nowe who doth not see that God meant by such threatnings to awake them to repenteance, whome he made afraide to the ende that they might escape the judgement which they had deserued by their sinnes? If that be so agreed, the nature of the things themselves doth leade vs to this, to vnderstante in the simple threatening a secrete implied condition, which is also confirmed by like examples. The Lord rebuking the king *Abimelech* for that he had taken away *Abrahams* wife from him, vseth these wordes: Beholde thou shalt die for the woman that thou hast taken, for she hath a husbande. But after hee had excused himselfe, God saide thus: Restore the wife to her husbande, for he is a Prophet and shal pray for thee that thou maist live. If not: knowe that thou shalt die the death and all that thou haft. You see howe in his first sentence he vehemently staketh

*God is said to re-pent himselfe, not because he changeth his purpose, but the exensis which his un-changeable pur-pose was to change.*

*Jon.3.10.  
Efai.35.5.  
Whensoever a  
thing denounced  
from God is re-  
called, it was de-  
nounced with  
condition, if not  
expressly secrete.*

Gen.16.3.

striketh his minde to bring him to be more heedfully bent to make amedes, and in the other doth plainly declare to him his will. Seeing the meaning of other places is like: do not gather of these that there was any thing withdrawn from the first purpose of God, by this that he made voide the thing which he had before pronounced.

For God doth prepare the way for his eternall ordinance, when in giuing warning of the punishment he moueth those to repentance, whom his will is to spare, rather than varieh any thing in his will, no not in his word, sauing that he doth not expresse the same thing in syllables which is yet easie to understand. For that saying of *Esaie* must needs remaine true: The Lord of Hostes hath determined, and who shall bee able to vndoo it? His hand is stretched out, and who shall turne it away?

Esaie. 14.27.

### The xviiiij. Chapter.

*That God doth so rse the seruice of wicked men, and so boweth their minds to put his iudgements in execution, that yet still himselfe remaineth pure from all spot.*

*How God doth  
not onely permis  
but appointe the  
shongs to be done  
which wicked  
men do.*

**T**HERE ariseth a harde question out of other places, where it is saide that God boweth and draweth at his will, Satan himselfe and all the reprobate. For the sense of the flesh scarcely conceiueth howe he working by them, shoulde not gather some spot of their fault, yea, in his common working be free from all fault, and iustifie condemne his ministers. Vpon this was devised the distinction betweene Dooing and Suffering: because many haue thought this doubt vnpossible to bee dissolued: that both Satan and all the wicked are so vnder the hande and power of God, that hee directeth their malice, vnto what ende it pleaseh him, and vseth their wicked dooings to the executing of his iudgements. And their modestie were peraduenture excusible, whom the shewe of absurditie putteth in feare, if it were not so that they doe wrongfullie with a lying defence goe about to deliuer the iustice of God from all vnrightfull blame. It seemeth to them vnreasonable, that man should by the will and commandement of God be made blinde, and so by and by be punished for his blindnesse. Therefore they seeke to scape by this shifte, that this is done by the sufferance, but not by the will of God. But he himselfe plainly pronouncing that he doth it, doth reject that shifte. As for this that men doe nothing but by the secret commandement of God, and do trouble themselues in vaine with deliberating, vnellesse he doe by his secret direction stablish that which hee hath before determined, it is prooued by innumerable and plaine testimonies. It is certaine that this which we before alleged out of the Psalme, that God doth all things that he will, belongeth to all the dooings of men. If God be the certaine appointer of warre and peace, as it is there saide, and that without exception: who dare say that men are carried causelesse with blinde motion while God knoweth not of it, and sitteth still? But in speciall examples will be more lightsome plainnesse. By the first Chapter of *Job* we knowe, that Satan doth no lesse appeere before God to receiue his commandements than doe the Angels which doe willingly obey. In dede it is after a diuerser manner and for a diuerser ende: but yet so that hee cannot goe about any thing but with the will of God. Although there seeme afterwarde to be added a bare iustification of him to affilie the holie man: yet because that saying is true: The Lorde hath giuen, the Lorde hath taken away, as it pleased God so is it come to passe: We gather that God was the author of that triall of *Job*, whereof Satan and the wicked theeuers were ministers. Satan goeth about to drise the holy man by desperation to madnesse. The *Sabees* cruelly and wickedly do inuade and rob his goods that were none of theirs. *Job* knowledgeth that he was by God stripped of all his goods and made poore, because it so pleased God. Therefore whatsoeuer

Iob 1.2.

men

men or Satan himselfe attempt, yet God holdeth the sterne to turne all their trauels to the executing of his judgements. It was Gods will to haue the false king *Achab* deceived : the diuell offred his seruice thereunto : he was sent with a certaine commandement, to be a lying sprite in the mouth of all the Prophets. If the blinding and madnesse of *Achab* be the judgement of God, then the deuise of bare Sufferance is 2.King.22.20. vaine. For it were a sond thing to saie, that the judge doth onely suffer and not also decree what he will haue done, and command the ministers to put it in execution. It was the Lewes purpose to destroy Christ, *Pilate* and the souldiers to followe their raging lust, and yet in a solemn praier the disciples do confess, that all the wicked men did nothing else but that which the hande and counsell of God had determined: euen as *Peter* had before preached, that Christ was by the decreed purpose and foreknowledge of God deliuern to be slaine. As if he shoulde say: that God from whom nothing is hidden, from the beginning did wittingly and willingly appoint that which the Lewes did execute, as in another place hee rehearseth, that God which shewed before by all his Prophets that Christ shoulde suffer, hath so fulfilled it. *Absalon* defiling his fathers bed with incestuous adulterie, committed detestable wickednesse. Yet God pronounceth that this was his owne worke. For the words are these: Thou hast done it secretly, but I will doe it openly, and before the sunne. *Hieremie* Hier.50.25. pronounceth that all the crueltie that the Chaldees ried in Iude, was the worke of God. For which cause *Nabuclonazar* is called the servant of God, God every where crieth out that with his hissing, with the sound of his trumpet, with his power & commandement the wicked are flurrd vp to warre. He calleth the Assyrian the rod of his wrath, and the axe that he mooueth with his hande. The destruction of the holy citie and ruine of the temple hee calleth his worke. *Daniel* not murmurring against God, but acknowledging him for a righteous iudge, yet confesseth that the cursings of *Semei* proceeded of the comandement of God. The Lord (saith he) commanded him to curse. We often finde in the holy historie, that whatsoever happeneth it cometh of the Lord, as the departing of the ten tribes, the death of the sons of *Hez*, and very manie things of like sort. They that be meanly exercised in the scriptures do see, that for shortnesse sake, I bring forth of many testimonies but a few, by which yet it appeereth plainly enough, that they doe trifle and talke fondly, that thrust in a bare Sufferance in place of the Prouidence of God, as though God sat in a watch Tower waiting for the chaunces of Fortune, and so his iudgements should hang vpon the will of men.

2 Now as concerning secret motions, that which *Salomon* speaketh of the hart of a king, that it is bowed hither or thither as pleaseth God, extendeth surelie to all mankind, and is as much in effect as if he had saide: whatsover wee conceive in monde, is by the secret inspiration of God directed to his end. And truly if he did not worke in the mindes of men, it were not rightly said, that he taketh away the lip from the true speakers, and wise come from aged men, that he taketh the hart from the Princes of the earth, that they may wander where is no beaten way. And heereunto belongeth that which we oft read, that men are fearefull so farre foorth as their harts be taken with his feare. So *David* went out of the campe of *Saul* and none was ware of it, because the slyce of God was come vpon them all. But nothing can be desired to be more plauily spoken, than where hee so oft pronounceth, that he blindeth the eyes of men, and staketh them with gladdenesse, that he maketh them drunke with the spirit of drownesse, casteth them into madnes, and hardneth their harts. These things also many doe referre to sufferance, as if in forsaking the reprobate hee suffered them to be blinded by Satan. But that solution is too sond, forasmuch as the hole Ghost in plaine wordes expresseth, that they are striken with blindnes and madnes by the iust judgement of God. It is said, that he hardned the hart of *Pharao*, also that he did make dull and strengthen it. Some doe with an ymauorie cauillation mocke

Act.4.28.

Act.2.23.

Act.3.18.

2.Sam.16.22.

2.Sam.12.12.

Hier.50.25.

Esa.5.26.

Esa.10.5.

Esa.19.25.

2.Sam.10.10.

1 King.11.31.

1.Sam.2.34.

Pto.21.1.

The prouidence of god is a gouernsse  
which directeth al  
the inclinations of  
the monde of mans  
whether they bend  
vno good or evill.  
Eze.7.26.

Leu.26.36.

1.Sam.26.

Eccl.7.3.

Rom.5.21.

Exo.8.15.

## Cap.18. Of the knowledge of

mocke out these phrases of speech, because in another place it is saide, *Pharaō* did harden his owne heart, there is his owne will set for the cause of his hardnaing. As though these things did not very well agree together, although in diuers maners, that man while he is moued in working by God, doth also worke himselfe. And I doe turne backe their obiection against themselues. For, if to harden do signifie but a bare sufferance, then the verie motion of obstinacie shall not be properly in *Pharaō*. Nowe how weake and foolish were it so to expound, as if *Pharaō* did onely suffer himselfe to be hardened? Moreover the Scripture cutteth off all occasions from such caulliations. For God saith, I will holde his heat. So of the inhabitants of the lande of *Canaan*, *Moses* saith, that they went foorth to battle, because the Lorde had hardened their hearts. Which same thing is repeated by another Prophet, saying: Hee turned their harts that they should hate his people. Againe in *Esaie* he saith, that he will send the *Affryrians* against the deceitfull nation, and dwll command them to carrie away the spoiles, and violently take the prae, not meaning that hee will teach wicked and obstinate men to obey willingly, but that he will bowe them to execute his iudgements as if they did beare his commandements grauen in their mindes. Wherby appeareth that they were moued by the certaine appointment of God. I graunt that God doth oftentimes worke in the reprobate by Satans seruice as a meane, but yet so that Satan doth his office by Gods mouing, and proceedeth so farre as is given him. The euill Spirit troubled *Saul*, but it is said that it was of God, that we may know that the madnes of *Saul*, came of the iust vengeance of God. It is also said, that the same Satan doth blinde the mindes of the vnfaithfull: but how so, but onelie because the effectuall working of errore commeth from God himselfe, to make them beleue lies that refuse to obey they truth? After the first maner of speaking it is said, If any Prophet shal speake lyngly, I God haue deceived him. According to the other manner of speech it is saide, that he giueth men into a reprobate minde: and to cast them into filthie desires, because he is the chiefe authour of his owne iust vengeance, and Satan is but onely a minister thereof. But because we must entreat of this matter againe in the seconde booke, where we shall discourse of free or bond will of man, I thinke I haue alreadie shortly spoken so much as this place required. Let this be the summe of all, that forasmuch as the will of God is saide to be the cause of all things, his Prouidence is thought the gouernesse in all purposes and workes of men, so as it sheweth foorth her force not onely in the elect, which are gouerned by the holy Spirit, but also compelleth the reprobate to obedience.

*There are not con-*  
*grarie wils in God,*  
*although he forbid*  
*the doinge of euill,*  
*and yet bee willing*  
*to haue it done; but*  
*our bloudnes wher-*  
*by we discerne not*  
*how these two doe*  
*agree, makes us*  
*to imagine that*  
*they disagree when*  
*in truthe they doe*  
*not.*

*Psal.51.6.*  
*z. John.5.4.*

3 Forasmuch as hitherto I haue recited onely such things as are written in the Scriptures, plainly and not doubtfully, letthem that feare not wrongfully to slander the heauenly oracles, take heed what manner of judgement they take vpon them. For if by fained pretending of ignorance they seeke a praise of modesty, what can be imagined more proudly done, then to set one small wode against the authoritic of God? as I thinke otherwise, I like not to haue this touched. But if they openly speake euill, what pruaile they with spitting against the heauen? But this is no newe example of waywardnesse, because there haue bee in all ages wicked and vngodly men, that with raging mouth barked against this point of doctrine. But they shall feele that thing indeed to be true, which long ago the holy ghost spake by the mouth of *Dauid*, that god may ouercome when he is judged. *Dauid* doth by the way rebuke the madnesse of men in this so vnbridled licentiousnesse, that of their owne filthinesse they doe not onely argue against God, but also take vpon them power to condemne him. In the meane time he shortly admonisheth, that the blasphemies which they vomit vppe against the heauen doe not reach vnto God, but that he drivning away the clouds of caulliations, doth brightly shewe foorth his righeteousnesse, and also our faith (because being grounded vpon the worde of God, it is aboue all the worlde) doth from her high place contemptuously looke downe vpon these myastes. For first, where they obiect,

obieet, that if nothing happen but by the will of God, then are there in him two contrarie wils, because he decreeth those things by secrete purpose, which he hath openly forbidden by his lawe, that is easily wiped away. But before I answere it, I will once againe give the readers warning that this cavillation is thrown out not against me, but against the Holy Ghost, which taught the holy man Job this confession: as it pleased God, so it came to passe. When he was spoiled by theees, he acknowledged in the iniurie and hurt that they did him, the iust scourge of God. What saith the Scripture in other places? The sonnes of *Heyle* obeyed not their Father, because it was Gods will to kill them. Also another Prophet crieth out, that God which sitteth in heauen doth whatsoever he will. And now I haue shewed plainly ynough that God is the author of all those things which these judges would haue to happen only by his idle sufferance. He testifieth that he createth light and darknesse, that he formith good and euill, that no euill happeneth which he himselfe hath not made. Let them tell me, I beseech them, whether he doe willingly or against his will execute his owne iudgements? But as *Moses* teacheth, that he which is slaine by the falling of an axe by chance, is deliuern by God into the hand of the striker: so the whole Church saith in *Luke*, that *Herod* and *Filatle* conspired to doe those things, which the hand and purpose of God had decreed. And truely if Christ were not crucified with the will of God, whence came redemption to vs? And yet the will of God neither doth striue with it selfe, nor is changed, nor faineth that he willett not the thing that he will: but where it is but one and simple in him, it seemeth to vs manifolde, because according to the weakenesse of our wit we conceiue not howe God in divers maner willett and willett not one selfe thing. *Paul*, after that he hath faide, that the calling of the Gentiles is a hidden mysterie, within a little after faith further, that in it was manifestly shewed the manifold wisedome of God: because for the dulnesse of our wit the wisedome of God seemeth to vs manifolde, or (as the olde interpretor hath translated it) of many fashions: shall we therefore dreame that there is any varietie in God himselfe, as though he either changeth his purpose, or dissenteth from himselfe? Rather when we conceiue not how God will haue the thing to be done, which he forbiddeth to doe, let vs call to minde our owne weakenesse, and therewithall consider that the light wherein he dwelleth, is not without cause called inaccessible, because it is covered with darknesse. Therefore all godly and sober men will easily agree to this sentent of *Augustine*, that sometime man with good will willett that which God willett not. As if a good sonne willett to haue his father to liue, whom God will haue to die. Againe it may come to passe, that man may will the same thing with an euill will, which God willett with a good will. As if an euill sonne willett to haue his father to die, and God also willett the same. Now the first of these two sonnes willett that which God willett not, and the other sonne willett that which God also willett, and yet the naturalnesse of the first sonne doth better agree with the will of God, although he willett a contrarie thing, than the unnaturalnesse of the other sonne that willett the same thing. So great a difference is there what to will doth belong to man, and what to God, and to what ende the will of euerie one is to be applied, to haue it either allowed or disallowed. For those things which God willett well he bringeth to passe by the euill wils of euill men. But a little before he had faide, that the Angels apostataes in their falling away, and all the reprobate, in as much as concerneth themselues, did that which God woulde not, but in respect of the omnipotencie of God, they could by no meanes so doe, because while they did against the will of God, the will of God was done vpon them. Wherupon he crieth out. Great are the works of God, and ought to be sought out of all them that loue them: that in maruellous maner the same thing is not done without his will which is also done against his will, because it could not be done if he did not suffer it: and yet he doth it not against his will, but willingly: and let being good, would.

Iob.1.27.  
1 Sam.2.25.  
Psal.115.3.

Esaia.45.7.

Amos.3.6.

Deut.19.5.

Acts.4.28.

Ephe.3.10.

1 Tim.6.16.  
Encherid.ad.  
Laur.ca.102.

Psal.113.2.

## Cap. 18. Of the knowledge of

would not suffer a thing to be done euill, vnlesse for that he is omnipotent, he coulde  
of euill make good.

Wicked men are  
iustly condemned  
for the euill which  
they do, although  
God hisse appoin-  
ted is to be done.  
2.Sam.16.22.

1.King.12.20.

Osee.8.4.  
Osee.13.11.

1.King.11.23.

2.King.10.7.

In the same manner is affoiled or rather vanisheth away the other obiection: that if God doe not onely vse the seruice of wicked men, but also gouerneth their counsels and affections, he is the authour of all wicked dooings, and therefore men are vnwoorthily condemned, if they execute that which God hath decreed, because they obey his will: for it is done amisse to confounde his will and commandement together, which it appeereth by innumerable examples to differ farre asunder. For though when *Absalon* abused his fathers wiuues, it was Gods will to punish *Dauids* adulterie with that dishonour: yet he did not therefore command the wicked sonne to commit incest, vnlesse perhaps you meane it in respect of *Dauid*, as he speakest of the railings of *Semei*. For when he confesseth that *Semei* railleth at him by the commandement of God, he doth not therein commend his obedience, as if that foward dogge did obey the commandement of God, but acknowledging his toong to be the scourge of God, he patiently suffreth to bee corrected. And this is to bee holden in minde, that when God performeth by the wicked that thing which he decreed by his secret judgement, they are not to be excused, as though they did obey his commandement, which in deede of their owne euill lust they do puroposely breake. Now how thatting is of God, and is ruled by his secret prouidence, which men doe wickedlie, the election of king *Iarobeam* is a plaine example, in which the rashnesse and madnesse of the people is severely condemned, for that they peruerter the order appointed by God, and falsely fell from the house of *David*, and yet we know it was his will that he shoulde be annoyncted. Whereupon in the verie wordes of *Osee* there appeereth a certaine shewe of repugnancie, that where God complained that that kingdome was erected without his knowledge, and against his will, in another place he saith, that hee gaue the kingdome to *Iarobeam* in his rage. Howe shall these sayings agree? that *Iarobeam* reigned not by God, and that he was made king by the same God? Euen thus, because neither coulde the people fall from the house of *David*, but that they must shake off the yoke which God hath laide vpon them: neither yet had God his libertie taken away, but that he might so punishe the unthankfulnes of *Salomon*. We see therfore how god is not willing false breach of alleagance, yet to another ende iustlie willeth a falling awaie from their Prince, whereupon *Iarobeam* beside all hope was by holie anointing druen to be king. After this manner doth the holie historic saie, that there was an enimie raised vp to spoyle *Salomon* some of part of his kingdome. Let the Readers diligently wey both these things, because it hath pleased God to haue the people governed vnder the hand of one king. Therefore when it was diuided in two parts, it was don against his will. And yet the diuision tooke beginning of his will. For surely whereas the Prophet both by words and ceremonie of annoyncting did moue *Iarobeam* when hee thought of no such thing, to hope of the kingdonie, this was not done without the knowledge or against the will of God, which commanded it so to be done: and yet is the rebellion of the people iustly condemned, for that as it were against the will of God, they fell from the posteritic of *Dauid*. In this manner it is also afterwarde further saide, that where *Rehabeam* proudly despised the request of the people, this was done by God, to confirme the worde which he had spaken by the hand of *Ahab* his seruant. Lo how against Gods will the sacred vnitie is torn in funder, and yet with the will of the same God ten tribes doe falle, *Salomon*s sonne. Let vs adde another like example. Where the people consenting, yea laying their hands vnto it, the sons of *Ahab* were slaine, and all his offspring rooted out. *Elias* said in deed truely, that nothing of the words of God were fallen to the grounde, but that he had done all that hee had spoken by the hande of his seruant *Elias*. And yet not vnjustly hee rebuketh the citizens of *Samaria*, for that they had put their hands vnto it. Are yee righteous,

teous, saith he? If I haue conspired against my Lord, who hath killed all these? I haue before (as I thinke) alreadie declared plainly, how in one selfe worke both the fault of man doth bewray it selfe, and also the righteousnes of God gloriously appeareth. And for modest wits this answere of *Augustine* shall alway suffice: whereas the father deliuered the sonne, and Christ deliuered his bodie, and *Iudas* deliuered the Lord: why in this deliuering is God righteous, and man faultie? because in the same one thing which they did, the cause was not one, for which they did it. If any be more combered with this that we now say, that there is no consent of God with man, where man by the righteous mouing of God doth that which is not lawfull, let them remember that which *Augustine* saith in another place: Who shall not tremble at these iudgements, where God worketh euen in the hearts of euill men whatsoeuer he will, and yet rendreth to them according to their deseruings? And truely in the falsehood of *Iudas*, it shal be no more lawfull to lay the blame of the wicked deed to God, bicause he himselfe willed him to be deliuered, and did deliuer him to death, than it shal be to give away the praise of our redemption to *Iudas*. Therefore the same writer doth in an other place truely tell vs, that in this examination God doth not inquire what men might haue done, or what they haue done, but what their will was to do, that purpose and will may come into the accownt. They that thinke this hard, let them a little while consider, how tolerable their owne waywardnesse is, while they refuse a thing witnessed by playne testimonies of Scripture, bicause it exceedeth their capacite, and do find fault that those things are uttered, which God, vnfesse he had knownen them profitable to be knownen, would never haue commanded to be taught by his Prophets and Apostles. For our being wise ought to be no more but to embrace with meek willingnes to leayne, and that without exception whatsoeuer is taught in the holy scriptures. As for them that do more frowardly outrage in prating against it, siche it is evident that they babble against God, they are not worthie of a longer confutation.

*Epist.48.ad  
Vincen.*

*De gratia & libe-  
to arbitrio ad  
Valent. cap.20.*

*The end of the first booke.*

# THE SECOND BOOKE OF THE INSTITVTION OF CHRISTIAN RELIGION, which entreateth of the knowledge of

*God the redeemer in Christ which*

knowledge was first opened to the  
Fathers in the time of the  
Lawe, and then to vs  
in the Gospell.

## The first Chapter.

*That by Adams sin and falling away, mankind became accursed, and did degenerate from his first estate: wherein is intreated of Originall sin.*

We must learme  
throughly to know  
our selues, that the  
consideration of  
the graces of God  
may make vs  
thankefull, and the  
 beholding of our  
miseries, humble  
vs.



OT without cause hath the knowledge of himselfe bee in the old Prouerbe so much commended to man. For if it be thought a shame to be ignorant of all things that pertaine to the courte of mans life, then much more shamefull is the not knowing of our selues: whereby it commeth to passe, that in taking counsell of any thing necessarie, we be miserably daised, yea, alzogher blinded. But how much more profitable this lesson is, so much more diligently must we take heed, that we do not disorderly vse it, as we see some of the Philosophers haue done. For they in exhorting man to knowe humelie, doe withall appoint this to be the ende, why he shoulde knowe himselfe, that he shoulde not be ignorant of his owne dignite and excellencie: and nothing else do they will him to beholde in himselfe, but that whereby he may swell with vaine confidence, and be puffed vp with pride. But the knowledge of our selues, first standeth in this point, that considering what was giuen vs in creation, and how bountifully God continueth his gracious fauour toward vs, we may know how great had bee in the excellencie of our nature, if it continued vn corrupted: and we may withall thinke vpon this, that there is nothing in vs of our owne, but that we haue as it were gotten by borrowing al that God hath bestowed vpon vs, that we may alwaies hang vpon him. Then, that we call to minde our miserable estate after the fall of Adam, the feeling whereof may throw downe all gloryng and trust of our selues, ouerwhelme vs with shame, and truely humble vs. For as God at the beginning fashioned vs like his own image, to the end to raise vp our mindes both to the studie of vertue and to the meditation of eternall life, so least the so great noblenes of our kind, which maketh vs differerent from brute beastis, should be drowned with our slothfulnes, it is good for vs to know, that we are therefore endued with reason & vnderstanding, that in keeping a holy & honest life, we shoulde proceed on forward to the appointed ende of blessed immortalitie. But the first dignite cannot come in our mind, but by and by on the other side the heauenly sight of our filthines, and shame doth thrust it selfe in presence, since we in the person of the first man are fallen from our first estate, wherupon groweth the hater & loathing of our selues, and true humelie, & there is kindled a new desire to seeke for God, in whom euery of vs may recover those good things, whereof we are found alzogher void and emptie.

*Men are giuen to  
keare, and care by  
ourselves, I meane, it requireth such a knowledge as may both call vs away from  
all*

<sup>2</sup> This thing surely the truth of God appointeth to be sought in examining of

all confidence of our owne power, and making vs destitute of all matter to glorie *hearing their ex-*  
*vpon, may bring vs to submission. Which rule it behooueth vs to keepe, if we will excellency ouermuch  
 attaine to the true marke both of right knowledge and well doing. Neither yet am I  
 ignorant how much more pleasant is that other opinion that allureth vs rather to  
 consider our good things, than to looke vpon our miserable neediness and dishonor,  
 which ought to ouerwhelme vs with shame. For there is nothing that mans nature  
 more cōueteth, than to be strokē with flatterie: and therefore when he heareth the  
 gifteſ that are in him to be magnified, he leaneth to that ſide with ouermuch light-  
 neſſe of belefe: whereby it is ſo much the leſſe to be maruiled, that herein the  
 greatest part of men haue perniciously erred. For ſith there is naturally planted in all  
 mortall men a more than blinde loue of themſelues, they doe moft willingly per-  
 ſwade themſelues, that there is nothing in them that they ought worthily to hate. So  
 without any maintenance of other, this moft vaine opinion doth eche where get cre-  
 dit, that man is abundantly ſufficient of himſelfe to make himſelfe lue well and  
 bleſſedly. But if there be any that are content to thinke more moſtely, how ſoever  
 they graunt ſomewhat to God, leaſt they ſhould ſeeme arrogantly to take all to them-  
 ſelues, yet they ſo part it, that the principall matter of glory and confidence alway  
 remaineth with themſelues. Nowe if there come talke, that with his allurement  
 tickleth the pride that already of it ſelue itcheth within the bones, there is nothing  
 that may more delite them. Therefore as any hath with his extolling moft fauourably  
 aduaunced the excellency of mans nature, ſo hath he beene excepted with the  
 well liking reioyement in manner of all ages. But whatſoever ſuch commendation  
 there be of mans excellencie that teacheth man to reſt in himſelfe, it doth nothing  
 but delite with that her sweetneſſe, and indeeſ ſo deceiuthe, that it bringeth to moft  
 wretched deſtruotion all them that aſſent vnto it. For to what purpose auaileth it for  
 vs, ſtanding vpon all vaine confidence to deuife, appoint, attempt and goe about  
 thoſe things that we thinke to be for our behoofe, and in our firſt beginning of en-  
 terprise to be forsaken and destitute of ſound vnderſtanding and true ſtrength, and  
 yet to goe on boldly till we fall downe into deſtruotion? But it cannot otherwife hap-  
 pen to them that haue affiance that they can doe any thing by their owne power.  
 Therefore if any man giue heede to ſuch teachers that hold vs in conſidering onely  
 our owne good things, he ſhall not proſite in learning to know himſelfe, but thall be  
 carried violently away into the worlde kinde of ignorance.*

3 Therefore, whereas in this point the truth of God doth agree with the com- *The true know-*  
 mon natural meaning of all men, that the ſecond part of wiſedome conſiſteth in *lege of our ſelues*  
 the knowledge of our ſelues, yet in the very manner of knowing there is ſtuech diſa- *embodiment me,*  
 greement. For by the iudgement of the fleſh, a man thinketh that he hath then well *but cloſed downe;*  
 ſearched himſelfe, when truſting vpon his owne vnderſtanding and integrity, he *is teacheth us*  
 taketh boldneſſe, and encourageth himſelfe to doing the dueties of vertue, and bid- *what our duetie is,*  
 ding battle to vices, trauaileth with all his ſtudy to bende himſelfe to that which is *and howe unable*  
 comely and honest. But he that looketh vpon and tricthimſelfe by the rule of Gods *we are to per-*  
 iudgement, findeth nothing that may raiſe vphis monde to good affiance: and the *forme it.*

# Cap. I. Of the knowledge of

we are altogether turned away: so that lothing our owne miserable estate, we may gome for sorrow, and in groaning may also sigh for the losse of that dignitie. But now when we say that man ought to beholde nothing in himselfe that may make him of bold courage: we meane that there is nothing in him vpon affiance wherof he ought to be proud. Wherefore, if any list to heare what knowledge man ought to haue of himselfe, let vs thus diuide it, that first he consider to what end he is created, and endued with gifts that are not to be despised, by which thought he may be stirred vp to the meditation of the hearing of God and of the life to come. Then let him wey his owne strength, or rather needie want of strength, by perceiuing whereof he may lye in extreme confusion, as one vtterly brought to naught. The first of these considerations tendeth to this ende, that he may know what is his dutie: and the other, how much he is able to do towards the performing of it. We will entreat of them both, as the order of teaching shall require.

Adams trans-  
greſſe. Transcend-  
ing his boundes.  
Luce in pride  
pride and un-  
thankfulness,  
ended with re-  
proval Apoſt. 1.  
ſic from God.

4. But because it must needs be that it was not a light negligence, but a detestable wicked act which God so severely punished, we must consider the very forme of the same in the fall of Adam, that kindled the horrible vengeance of God vpon all mankind. It is a childish opinion that hath commonly beeuen received, concerning the interceſſance of gluttony, as though the summe and head of all vertues consisted in the forbearing of one onely fruit, when there flowed one euerie ſide ſtore of all sortes of dainties that were to be defird, and when in that blaſted fruitfullnesſe of the earth, there was not onely plentie, but alio varietie to make fare for plauerſe. Therefore we must looke further, because the forbidding him ſi om the tree of the knowledge of good and euill, was the triall of obedience, that Adam in obeying might proue that he was willingly ſubiect to the gouernement of God. And the name of the tree iſelfe ſheweth, that that commandement was giuen for none other end, than for this, that he contented with his owne estate ſhould not with wicked luſt aduaunce himſelue higher. But the promise whereby he was bidden to hope for eternall life, ſo long as he did not eate of the tree of life, and againe, the horrible threatning of Death ſo ſoone as hee ſhould taſt of the tree of knowledge of good and euill, ſerved to prooue and exerciſe his Faſh. Hereof it is not harde to gather, by what meanes Adam prouoked the wrath of God againſt himſelue. Augustine in deede ſaith not amisse, when he ſaith, that pride was the beginning of all euils. For if ambition had not lifted vp man higher than was lawfull and than was permitted him, he might haue continued in his estate: but we muſt fetch a more full definition from the manner of the temptation that Moses deſcribeth. For ſith the woman was with the deceite of the Serpent led away by infidelitie, now it appeareth that diſobedience was the beginning of the fall. Whiche thing Paul conſirmeth, teaching that all men were lost by one mans diſobedience. But it is withall to be noted, that the fift man fell from the ſubiection of God, for that he not onely was taken with the enticements of Satan, but alſo despising the truthe, did turne ouer of the way to lying. And ſurcl Gods word being once diſpiled, all reverence of God is ſhaſken off. Because his maieſtie doth no other waies abide in honour among vs, nor the worship of him remaine inviolate, but while we hang vpon his mouth. Therefore infidelitie was the roote of that falling away. But thereupon arose ambition and pride, to which was adioyned vnythankfulneſſe, for that Adam in coueting more than was graunted, did vniuerſally diſpile the ſo great liberality of God wherewith he was enriched. And this was a monſtrous wickedneſſe, that the ſonne of the earth thought it a ſmall thing that he was made after the likeneſſe of God, vnielſle he might alſo be made equall with God. If Apoſtacie be a filthy and detestable offence, whereby man draweth himſelue from the allegiance of his Creator, yea, outragiouslie ſhaketh off his yoke: then it is but vaine to extenuate the ſinne of Adam. Albeit it was no ſimple Apoſtacie, but ioyned with shamefull reproches againſt God, while they

they assented to the sclaunders of Satan, wherein he accused God of lying, envie, and niggardly grudging. Finally, infidelitie opened the gate to ambition, ambition was the mother of obstinate rebellion, to make men cast away the feare of God, and throwe themselves whither their lust carried them. Therefore *Bernard* doth rightly teach that the gate of saluation is opened vnto vs, when at this day we receiue the Gospell by our cares : euen as by the same windowes, when they stooide open to Satan, death was let in. For *Adam* would neuer haue beeene so bold, as to doe against the commandement of God, but for this, that he did not beleue his worde. Truly this was the best bridle for the right keeping of all affections in good order, to thinke that there is nothing better than to keepe righteousnesse in obeying the commandements of God, and then that the chiefe ende of happy life is to be beloved of him. He therefore being carried away with the blasphemies of the diuell, did (asmuch as in him lay) extinguish the whole glory of God.

5 As the spiritual life of *Adam* was, to abide ioyned and bounde to his Crea-

Rom. 3.

tor, so his alienation from him was the death of his soule. Neither is it marueile if he by his falling away, destroyed all his owne posterite, which peruerter the whole order of nature in heauen and in earth. All the creatures doe groane, saith *Paule*, being made subiect to corruption against their will. If one should aske the cause : no doubt it is for that they beare part of that punishment that man deserued, for whose vle they were created. Sith then the curse that goeth throughout al the coastes of the world, proceeded from his fault both vpward and downewarde, it is nothing against reason, if it spread abroad into all his issue. Therefore after that the heauenly image in him was defaced, he did not alone suffer this punishment, that in place of wisedome, strength, holinesse, truth, and iustice (with which ornaments he had beeene clothed) there came in the most horrible pestilences, blindnesse, weakenesse, filthinesse, falsehood, and iniustice, but also he entangled and drowned his whole offspring in the same miseries. This is the corruption that commeth by inheritance, which the olde writers called originall sinne, meaning by this worde sinne, the corruption of nature, which before was good and pure. About which matter they haue had much contention, because there is nothing further off from common reason, than all men to be made guiltie of one mans fault, and so the sinne to become common. Which seemeth to haue beeene the cause why the oldest Doctors of the Church did but darkely touch this point, or at the least did not set it out so plainly as was conuenient. And yet that fearefulnesse could not bring to passe, but that *Pelagius* arose, whose prophanie inuention was that *Adam* sinned onely to his owne losse, and hurted not his posterite. So through this suttletie, Satan went about by hiding the disease, to make it incurable. But when it was proued by manifest testimony of Scripture, that sinne passed from the first man into all his posterite, hee brought this cauillation, that it passed by imitation, but not by propagation. Therefore good men traualied in this point, and aboue all other *Augustine*, to shew that we are corrupted not by foreine wickednesse, but that we bring with vs from the wombe of our mother a viciousnesse planted in our begetting, which to deny was too great thamelesse. But the rashnes of the *Pelagians* and *Celestians* will not seeme maruellous to him, which by the writings of the holy man shall perceiue, how shamelesse beastes they were in all other things. Surely it is not doubtfully spoken that *David* confesseth that he was begotten in iniquities, and by his mother conceiued in sinne. He doth not there accuse the sinnes of his father or mother, but the better to set foorth the goodness of God toward him, he beginneth the confession of his owne wickednesse at his very begetting. Forasmuch as it is evident that that was not peculiar to *David* alone, it followeth that the common estate of all mankinde is noted vnder his example. All we therefore that descende of vnkleane seede, are borne infected with the contagion of sinne, yea, before that we see the

Psal. 51. 7.

John 14. 4.

light

## Cap. I.

## Of the knowledge of

light of this life, we be in the sight of God filthie and spotted. For who could give cleane of the vncleannesse? not one: as it is in the booke of Job.

In Adam our nature  
being corrupted cometh unto us such as he by sin had made it: whereupon it followeth, that we are dead because he was dead of whom we are: sonnes of wrath because they were so that begat vs: flesh because we are borne of flesh.

Rom. 5.12.

2.Cor. 15.22.

Rom. 8.10.

Eph. 1.3.

John. 3.6.

Whether we have our soules or no, by  
desuasion from our parents, as we  
base our bodies, is  
an needless question  
in this case. It suffi-  
ceth vs to know

6 Wee heare that the vncleannessesse of the parents so passteth into the children, that all without any exception at their beginning are defiled. But of this defiling we shall not finde the beginning vnsesse we go vp to the first parent of all vs, to the well head. Thus it is therefore, that Adam was not onely the progenitor, but also the roote of mans nature, and therefore in his corruption was all mankinde worthily corrupted: which the Apostle maketh plaine by comparing of him and Christ. As (faith he) by one man sinne entred into the whole worlde, and death by sinne, and so death went ouer all men, forasmuch as all haue sinned: so by the grace of Christ, righteousness and life is restored vnto vs. What will the Pelagiens heere prate? that Adams sinne was spread abroad by imitation? Then haue wee no other profite by the righteousness of Christ, but that hee is an example set before vs to followe? Who can abide such robberie of Gods honour? If it be out of question that Christes righteousness is ours by communication, and thereby life: it followeth also that they both were so lost in Adam, as they be recovered in Christ: and that sinne and death so crept in by Adam, as they are abolished by Christ. The words are plaine, that many are made righteous by the obedience of Christ, as by the disobedience of Adam they were made sinners: and that therefore betweene them two is this relation, that Adam wrappeth vs in his destruction, destroyed vs with him, and Christ with his grace restored vs to saluation. In so cleere light of truthe, I think we neede not a longer or more laborous prooife. So also in the first Epistle to the Corinthians, when he goeth about to stablish the godly in the trust of the resurrection, he sheweth that the life is recovered in Christ, that was lost in Adam, he that pronounceth that we all are dead in Adam, doth alio therewithall plainly testifie, that we were infected with the filth of sinne. For damnation could not reach vnto them that were touched with no guiltinessesse of iniquitie. But it can be no way plainlier vnderstaned what hee meaneth then by relation of the other member of the sentence, where he teacheth that hope of life is restored in Christ. But it is well enough knownen that the same is done no other way, than when by maruellous manner of communicating, Christ powreth into vs the force of his righteousness. As it is written in another place, that the spirite is life vnto vs, for righteousness sake. Therefore we may not otherwise expound that which is said that we are dead in Adam, but thus, that he in sinning did not onely purchase mischefe and ruine to himselfe, but also threw downe our nature headlong into like destruction. And that not only to the corruption of himselfe, which pertaineth nothing to vs, but because he infected all his seed with the same corruption wherinto he was fallen. For otherwise the saying of Paule could not stand true, that all are by nature the sonnes of wrath, if they were not alreadie accursed in the wombe. And it is easily gathered that nature is there meant not such as it was created by God, but such as it was corrupted in Adam. For it were not conuenient, that God should be made the author of death, Adam therefore so corrupted himselfe, that the infection passed from him into all his offspring. And the heavenly iudge himselfe Christ, doth also plainlie enough pronounce, that all are borne euill and corrupted, where he teacheth, that whatsoever is borne of flesh, is flesh, and that therefore the gate of life is closed against all men, vntill they be begotten againe.

7 Neither for the vnderstanding thereof is any curious disputation needfull, which not a little combred the old writers, whether the soule of the sonne doe proceede by derivation from the soule of the father, because in it the infection principally resteth. Wee must be content with this, that such gifte as it pleased the Lorde to haue bestowed vpon the nature of man, he left them with Adam, and therefore when Adam lost them after he had received them, he lost them not onely from

from himselfe, but also from vs all. Who shall be carefull of a conueyance from soule to soule, when he shall heare that *Adam* received these ornaments which he lost, no lesse for vs than for himselfe? that they were not giuen to one man alone, but affigued to the whole nature of man? Therefore it is not against reason, if he being foyled, nature be left naked and poore: if he being infected with sinne, the infection creepeth into nature. Therefore from a rotten roote arose vp rotten branches, which sent their rotternesse into the other twigges that sprong out of them. For so were the children corrupted in the father, that they also were infectiue to their children: that is to say, so was the beginning of corruption in *Adam*, that by continual flowing from one to another, it is conueyed from the ancestors into the posteritie. For the infection hath not her cause in the substance of the flesh or of the soule, but because it was soordeined of God, that such gifte as he had ginen to the first man, man should both haue them, and lose them as well for himselfe as for his. As for this that the *Pelagians* doe caull, that it is not likely that the children doe take corruption from godly parents, sith they ought rather to be sanctified by their cleannesse, that is easily confuted. For they descend not of their spirituall regeneration, but of their carnall generation. Therefore as *Augustine* saith, whether the vnbelleuer be condemned as guiltie, and the beleeuere quitte as innocent, they both doe beget not innocents, but guiltie, because they beget of the corrupted nature. Now where as they doe in manner partake of the parents holinesse, that is the speciaill bleſſing of the people of God, which proueth not but that the first and vniuersall curse of mankind went before. For of nature is guiltinesse, and sanctification is of supernaturall grace.

8 And to the ende that these things be not spoken of a thing vncertaine and vnknownen, let vs define Originall sinne. But yet I meane not to examine all the definitions that are made by writers, but I will bring foorth one only, which I thinke to be most agreeable with truth. Originall sinne therefore seemeth to be the irreverberately descending peruersnesse and corruption of our nature, powred abroad into all the partes of the soule, which first maketh vs guiltie of the wrath of God, and then also bringeth foorth these workes in vs, which the Scripture calleth the workes of the flesh: and that is it properly that *Paul* oftentimes calleth sinne. And these workes that arise out of it, as are adulteries, fornications, thefes, hatreds, murthers, bannetings, after the same manner he calleth the fruites of sinne, albeit they are likewise called sinnes both commonly in the Scriptures, and also by the same *Paul* himſelfe. Therefore these two things are distinctly to be noted: that is, that being ſo in all partes of our nature corrupted and peruerced, we are now euēn for ſuch corruption onely holden worthylly damned and conuicted before God, to whome is nothing acceptable but righteousnesse, innocencie and purenesse. And yet is not that bonde in respect of anothers fault. For where it is ſaid, that by the ſinne of *Adam* we are made ſubiect to the iudgement of God, it is not ſo to be taken, as if we innocent and vndeferring did bear the blame of his fault. But because of his offendyng we are all clothed with the curse, therefore is it ſaide that hee hath bounde vs. Neuertheleſſe, from him not the punishment onely came vpon vs, but also the infection diſtilled from him, abideth in vs, to the which the punishment is iustly due. Wherefore how ſo euer *Augustine* doth oftentimes call it an others ſinne, (to ſhew the more plainly, that it is conueyed into vs by propagation) yet doth he alſo affirme withall that it is proper to every one. And the Apostle Rom. 5. 12.

*that what God  
bestowed vpon  
Adam, it was to  
hold, or to lose, for  
or from, beſt him-  
ſelfe and his. That  
the children of  
faithfull men are  
sanctified, is no  
difſerence of their  
originall corrup-  
tion.*

Cont. Pelag. &  
Celeſt.

*What originall  
ſin is, and that we  
are not onely ſub-  
iect to the puniſh-  
ment which our  
first fathers faul-  
tered, but the  
infection of ha-  
uſtiness is alſo  
in vs.  
Gal. 5. 19.*

soorth the fruits of their owne iniquitie, yet they haue the seede thereof enclosed within them ; yea, their whole nature is a certaine seede of sinne : therefore it cannot be but hatefull and abominable to God. Whereupon followeth, that it is properly accounted sinne before God : for there could be no guiltines without sin. The other point is , that this peruerſinelle never ceaseth in vs , but continually bringeth soorth new fruits , even the same workes of the flesh that we haue before described : like as a burning furnace bloweth out flame and sparkles , or as a spring doth without ceasing cast out water. Therefore they which haue defined Originall sinne, to be a lacking of Originall righteoufnes which ought to haue bee[n] in vs, although in deed they comprehend all that is in the thing it selfe : yet they haue not fully enough exprefed the force and efficacie thereof. For our nature is not onely bare and emptie of goodnesse, but also is so plenteous and fruitfull of all euils , that it cannot be idle. They that haue ſaide, that it is a concupiſcence, haue vſed a worde not very far from the matter, if this were added, which is not granted by the moſt part, that whatſoever is in man, even from the vnderſtanding to the will, from the ſoule to the flesh, is corrupted and ſtuffed full with this concupiſcence: or, to end it ſhortlier, that whole man is of himſelfe nothing else but concupiſcence.

*The verie underſtanding of manis corrupted & not the ſenſuall or inſerior part onely.*

9 Wherefore, I haue ſaide that all the parts of the ſoule are poſſeſſed of ſinne, ſith Adam fell away from the fountain of righteoufnes. For not onely the inferior appetitē allured him, but wicked impietē poſſeſſed the very caſte of his mind, and pride pearced to the inncermorſt part of his heart. So that it is a fonde and fooliſh thing, to reſtraine the corruption that proceeded from thence, only to the ſenſual motions as they call them , or to call it a certaine nouiture that allureth, ſtreeth and draweth to ſinne onely that part, which among them is called Senſualtie. Wherein Peter Lombard hath diſcloſed his groſſe ignorance, which ſeeking & ſearching for the place of it, ſaith that it is in the fleſh, as Paul wiſneſſeth, not properly in deede, but becauſe it more appeareth in the fleſh, as though Paul did meane onely a part of the ſoule, and not the whole nature which is in comparison ſet againſt ſupernaturall grace. And Paul there taketh away all doubt : teaching that corruption reſteth not in one part alone, but that nothing is pure and cleane from the deadly infection thereof. For entreating of corrupted nature, he doth not onely condemne the inordinate motions of appetites that appear, but ſpecially trauelleth to prooue that the vnderſtanding minde is ſubiect to blindnes, and the hart to peruerſinelle. And the ſame third Chapter to the Romaneſ is nothing else but a deſcription of originall ſinne. That appeareth more plainly by the renewing. For the ſpirit which is compared with the old man and the fleſh, doth not onely ſignifie the grace whereby the inferior or ſenſuall part of the ſoule is amended, but alſo containeth a full reformation of all the parts. And therefore Paul doth comauand, not onely that our groſſe appetites be brought to naught, but alſo that we our ſelues be renouwed in the ſpirit of our minde, as likewiſe in another place he biddeth vs to be tranſformed in newenelle of minde. Whereupon followeth, that the ſame part, wherein moſt of all ſhineth the excellencie and noblenelle of the ſoule, is not onely wounded, but alſo corrupted, that it needeth not onely to be healed, but in manner to put on a new nature. How fare ſinne poſſeſſeth both the vnderſtanding minde and the heart, we will ſee hereafter. Here I onely purpoſed shortly to touch that the whole man from the head to the foot is ſo ouerwhelmed as with an ouerflowing of water, that no part of him is free from ſinne, and that therefore whatſoever proceedeth from him is accoupted for ſinne, as Paul ſaith, that all the affections of the fleſh or thoughts are enemities againſt God, and therefore death.

*Though we longe  
ever to ſay, it re-  
turne God doth not  
abhorre ſinne.*

10 Now let them go, that presume to make God author of their ſinnes, becauſe they ſay that men are naturally ſinnefull. They doe wrongfully ſecke the worke of God in vaine ſyntimes, which they ought rather to haue ſought in the nature of

*Adam,*

*Adam*, while it was yet sound and vncorrupted. Therefore our destruction commeth of the fault of our owne flesh and not of God, forasmuch as we perished by no other meane but by this, that we degreded from our first estate. But yet let not any man heare murmur and saie, that God might haue better foreseene for our saluation, if he had prouided that *Adam* shoulde not haue fallen. For this obiection both is to be abhorred of all godlie mindes, for the too much presumptuous curiositie of it, and also pertaineth to the secret of predestination, which shall after bee entreated of in place conuenient. Wherefore let vs remember that our fall is to bee imputed to the corruption of nature, that we accuse not God himselfe the author of nature. True in dede it is, that the same deadly wounde sticketh fast in nature: but it is much materiall to know, whether it came into nature from elsewhere, or from the beginning hath rested in it. But it is evident that the wounde was given by sinne. Therefore there is no cause why wee shoulde complaine but of our selues: which thing the Scripture hath diligently noted. For *Ecclesiastes* saith: This haue I founde, that God *Ecccl. 7.13.* hath made man righteous, but they haue sought mane inuentions. It appeareth that the destruction of man is to be imputed onely to himselfe, forasmuch as haung gotten vprightnesse by the goodnesse of God, he by his owne madnesse is fallen into vanitie.

¶ We say therefore that man is corrupted with faultinesse naturall, but such as proceeded not from nature. We deny that it proceeded from nature, to make it appere that it is rather a qualtie come from some other thing, which is happened to a man, than a substantiall properte that hath beeene put into him from the beginning. Yet we call it Naturall, that no man shoulde thirke that every man getteth it by euill custome, whereas it holdeth all men bounde by inheritably descending right. And this we do not of our owne heads without authoritie. For, for the same cause the Apostle teacheth, that we are all by nature the children of wrath, Howe could God, whom all his meanest workes do please, be wrathfull against the noblest of all his creatures? But he is rather wrathfull against the corruption of his worke, than against his worke it selfe. Therefore if, for that mans nature is corrupted, man is not vnfitly saide to be by nature abominable to God, it shall bee also not vnaptly called naturally peruerse and corrupted. As *Augustine* feareth not in respect of nature corrupted, to call the sinnes naturall, which doe necessarily raigne in our flesh where the grace of God is absent. So vanisheth away the foolish trifling devise of the *Manichees*, which when they imagined an euill nesse hauing substance in man, presumed to forge for him a new Creator, least they should seeme to asigne to the righteous god the cause and beginning of euill.

We are termed  
corrupt by nature  
not because God  
hath put corruption  
on as a natural  
qualtie in vs, but  
because together  
with our nature  
it is derived into  
vs and not gotten  
by custome.  
*Eph. 2.3.*

## The second Chapter.

*That man is now spoiled of the Freedome of will, and made  
subject to miserable bondage.*

**S**I th we haue seene, that the dominion of sinne, since the time that it held the first man bound vnto it, doth not onely reigne in all mankind, but also wholy posseth every soule: now must we more nearely examine, since we are brought into that bondage, whether we be spoiled of all freedome or no: and if yet there remaine anie parcell, how farre the force thereof proceedeth. But to the ende that the truth of this question may more easily appeare vnto vs, I will by the waye set vp a marke, wherunto the whole summe may be directed. And this shall be the best waie to auoide error, if the dangers be considered that are like to fall on both sides. For when man is put from all vprightnesse, by and by he thereby taketh occasion of flouishenes: and because it is saide, that by himselfe he can doe nothing to the studie of righteoufiness,

The doctrine  
which concerneth  
the bondage of our  
will, must not  
make us slothfull  
unto good things,  
as if they did not  
appertaine vnto  
us, but rather bū-  
ble and carefull,  
that knowing our  
owne weaknes, we  
presume not to  
trust vnto our  
selues.

teousnes , foorthwith hee neglecteth it wholy, as if it pertained nothing vnto him. Again, he can presume to take nothing vpon himselfe, be it neuer so little, but that both Gods honour shall be thereby taken from him, and man himselfe be ouerthrowne with rash confidence. Therefore to the ende we strike not vpon these rockes, this course is to be kept, that man being enformed that there remaineth in him no goodnes, and being on every side compassed about with most miserable necessitie, may yet be taught to aspire to the goodnes wherof he is voide, and to the libertie whereof he is deprived, and may be more sharply stirred vp from slouthfulness, than if it were fained that he is furnished with greatest power. How necessarie this second point is, euery man seeth. The first, I see is doubted of by moe than it ought to be. For this being set out of controuersie, it ought then plainly to stand for truth, that nothing is to be taken away from man of his owne, as farre as it behoueth that he be thrown downe from false boasting of himselfe. For if it were not graunted to man to glory in himselfe euen at that time, when by the bountifullnes of God he was garnished with most singular ornaments, how much ought he now to be humbled, lith for his vngratefullnes he is thrust downe from his glorie into extreme shame ? At that time (I saie) when he was aduanced to the highest degree of honour, the Scripture attributeth nothing else vnto him, but that he was created after the image of God, whereby it secretly teacheth, that man was blessed, not by his owne good things, but by the partaking of God. What therefore remaineth nowe, but that he being naked and destitute of all glorie, do acknowledge God, to whose liberalitie he could not be thankful when he flowed full of the riches of his grace : and that now at length with confession of his owne pouertie he glorifie him, whom in the acknowledging of his good gifts, he did not glorifie ? Also it is as much for our profit, that all praise of wisedome and strength be taken from vs, as it pertaineth to the glorie of God that they ioyne our ruine with the robberie of God, that giue vnto vs any thing more than that which is true. For what is else done when we are taught to fight of our owne force, but that we be lifted vp on hie on a staffe of a reede, that it may by and by breake, and we fall to the ground ? Albeit, our forces are yet too much commended when they are compared to the staffe of a reede. For it is but smoke all that vaine men haue imagined and doe babble of them. Wherefore not without cause is this excellent sentence oft repeated by *Augustine*, that free will is rather throwne downe headlong, than stablished by them that defende it. This I thought needfull to speake before, as by waie of Preface for manie mens sakes, which when they heare mans power ouerthrowne from the grounde, that the power of God may bee builded in man, doe much hate this manner of disputing as daungerous, much more superfluous, which yet appeereth to be both in religion necessarie, and for vs most profitable.

*The opinion of  
Philosophers con-  
cerning the free-  
dom of mans will.*

2 Whereas we haue a little before said, that in the understanding minde, and in the hart are placed the powers of the soule, nowe let ys consider what they both are able to do. The Philosophers indeed with great consent do imagine that in the vnderstanding minde sitteth reason, which like a lampe giueth light to all counsels, and like a Queene governeth the will, for they say that it is so endued with diuine light, that it can giue good counsell, and so ex celleth in lively force that it is able well to gouerne. On the other side, that sense is dull and bleare-eyed, that it alway creepeth on the grounde, and walloweth in grosse obiects, and neuer lifteth vp it selfe to true insight. That the appetite, if it can abide to obey reason, and do not yeelde it selfe to senfe to be subdued, is carried on to the studie of vertues, holdeth on the right way, & is transformed into will : but if it giue it selfe subiect into the bondage of sense, it is by it corrupted and peruerted, so that it degendreth into lust. And whereas by their opinion there do sit in the soule, those powers that I haue spoken of before, vnderstanding, sense, appetite or will, whch worde will is now more commonly vsed, they say

say that vnderstanding is endued with reason, the best gouernesse towarde good and blessed life, so that it doe hold it selfe within his owne excellencie, and shew foorth the force that is naturally giuen it. But that inferior motion of it, which is called sense, wherewith man is drawne to error and deceit, they say to be such, that it may be tamed with the rod of reason, and by little & little be vanquished. Thys place will in the midst between reason and sense, as a thing at her owne ordering, & hauing libertie whether it list to obey to reason, or giue foorth it selfe to be rauished by sense.

3 Sometime in deede they doe not denie, being ouercome by very experience, how hardly man stablisheth reason to raigne as Queene within himselfe, while sometime he is tickled with entisements of pleasure, sometime deceipted with false semblance of good things, sometimes importunely striken with immoderate affections, and violently haled out of the way as it were with ropes or strings of sinewes, as *Plato* saith. For which reason *Cicero* saith, that these sparkes giuen by nature, are with peruerse opinions and euill manners by and by quenched: But when such diseases haue once gotten places in the mindes of men, they graunt that they do more outrageously overflow, than that they easily may be restrained: and they sticke not to compare them to wilde horses which throwing away reason as it were casting the Chariot driven, doe range vnruleedly and without measure. But this they make no question of, that vertues and vices are in our owne power. For if (say they) it be in our choise to doe this or that, then is it also in our choise not to doe. Now if it be in our choise not to doe, then is it also to doe, but of free choise we seeme to do those things that we doe, and to forbear those things that we forbear. Therefore if we doe any good thing when we list, we may likewise leaue it vndone: if we doe any euill, we may also eschew the same. Yet some of them haue burst forth into so great licentiousnes, that they haue boasted that it is in deede Gods gift that we haue, but our owne that we liue well and holily. And thence commeth that saying of *Cicero* in the person of *Cotta*: because every man himselfe getteth vertue to himselfe, therefore neuer any of the wise men did thanke God for it. For (saith he) for vertue we be praised, and in vertue we glorie, which should not be if it were the gift of God, and not of our selues. And a little after: This is the iudgement of all men that fortune is to be asked of God, but wise dome to be taken of himselfe. This therefore is the summe of the opinion of all the Philosophers: that the reason of mans vnderstanding is sufficient for a right gouernance: that Will being subiect to it, is in deede moued by Sense to euill things. But even as it hath free election, so can it not be stopped, but that it follow reason for her guide in all things.

4 Among the Ecclesiasticall writers, albeit there haue beeene none that did not acknowledge both that the soundnesse of reason in man hath beeene sore wounded by sinne, and his will exceedingly entangled with peruerse desires, yet many of them haue too much ascribed to the Philosophers, of which the auncient, as I thinke, did so much aduaunce the strength of man vpon this consideration, least if they should haue expressly confessed his weakenesse, first they should haue made the Philosophers, with whom they then contended, to laugh at them: and then least they should give to the flesh, which of it selfe was dull to goodnesse, a new occasion of slothfulnesse. Therefore because they would not teach any thing that were an absurditie in the common iudgement of men, their studie was to make the doctrine of the Scripture halfe to agree with the teachings of the Philosophers. But that they principally regarded that seconde point, not to make place for slothfullnesse, appeareth by their owne wordes. *Chrysostome* hath in one place: Because God hath put both good and euill thinges in our owne power, hee hath giuen vs Freedome of election, and he withholdeth not the vnwilling, but embraceth the willing. Againe, oftentimes he that is euill, if hee will, is turned into good, and hee that is good by slothfulnesse falleth and becommeth euill, because God made our nature to haue free will, and he.

*Philosophers imagine that man hath in and of himselfe habilitie as to be vicious, so to make himselfe vertuous.*  
*1.e leg. 16.lib.1.*  
*Tus. quæst. lib.3.*

*Arist. eth. lib.3.*  
*cap.5.*

*Seneca.*

*De nat. Deor. li.3.*

*The ancient fathers for fear of contradicting the common received opinion of Philosophers, and least they should nozel men in sloth haue too much aduanced the strength of mans both reason and will.*

*Hom. de prod. tione.*

*Chrysost. in Gen. hom. 18.*

Hom 52.

Dialog 3, contra  
Pelagium.

he layeth not necessitie vpon vs, but giuing convenient remedies, suffreth all to lie in the minde of the patient. Againe, As vnlesse we be holpen by the grace of God, we can neuer doe any thing well : so vnlesse we bring that which is our owne, wee cannot obtaine the fauour of God. And he had saide before, that it shoulde not be all of Gods helpe, but wee must also bring somewhat. And this is commonly a familiar worde with him, let vs bring that which is ours, God will supply the rest.

Wherewith agreeth that which *Hierom* saith, that it is our part to begin, but Gods to make an ende: our part to offer what we can, his to fulfill what we cannot. You see now that in these sayings they gaue to man towarde the studie of vertue more than was meeete, because they thought that they could not otherwise awake the dulnesse that was naturally in vs. But if they did prooue that in it onely we sinned, with what apt handeling they haue done the same, we shall after see. Surely that the sayings which we haue rehearsed are most false, shall by and by appeare. Now although the Grecians more than other and among them principally *Chrysostome* haue pasted measure in aduaancing the power of mans will, yet all the olde writers, except *Augustine*, doe in this point so either varie, or wauer, or speake doubtfully, that in manner no certaintie can be gathered of their writings. Therefore wee will not tarry vpon exact reckoning of euerie one of their sayings, but here and there wee will touch out of every one of them so much as the plaine declaration of the matter shall seeme to require. As for them that followed after, while euerie one for himselfe sought praise of wit, in defending of mans nature, they fell continually by little and little one after another into worse and worse, till it came so farre, that man was commonly thought to be corrupted onely in his sensuall part, and to haue reason altogether, and will for the more part vncorrupted. In the meane time this flew about in all mens mouthes, that the naturall giftes were corrupted in man, and the supernaturall were taken away. But to what meaning that tended, scarcely the hundredth man did euuen slightly vnderstand. As for my part, if I would plainly shewe of what sort is the corruption of nature, I could be easilly contented with these wordes. But it is much materiall that it be heedfully weyed what a man, being in all partes of his nature corrupted and spoyled of his supernaturall giftes, is able to doe. They therefore which boasted themselues to be the disciples of Christ, spake of this matter too much like Philosophers. For the name of Freewill stil remained among the Latines, as if man had still abiden in vncorrupted state. And the Grecians were not ashamed to vse the word much more arrogantly: For they called it *Autexousion*, that is to say, of her owne power, as if a man had the power himselfe. Because therefore all, euuen to the common people, had receiued this principle, that man was endued with Free will, and many of them that would seeme excellent, cannot tell how farre it extendeth: first let vs search out the force of the word it selfe, and then let vs proceede on by the simplicitie of the Scripture, to shew what man is able to doe of his owne nature, toward good or euill. What Free wil is, whereas it is a word commonly found in all mens writings, yet fewe haue defined. Yet it seemeth that *Origen* rehearsed that thing whereof they were all agreed, when he saide, that it is a power of reason to discerne good or euill, and a power of will to choose either of them. And *Augustine* varieith not from him, when he teacheth, that it is a power of reason and will, whereby good is chosen while grace assisteth, and euill when grace ceaseth. *Bernard*, while he meaneth to speake more subtelly, speakeith more darkly, which saith, that it is a consent by reason of the libertie of will that cannot be lost, and the iudgement of reason that cannot be auoyded. And the definition of *Anselmus* is not familiar ynoch, which saith that it is a power to keepe vprightnesse for it selfe. Therfore *Peter Lombard* and the other Schoolemen, haue rather imbraced *Augustines* definition, because it both was plainer and did not exclude the grace of God, without the which they sawe that will was not sufficient for it selfe. But they bring also

Lib. 3.  
*Dei ap. xv.*Lib. 2.  
Dicit. 24.

of their owne such things as they thought either to be better, or to serue for plainer declaration. First, they agree that the name of Arbitrium, that is free chioise, is rather to be referred to reasoun, whose part is to discerne betwene good and euill things: and the adiectiue Free, pertaineth properly to will, which may be turned to either of both. Wherfore, such Freedome properly belongeth to will, *Thomas* faith, that it would verie well agree, if Free will be called a power of chosing, which being mixt of vnderstanding and appetite, doth more encline to appetite. Nowe haue wee in what things they teach that the power of Free will consisteth, that is to say, in reason and will. Now remaineth that we shortly see how much they glue to either part.

Par. 1. quæst. 83.  
art. 3.

5 They are commonly wont to make subiect to the free determination of man, *Divers kindes of spirituall freedom.* things meane, that is, which belong not to the kingdome of God: but they do referre true righteousness to the speciaall grace of God and spirituall regeneration. Which thing while the authour of the booke Of the calling of the Gentiles meaneth to *Ambit. 1. cap. 2.* shewe, he reckoneth vp three sorts of Willes, the first Sensitiue, the second Naturall, the third Spirituall, of which he saith, that man hath the first two at his owne liberty, the last is the worke of the holie Ghost in man. Which whether it be true or not, shall be entreated in place fit for it, for now my purpose is but shortly to rehearse the opinions of other, and not to confute them. Heereby it commeth to passe, that when writers speake of free will they principally secke not what it is able to do to ciuill or outward dooings, but what it can doe to the obedience of the law of God. Which later point I thinke so to be the principall, that yet I thinke the other is not to be neglected. Of which meaning I trust, I shall shew a good reasoun. There hath beene a distinction received in Schooles, that reckoneth vp three sorts of freedomes, the first, from necesstie, the second from sinne, the third from miserie. Of which the first so naturally sticketh fast in man, that it can by no meane be taken away: the other two are lost by sinne. This distinction I willingly receive, sauing that there necesstie is wrongfully confounded with compulsion: betweene which two how much difference there is, and how necessarie that difference is to be considered, shall appeare in another place.

6 If this be received, then shall it be out of controuersie that man hath not free will to do good workes, vniuersallie he bee holpen by grace, and that by speciaall grace, which is giuen to the onely elect by regeneration. For I do not passe vpon these phantike men, which babble that grace is offred generally and without difference. But this is not yet made plaine, whether he be altogether deprived of power to doe well, or whether he haue yet some power, although it be but little and weake, which by it selfe in deede can doe nothing, but by helpe of grace doth also her part. While the Master of the Sentences goeth about to make that plaine, he saith there are two sorts of grace necessarie for vs, whereby wee may be made meete to doe a good worke: the one they call a working grace, whereby we effectually will to do good: the other a Together Working grace, which followeth good will in helping it. In which diuision this I mislike, that while he gueseth to the grace of God an effectuall desire of good, he secretly sheweth his meaning that man alreadie of his owne nature, after a certaine manner, desirith good though vneffectually. As *Bernard* affirming that good will is indeed the worke of God, yet this he graunteth to man, that of his owne motion he desirith that good will. But this is farre from the meaning of *Augustine*, from whom yet *Lombard* woulde seeme to haue borrowed this diuision. In the second part of the diuision, the doubtfulness of speech offendeth me, which hath bred a wrong exposition. For they thought that we do therefore worke together with the second grace of God, because it lieth in our power, either to make vidoie the first grace by refusing it, or to confirme it by obediently following it. Whereas the authour of the booke, Of the calling of the Gentiles, doth thus expresse it, that it is free for them that vse the judgement of reason, to depart from grace, that it may

*The Schoolemens opinion touching free will.*

Lib.2. dist. 26.

*Ambit. 2. cap. 4.*

may be woorthie reward not to haue departed, and that the thing which coulde not be done but by the working togither of the holy Ghost, may be imputed to their me-  
rits, by whose will it was possible to haue not bee[n]e done. These two things I had wil  
to note by the way, that nowe Reader, thou maist see howe much I discline from the  
soundest sort of the schoolemen. For I doe much farther differ from the later Sophi-  
sters, even so much as they be farther gone from the ancient time. But yet somewhat,  
after such a sort as it is, we perceiue by this diuisioun, after what manner they haue gi-  
uen free will to man. For at length Lombard saith, that we haue not free wil therefore,  
because we are alike able either to do or to thinke good and euill, but only that we are  
free from compulsion: which freedom is not hindered, although we be peruerse and  
the bondmen of sinne, and can do nothing but sinne.

Lib.2 dist.25.

*The danger of  
using the name of  
free will though  
we take it in a  
harmlesse mea-  
ning.*

7 Therefore, man shall be faide to haue free will after this sort, not because hee  
hath a free chioise as well of good as of euill, but because he doth euill by Will, and  
not by compulsion. That is very well said: but to what purpose was it to garnish so  
small a matter with so proud a title? A goodly libertie forsooth, if man be not compell-  
led to serue sinne: so is he yet a willing seruant that his will is holden fast bound with  
the fettters of sinne. Truly I do abhorre strewing about words wherewith the church  
is vainely wearied, but I thinke that such words are with great religious carefulnesse  
to be taken heed of, which sound of any absurditie, specially where the errore is hurt-  
full. How few I pray you, are there, which when they haere that free will is assigned to  
man, do not by and by conceiue, that he is Lord both of his own minde & wil, & that  
he is able of himselfe to turne himselfe to whether par: he will? But some one wil say :  
that peril shal be taken away, if the people be diligently warned of the meaning of it.  
I rather forasmuch as the wit of man is naturally bent to falsitie, he wil sooner con-  
ceiue an errore of one little worde, than a truth out of a long tale. Of which thing we  
haue a more certaine experiance in this very word, than is to be wished. For omitting  
that exposition of the old writers, all they in maner that came after, while they sticke  
vpon the naturall signification of the worde, haue been carried into a trust of them-  
selues that bringeth them to destruction.

8 But if the authoritie of the fathers do mocne vs, they haue indeed continually  
the word in their mouth: but they doe withall declare, how much they esteeme the  
use of it. First of all Augustine, which sticketh not to call it Bond will. In one place he  
is angrie with them that denie free will: but he declarereth his chiefe reason why, when  
he saith onely, Let not any man be so bold to denie the freedome of will, that he go  
about to excuse sinne. But surelie in another place he confesseth, that the will of man  
is not free without the holy Ghost, forasmuch as it is subiect to lustes that do binde  
and conquer it. Againe, that when will was overcome with sinne, wherinto it fell,  
nature began to want freedome. Againe, that man hauing ill vsed his free will, lost  
both himselfe and it. Againe, free will is become captiue, that it can doe nothing to-  
warde righteousness. Againe, that it cannot be free, which the grace of God hath  
not made free. Againe, that the justice of God is not fulfilled when the law com-  
mandeth, and man doth of his owne strength, but when the holy Ghost helpeth, and  
mans will not free, but made free by God, obeyeth. And of all these things he shortly  
rendreth a cause, when in another place he writheth, that man received great force of  
free will when he was created, but he lost it by sinning. Therefore in another place,  
after that hee had shewed that free will is stablished by grace, he sharplye myneth a-  
gainst them that take it vpon them without grace. Why therfore (saith he) dare wret-  
ched men either be proude of free will before that they bee made free, or of their  
owne strength if they be alreadie made free? And they marke not that in the verie  
name of free will, is mention of freedome. But where the sprite of the Lorde is,  
there is freedome. If then they be the bondmen of sinne, why do they boast them  
of free will? For of whom a man is overcome, to him he is made bond. But if they  
be

S. Augustines  
meaning when he  
w/sets the name of  
free will is sounde  
and good.

Lib.7 cont.Iul.  
Hom.53. in Ioan.  
Ad Anast. cap.44.  
De perfec. iustic.  
Enchir. ad Laur.  
cap.30.  
Ad Bonif. li.3.c.8.  
Ibid. cap.7.  
Ad Bonif. li.1.c.3.  
Ad bonif. li.3.c.7.  
De verb. Apost.  
sermone.3.  
De spiritu & lite-  
ra. cap.30.

2 Cor.3.8.

be made free, why doe they boast them as of their owne woike? Are they so free, that they will not be his bondseruants, which saith: Without me yee can doe nothing? Beside that also in another place he seemeth sportingly to mocke at the vse of that worde, when he saide, that will was indeede free, but not made free, free to righteousnesse, but the bondseruant of sinne. Which saying in another place he repeateth and expoundeth, that man is not free from righteousness, but by chiose of will, and from sinne he is not free but by grace of the Saviour. Hee that doeth testifie, that the freedome of man is nothing else but a freemaking or manumission from righteousness, seemeth trimly to mocke at the vaine name thereof. Therefore if any man will permit the vse of this worde with no euill signification, he shall not be troubled by me for so doing. But because I thinke it cannot be kept without great perill, and that it shoulde turne to a great benefite to the Church, if it were abolished: neither will I my selfe use it, and I would wish other, if they aske me counsell, to forbearre it.

9 I may seeme to haue brought a great priuicide against my selfe, which haue confessed, that all the ecclesiasticall writers, except Augustine, haue spoken so doubtfully or diuersly in this matter, that no certaintie can be had out of their writings. For some will to construe this, that I meant therefore to thrust them from giving any voice herein, because they are all against me. As for me, I meant it to no other ende but this, that I simply and in good faith woulde haue godly wits prouided for, which if they waite vpon those mens opinions in this point, they shall alway wauer vncertaine. In such sort doe they sometime teach, man being spoiled of all strength of free will, to flee to grace onely: sometime they furnish or seeme to furnish him with his owne armour. But it is not hard to make appere, that in such doubtfulnesse of speech, they nothing, or very little esteeming mans strength, haue giuen the praise of all good things to the ho'ly Ghost, if I here recite certaine sentences of theirs, whereby that is plainly taught. For what meaneth that saying of Cyprian, which Augustine so often repeateth, that we ought to glorie of nothing, because we haue nothing of our owne, but that manwhyle despoiled in himselfe, may learne to hang all vpon God? What meaneth that saying of Augustine and Eucherius, when they expound, that Christ is the tree of life, to whom he that reacheth his hand, shall live? and that the tree of knowledge of good and euill, is the free chiose of will, whereof who so tasteth, forsaking the grace of God, he shall die? What meaneth that of Chrysostom, that every man is naturally not onely a sinner, but also altogether sinne? If we haue no good thing of our owne: If man from top to toe be altogether sinne: if it be not lawfull to attempt how much the power of free will is able to doe, how then may it be lawfull to part the praise of a good worke beuenthe God and man? I could rehearse of this sort very many sayings out of other, bat least any man shoulde cauill, that I choose out those things onely that make for my purpose, and doe craftly leau out such things as make against me, therefore I do forbeare such rehersall. Yet this I dare affirme, howsoever they be sometime too busie in aduancing free will, that this yet was their purposed marke, to teach man being altogether turned away from trust of his owne power, to haue his strength reposed in God alone. Now come I to the simple setting forth of the truthe, in considering the nature of man.

10 But I am here constrained to repeate that, which in the beginning of this Chapter, I spakē by way of preface. As any man is most discouraged and throwen downe with conscience of his owne miserie, needeslesse, nakednesse and shame, so heh he best profiteth in knowledge of himselfe. For there is no danger to be feared, least man wyl take too much from himselfe, so that he learne, that what he wanted is to be recoured in God, but ad lumenha he can take nothing more than his owne right, so it never so little; but that he shal destroy himselfe with vaine confidence, and conueying the honour of God to himselfe, become guilty of hidious sacrilege.

John.15.5.  
De correptione  
& graua. cap.13.

*That the fathers  
who in considera-  
tions before allea-  
ged Section 4.  
seeme sometimes to  
furnish man with  
his owne armour,  
do notwithstanding  
give the  
praise of all good  
things to the holly  
ghost.*

De predestina-  
tione sanctiorum  
lib.4  
Augustin Gen.

*Hornia in ad-  
vent.*

*A dangerous  
thing for man to  
have an opinion of  
his owne strength,  
a besedding to  
maneuvre with the  
sense and feeling  
of his own power-  
tie and inward  
weaknes.*

And.

## Cap.2. Of the knowledge of

And truly so oft as this lust inuadeth our minde, that we desire to haue somewhat of our owne, which may rest in our selues rather than in God, let vs knowe that this thought is ministred vs by no other counsellor, but by him that perswaded our first parents, to haue a will to be like vnto Gods, knowing both good and euill. If it be the word of the diuell that raiseth vp man in himselfe, let vs gue no place vnto it, vnlesse we list to take counsell of our enemie. It is pleasant in deedes, for a man to haue so much strength of his owne, that he may rest in himselfe. But that we be not allured to this vaine affiance, let so many sore sentences make vs afraide, by which we bee thrown downe : as are, Cursed is he which trusteth in man, and setteth flesh to be his arme. Againe, that God hath not pleasure in the strength of a horse, neither deliteth in the legs of man, but deliteth in them that feare him, and attend vpon his mercie. Againe, that it is he which giueth strength vnto him that fainteth, and vnto him that hath no strength, he increaseth power, euен the yoong men shall faint and be wearie, and the yoong men shall stumble and fall, but they that waite vpon the Lord, shall renew their strength. All which sayings tend to this end, that we leane not vpon any opinion of our owne strength, be it never so little, if we meane to haue God fauourable vnto vs, which resisteth the proud, and giueth grace to the humble. And then againe, let these promises come into our remembrance. I will powre out water vpon the thirstie, and Flouds vpon the drie ground. Againe, all ye that thirst, come vnto the waters. Which promises doe testifie, that none are admitted to receiuē the blessings of God, but they that pine away with feeling of their owne pouertie. And such promises are not to be passed ouer, as is that of Esay : Thou shalt haue no more sunne to shine by day, neither shall the brightness of the Moone shine vnto thee : for the Lord shall be thine euerlasting light, and the God thy glorie. The Lorde in deede doth not take away the shining of the Sunne or Moone from his seruants, but because he will himselfe alone appeare glorious in them, he calleth their confidence far away, euen from those things, that are counted in their opinion most excellent.

11 Truely, that saying of Chrysostome hath alway exceedingly well pleased me, that the foundation of our Wisedome is humilitie : but yet more that saying of Augustine, as (saith he) that same Rhetorician being asked, what was the first thing in the rules of eloquence, answered Pronunciation : and what was the seconde, he answered Pronunciation : and what was the third, he answered Pronunciation : so if one ask me of the rules of Christian religion, the First, the Second, and Thirde time, and alwaies I would answere Humilitie. But he meaneth not humilitie, when a man knowing some little vertue to be in himselfe, abstaineth from pride and hawtinesses of minde, but when he truly feeleth himselfe to be such a one, as hath no refuge but in humilitie : as in another place he declareth. Let no man (saith he) flatter himselfe : of his owne he is a diuell. That thing whereby lie is blessed, he hath of God onely. For what hast thou of thine owne, but sinne? Take away from thee sinne which is thine owne, for righteousness is Gods. Againe, why is the possibilitie of nature so presumed on ? it is wounded, maimed, troubled and lost, it needeth a true confession, and not a false defence. Againe, when eury man knoweth that in himselfe he is nothing, and of himselfe he hath no helpe, his weapons in himselfe are broken, the wars are ceased. But it is needful, that all the weapons of wickednesse be broken in sunder, shiuered in peeces and burnt, that thou remaine vnarmed and haue no helpe in thy selfe. How much more weake thou art in thy selfe, so much the more the Lorde receiueth thee. So vpon the threescore and ten Psalme he forbiddeth vs to remember our owne righteousness, that we may acknowledge the righteousness of God : and he sheweth that God doth so commend his grace vnto vs, that we may knowe our selues to be nothing, that we stande onely by the mercie of God, when of our selues we are nothing but euill. Let vs not therefore striue heere with God for our right, as if that were withdrawn from our saluation which is gien to him. For as

Hier.17.5.  
Psal.147.10.  
Psal.40.29.

Iac.4.6.

Esai.44.3.  
Esai.55.1.

Humilitie therefore a precious vertue, because in acknowledging mans basenesse. Gods bignesse is advanced.  
Hom.de perf. euangel.  
Epist.36.ad Diof.  
In Ioan. hom.49.

Lih. de Nat & gratia, cap.52.in  
Psal.45.

our humblenes is his highnes, so the confession of our humblenes hath his mercie readye for remedie. Neither yet do I require that man not conuincid should willingly yeeld himselfe: nor if he hath any power, that he shoulde turne his minde from it, to be subdued vnto true humilitie. But that laying away the disease of selfeloue and desire of victorie, wherewith being blinded, he thinketh too highly of himself, he shoulde well consider himselfe in the true looking glasse of the Scripture.

12 And the common saying which they haue borrowed out of *Augustine* pleaseth me well, that the naturall gifte were corrupted in man by sinne, and of the supernaturall he was made empie. For in this latter part of supernaturall gifte, they understand as well the light of faith as of righteousness, which were sufficient to the attaining of heauenly life and eternall felicitie. Therefore banishing himselfe from the kingdome of God, he was also depryued of the spirituall gifts, wherewith he had been furnished to the hope of eternall saluation. Whereupon followeth, that he is so banished from the kingdome of God, that all things that belong to the blessed life of the soule, are extinguished in him, vntill by grace of regeneration he recouer them. Of that sort are faith, the loue of God, charitie towarde our neighbours, the studie of holinesse and righteousness. All these things, because Christ restoreth them vnto vs, are counted things comming from another to vs, and beside nature, and therefore we gather that they were once taken away. Againe, soundnes of the vnderstanding minde and vprightnes of hart were then taken away together, and this is the corruption of naturall gifte. For though there remaine somewhat left of vnderstanding and iudgement togither with will, yet can we not say, that our vnderstanding is sound and perfect, which is both feble and drowned in many darkenesse. And as for our will, the peruersnes thereof is more than sufficiently knownen. Sith therefore reason, whereby a man discerneth betweene good and euill, whereby he understandeth and iudgeth, is a naturall gift, it could not be altogether destroyed, but it was partly weakened, partly corrupted, so that foule ruines thereof appear. In this sente doth *John* say, that the light shineth yet in darkness, but the darkness comprehendeth it not. In which wordes both things are plainly expressed, that in the peruerse and degreded nature of man, there shine yet some lome sparks that shew that he is a creature hauing reason, and that he differeth from bruite beastes, because he is indued with vnderstanding: and yet that this light is choked with great thicknes of ignorance, that it cannot effectually get abroad. So will, because it is vnseparable from the nature of man, perisched not, but was bounde to peruerse desires, that it can couer no good thing. This in deede is a full definition, but yet such as needeth to be made plaine with more wordes. Therefore, that the order of our talke may proceede according to that first distinction, wherein we deuided the soule of man into vnderstanding and will: let vs first examine the force of vnderstanding. So to condemne it of perpetuall blindnesse, that a man leaueth vnto it no maner of skill in any kind of things, is not onely against the word of God, but also against the experience of common reasoun. For wee see that there is planted in man a certayne desire to search out truthe, to which he woulde not aspire at all, but hauing felt some saour thereof before. This therefore is some sight of mans vnderstanding, that he is naturally drawn with loue of truthe, the neglecting whereof, in bruite beastes prooweth a grosse Sense without reason, albeit, this little desire, such as it is, fainteth before it enter the beginning of her race, because it by and by falleth into vanitie. For the witte of man cannot for dulnesse keepe the right way to search out truthe, but strayeth in diuers errors, and as it were groping in darkness, oftentimes stumbleth, till at length it wander and vanish away, so in seeking truthe, it doeth bewray howe vniit it is to seeke and find truthe. And then it is sore troubled with another vanitie, that oftentimes it discerneth not those things, to the true knowledge whereof it were expedient to

*Man through  
sinne was made  
expie of super-  
naturall gifte, as  
faith, loue, righte-  
ousnes: naturall,  
as both understan-  
ding and will,  
though they be not  
quite taken away,  
yet the soundnesse  
of them is lost: the  
unsoundnesse of  
his understanding  
may be seene both  
by his selfe straying  
in that which he  
seeketh, and his  
not seeking that  
which belongeth  
most vnto him.*

*John. 3. 19.*

bend it selfe, and therefore it tormenteth it selfe with fonde curiositie, in searching out things superfluous and nothing woorth: and to things most necessarie to bee knownen, it either taketh no heede, or negligently or seldome turneth, but surely scarce at any time applyeth her studie earnestly vnto them. Of which peruersenesse, whereas the prophane writers doe commonly complaine, it is sounde, that all men haue entangled themselues with it. Wherefore *Salomon* in all his Ecclesiastes, when hee had gone through all these studies, in which men thinke themselues to bee verie wſe, yet hee pronounceth that they are all vaine and trifling.

*Mans natural ca-*  
*paciation may attain*  
*to the knowledge*  
*of things belonging*  
*to this present*  
*life. At first there*  
*are in all mens*  
*minded certayne*  
*seedes of under-*  
*standing, those*  
*things wherpon*  
*civil order & po-*  
*licie is grounded.*

13 Yet doe not all trauailes of Witte so alway become voide, but that it attainteth somewhat, specially when it bendeth it selfe to these inferiour things. Yea, and it is not so blockish, but that it tasteth also some little of the higher things, howsoever it more negligently apply the searching of them, but yet not that with like power of conceiuing. For when it is carried vp aboue the compasse of this present life, then is it principally conuinced of her owne weakencise. Wherefore, that we may the better see howe farre according to the degrees of her abilitie, it proceedeth in every thing, it is good that I put forth a distinction. Let this therefore be the distinction, that there is one understanding of earthly things, an other of heauenly things. Earthly things I call thosē that doe not concerne God and his kingdome, true righteousness and the blessednesse of eternall life, but haue all their respect and relation to this present life, and are as it were contained within the boundes thereof. Heauenly things, I call the pure knowledge of God, the order of true righteousness, and the mysteries of the heauenly kingdome. Of the first sort are policie, gouernance of householde, all handie craftes, and liberall Sciences. Of the second sort are the knowledge of God and Gods will, and the rule to frame our life according to it. Concerning the first, this we must confess, because man is a creature by nature giuen to liue in companies together: he is also by naturall instinct bent to cherish and to preserue the fellowshippe of these companies, therefore wee see that there are in the mindes of all men vniuersall impressions of a certaine ciuil honestie and order. Heereby it commeth to passe, that there is found no man that vnderstandeth not, that all companies of men ought to be kept in order with lawes, and that conceiueth not in his minde the principles of these lawes. Heereof commeth that same perpetuall consent, as well of all nations as of all men vnto lawes, because the seedes thereof are naturally planted in all men without any teacher or lawmaker. And I weye not the dissensions and fightings that afterward arise while some desire to peruer lawe and right, the loose absolute gouernement of Kings, that lult strayeth abroade in steede of right, as theees and robbers, some (which is a fault more than common) thinke that to be vniust, which other haue stablished for iust: and on the other side stiffly say, that to be laudable, which other haue forbidden. For these men do not therefore hate lawes, because they doe not knowe that lawes are good and holy, but for that they raigning with headie lust, doe fight against manifest reason, and for their fancie doe abhorre that, which in vnderstanding of minde they allowe. The latter sort of it straing in such, that taketh not away the first conceiuing of equitie. For when men do straie among themselues, concerning the points of lawes, they agree togither in a certayne summe of equitie. Wherein is prooued the weakenesse of mans wit, which euē then when it seemeth to followe the right way, yet halteth and staggeth, but still thys remaineth true, that there is sownen in all men a certayne seede of politike order. And that is a large prooſe, that in the ordering of this life, no man is voide of the light of reason.

*Men haue natu-*  
*rally a power and*  
*facultie to learne*

14 Nowe do followe the artes, both the liberall, and the handie crafts, in learning whereof, because there is in vs all a certayne aptnesse, in them also doeth appear

peare the force of mans witte: but albeit, all men be not apt to learne them all, yet is this a token certaine enough of the common naturall power, that there is almost no man found, whose concerte of witte doth not in some arte or other shew foorth it selfe. Neither haue they only a power or facilitie to learne, but also to devise in euery arte some new thing, either to amplifie or make perfecter that which hath been learned of an other that went before, which thing, as it mooued *Plato* erroniuslike to teach, that such conceiuing is nothing else, but a calling to remembraunce, so by good reason it ought to compell vs to confess, that the beginning thereof is naturally planted in the witte of man. These pointes therefore doc plainly testifie, that there is giuen to men naturally an vnuerfall conceiuing of reason and of vnderstanding. Yet is it so an vnuerfall benefit, that therein every man ought for himselfe to acknowledge the peculiar grace of God. To which thankefulnesse the creator himselfe doth sufficiently awake vs, when he createth naturall fooles, in whome he maketh vs to see with what giftes mans soule excelleth, if it be not endued with his light, which is so natural in all men, that it is yet altogether a free gift of his liberalitie towards every man. But the inuention and orderly teaching of the same artes, or a more inwardre and excellent knowledge of them which is proper but to a few, is no perfect argument of the common conceiuing of witte, yet because without difference it happenede to the godly and vngodly, it is rightfully reckened among naturall giftes.

15 So oft therefore as we light vpon prophane writers, let vs be put in minde by that maruellous light of truthe that shineth in them, that the wit of man, how much soever it be peruerter and fallen from the first integritie, is yet still clothed and garnished with excellent giftes of God. If we consider that the spirite of God is the onely fountaine of truthe, we will neither refuse nor despise the truthe it selfe, wherefover it shall appeare, except we will dithonorably vse the spirite of God: for the gifts of the holy Ghost cannot be set light by, without contempt and reproch of himselfe: And what? shall we denie that the truthe shined to the olde Lawyeris, which haue set foorth Ciuell order and Discipline with so great equitie? Shall we say that the Philosophers were blinde both in that exquisite contemplation, and cunning description of nature? Shall we say that they had no witte, which by setting in order the arte of speech, haue taught vs to speake with reason? Shall we say that they were madde, which in setting foorth Phisicke, haue employed their diligence for vs? What of all the Mathematicall sciences? shall we thinke them doting erroris of madde men? no, rather we cannot reade the writings of the olde men, concerning these things, whithout great admiration of their witte. But shall wee thinke any thing praiseworthy or excellent, which we doe not reknowle to come of God? Let vs be ashamed of so great vnthankfulness into which the heathen Poets fell not, which confessed that both Philosophie and Lawes, and all good Artes, were the inuentions of Gods. Siththen it appareth that these men whom the Scripture calleth naturall men, were of so sharpe and deepe sight in searching out of inferiour things, let vs learne by such examples, how many good thinges the Lorde hath left to the nature of man, after that it hath beene spoyled of the true God.

16 But in the meane time yet let vs not forget, that these are the most excellent good gifts of the spirite of God, which for the common benefite of mankind he dealeth abroad to whom it pleaseth him. For if it be chooued, that the understanding and skill that was required for the framing of the tabernacle, should be powred into *Beseel* and *Oliab* by the spirite of God, it is no maruell if the knowledge of those things which are most excellent in mans life, be said to be communicated, vnto vs by the spirite of God. Neither is there cause why any man should aske, what haue the wicked to doe with Gods spirite, which are altogether estranged from God.

and find our arter  
wherein notwithstanding the libe-  
ralitie of God shin-  
eth: without  
which all would  
be as some are  
even meere na-  
turalis.

*The skill which  
Philosophers had  
in sundry artis and  
sciences, sheweth  
what good God  
hath full left the  
nature of man en-  
riched vishal,  
although he hath  
robbed and strip-  
ped himselfe of the  
chiefest gifthes  
wherewith God  
endued him.*

*The knowledge of  
artis and sciences  
is the gift of the  
spirite of God: nei-  
ther is it to be neg-  
lected although  
before God it be  
but a vanjong  
tran storie thing  
*Exod 31.2. & 35.  
30.**

For where it is said that the spirite of God dwelleth in the faithfull onely : that is to be vnderstandinge of the spirite of sanctification, by the which we are consecrate to God himselfe, to be his temples : yet doth he neuértheleſſe fill, moue and quicken all things with the vertue of the same spirite, and that according to the propertie of euerie kinde which he hath giuen to it by law of creation. If it haue beene the Lords will that we shoulde be holpen by the trauell and seruice of the wicked in naturall Philofophy, Dialektike, the Mathematicall knowledges, and other : let vs vſe it, leſt if we neglect the gifteſ of God, willingly offered in them, we ſuffer iuſt punishment for our ſlothuſenesſe. But leſt any ſhould thinke a man to be bleſſed, when vnder the elements of this world there is graunted vnto him ſo great an abilitie to conceue truthe, it is alſo to be added that all this power to vnderſtand, and the vnderſtanding that followeth thereof, is a vaniſhing and tranſitorie thing before God, where is not a ſtedfast foundation of truthe. For *Augustine* teacheth moſt truely, whom (as we haue ſaid) the Maſter of the ſentences, and the other Schoolemen are compelled to affent vnto, as the free giftes were taken from man after his fall, ſo theſe naturall giftes which remained, were corrupted. Not that they be defiled of themſelues in alſmuch as they come from God, but because they ceaſe to be pure to a defiled man, that he ſhould haue no praife of them.

Lib.2. dist.25.

*As God hath in common indued men with reason, ſo he doth partiſcularly for ſpeciall purpoſe pover ſpeciall motions into them.*

Judg 6.34.

2. Sam. 10.6.

2. Sam. 6.13.

Pſal. 107.40.

17 Let this be the ſumme : that it is ſene that in all mankindē is reaſon which is proper to our nature, which maketh vs to diſſer from brute beaſtes, as brute beaſtes doe diſſer in ſenſe from things without life. For whereas there bee borne certaine natuſall fooleſ and idiots, that deſault obſcureth not the generall grace of God : but rather by ſuch ſight we are put in minde, that what is left vnto our ſelues, ought iuſtly to be aſcribed to the kindeneſſe of God, because if he had not ſpared vs, our rebellion had drawne with it the deſtruotion of our whole nature. But whereas ſome doe excell in ſharpeſſe of conceiuing, ſome other doe paſſe in iudgement, ſome haue a quicker wit to learne this or that arte : in this varietie God ſetteth forth his grace vnto vs, that no man ſhould claime to himſelfe as his owne, that which floweth from Gods meere liberaltie. For how becometh one more excellent than an other, but that in common nature might appeare aboue other the ſpeciall grace of God, which in omitting many, ſaith openly that it is bound to none. Beside that, God powreth in ſingular moſions, according to the calling of euerie man. Of which thing we meeete with many examples in the bookeſ of the Judges, where it is ſaid, that the spirite of the Lord clad them, whom he caſt to rule the people. Finally, in every noble act there is a ſpeciall iuſtruction. By which reaſon the ſtrong men followed *Saul*, whose harts the Lorde had touched. And when his miniftring in the kingdome was prophecieſ of, *Samuel* ſaid thus : The spirite of the Lord shall come vpon thee, and thou ſhalt be another man. And this was continued to the whole course of gouernement : as after it is ſpoken of *Dauid*, that the spirite of the Lorde came vpon him from that day forward. But the ſame is ſpoken in another place as touching particular moſions : yea, in *Homer* men are ſaid to excell in witte, not onely as *Jupiter* hath dealt to euerie man, but alſo as the time required. And truely expe‐rience teacheth, while many times ſuch men ſtand amafed as were moſt ſharpe and deepe witted, that the wittes of men are in the hand and will of God to rule them at euery moment : for which reaſon, it is ſaid, that he taketh wit from the wiſe, that they may wander out of the way. But yet in this diuersitie we ſee remaining ſome marks of the Image of God, which doe make diſference betweene all mankindē and other creatures.

*Touching beinen‐  
y chyngz, as the  
þ knowledge of  
God, of his fauour  
towards vs, and*

18 Now is to be declared what mans reaſon ſeeth, when it commeth to the kingdome of God and to that ſpirituall iuſtice, which conſiſteth chiefly in three things : to know God, and his fatherly fauour toward vs, wherein our ſaluation ſtandeth : and the way to frame our life according to the rule of his law. Both in the *first*

first two, and in the second properly they that are most wittie, are blinder than moles. I denie not that there be here and there read in Philosophers, concerning God, many things well and aptly spoken, but yet such as doe alway fauour of a certaine giddie imagination. The Lord gaue them in deede, as is aboue said, a little taste of his godhead, that they shold not pretend ignorance to colour their vngodliness: and many times he moued them to speake many things, by confession whereof themselves might be conuincid: But they so lawe the things that they lawe, that by such seeing they were not directed to the truth, much lesse did attain vnto it, like as a wayfaring man in the muddiest of the field, for a sudden moment, seeth farre and wide the glistering of lightning in the night time, but with such a quickly vanishing light, that he is loonier courred againe with the darknesse of the night, than he can stire his foote, so farre is it off that he can be brought into his way by such a helpe. Beside that, those small drops of truthe, wherewith as it were by chaunce, they sprinkle their bookees, with how many and how monstrositie lies are they defiled? Finally, they neuer so much as smelld that assurednesse of Gods good wil toward vs, without which mans wit must needs be filled with infinite confusione. Therefore mans reason neither approcheth, nor goeth toward, nor once directeth sight vnto this truth, to understand who is the true God, or what a one he will be toward vs.

19 But because we being drunke with a false perswasion of our owne deepe infirmeitie, doe very hardly suffer our selues to be perswaded, that in matters of God it is vitterly blinde and dull: I thinke it shall be better to confirme it by testimonies of Scripture, than by reasons. This doeth John very well teach in that place which I even now alledged, when he writeth, that life was in God from the beginning, and the same life which should be the light of men, and that the light did thine in darknesse, and the darknesse comprehended it not. He sheweth in deede, that mans soule is lightened with the brightnesse of Gods light, so that it is neuer altogether without some small flame, or at least some sparkle of it, but yet, that with such a light he comprehendeth not God. And why so? because mans quickenesse of wit, as towarde the knowledge of God, is but meere darknesse. For when the holy ghost calleth men darknes, he at once spoileth them of all abilitie of spirituall vnderstanding. Therefor he affirmeth, that the faithfull which embrace Christ, are borne not of bloud, or of the will of the flesh, or of man, but of God. As if he shoulde say: flesh is not capable of so high wisdome to conceiue God and that which is Gods, vnsesse it be lightned with the spirit of God. As Christ testified, that this was a speciaill reuelation of the father, that Peter did know him.

20 If we were perswaded of this which ought to be out of all controuersie, that our nature wanteth all that, which our heauenly father giueth to his elect by the spirit of regeneration, then heere were no matter to doubt vpon. For thus speaketh the faithfull people in the Prophet: For with thee is the fountaine of life, and in thy light we shall see light. The Apostle testifieth the same thing when he saith, that no man can call Iesus the Lord, but in the holy Ghost. And John Baptist seeing the dulnesse of his discipiles, crieth out, that no man can receiue any thing, vnsesse it bee giuen him from aboue. And that he meaneth by gift a speciaill illumination, and not a common gift of nature, appeereth heereby, that he complaineth that in so manie wordes as he had spoken to command Christ to his discipiles, he preuailed nothing. I see (saith he) that wordes are nothing to informe mens mindes concerning diuine things, vnsesse the Lord giue understanding by his spirite. Yea, and Moses, when he reprocheth the people with their forgetfulnesse, yet noteth this withall, that they can by no meanes grow wise in the mysteries of God, but by the benefit of God. Thine eyes (saith he) haue seene those great tokens and woonders, and, The Lord hath not giuen thee a hart to vnderstande, nor eares to heare, nor eyes to see. What shoulde bee expresse more, if hee called vs blockes in considering the works of God?

*of the way to  
frame our busnes  
after his will,  
mans natural rea-  
son conceueth ver-  
y little in the first,  
in the second not  
thing at all.*

To know God is  
the speciall gift  
of God.

John 1.4

John 1.13.

Mat. 16.7.

*It is the principal  
illumination of  
the spirite which  
openeth the eyes of  
Gods elect and  
thens only to see  
the things that are  
of God.*

Psal. 34.10.  
1. Corinth.12.  
John 3.27.

Deut.29.2.

## Cap. 2. Of the knowledge of

Iere.24.7.

Whereupon the Lord by the Prophet promiseth for a great grace, that hee will  
glue the Israelites a heart, that they may know him: signifying thereby, that mans  
wit is onely so much spiritually wise, as it is lightened by him. And this Christ plain-  
ly confirmed with his owne mouth, when he saith, that no man can come to him,  
but he to whom it shall be giuen from the Father. What? is not he himselfe the liue-  
ly image of the Father in whom the whole brightnesse of his glorie is expressed vnto vs? Therefore he could not better shewe what our power is to know God, than  
when he saith, that we haue no eies to see his image, where it is so openly set present  
before vs. What? came he not into the earth for this purpose, to declare his Fa-  
thers will vnto men? And did he not faithfully do his office? Yes surely. But yet  
nothing is wrought by his preaching, vnlesse the inward schoolemaster, the holy  
Ghost, set open the way to our mindes. Therefore none come to him, but they that  
haue heard and beene taught of the Father. What manner way of learning and hear-  
ing is this? Euen, when the holy Ghost by maruellous and singular vertue formeth  
the eares to heare, and the mindes to understand. And least that should seeme  
strange, he alleageth the prophesie of *Esay*, where when he promiseth the repairing of  
the Church, that they which shall be gathered togither to saluation, shall be taught  
of the Lord. If God there foresheweth some peculiar thing concerning his elect,  
it is evident that he speakest not of that kinde of learning that was alio common  
to the wicked and vngodly. It remaineth therefore that wee must understand it  
thus, that the way into the kingdome of God is open to no man, but to him to whom  
the holy Ghost by his enlightening shall make a new mind. But *Paul* speaketh most  
plainly of all, which of purpose entring into discourse of this matter, after he had  
condemned al mens wisedome of folly and vanitie, and vtterly brought it to nougat,  
at the last concludeth thus: that the naturall man cannot perceiue those things that  
are of the spirite of God: they are foolishnesse vnto him, and he cannot vnder-  
stand them, because they are spiritually iudged. Whom doeth he call naturall?  
euen him that stayeth vpon the light of nature. Hee I say comprehendeth no-  
thing in the spirituall mysteries of God. Why so? is it because by slothfulness he  
neglecteth it? Nay, rather although he would trauell neuer so much, he can do no-  
thing, because forsooth they are spiritually iudged. What meaneth that? because  
being vtterly hidden from the sight of man, they are opened by the onely reuelation  
of the spirite: so that they are reckened for folly where the spirite of God giueth not  
light. Before hee had auanced those things that God hath prepared for them  
that loue him, aboue the capacite of eies, eares and mindes. Yea, he testifieth that  
mans wisedome was as a certaine veile, whereby mans minde was kept from seeing  
God. What meane we? The Apostle pronounceth, that the wisedome of this world  
is made folly by God: and shall we forsooth give vnto it sharpeenes of vnderstanding,  
whereby it may pearce to the secret places of the heauenly kingdome? Far be such  
beastlines from vs.

John.6.44.

Esay.54.13.

2.Cor.3.14.

2.Cor.2.20.

The word of God  
can never enight-  
ten mens mindes  
without his grace.  
*Ephe.10.15.*

21 And so that which here he taketh away from men, in another place in a  
prayer, he giueth it to God alone. God (faith he) and the father of glorie, giue to you  
the spirit of wisedome and reuelation. Now thou hearest that all wisedome and re-  
uelation is the gift of God. What followeth? and lighten the eies of your mind. Sure-  
ly if they need a new reuelation, then are they blind of themselves. It followeth after:  
That ye may know what is the hope of your calling, &c. Therefore he confesseth,  
that the wits of men are not capable of so great vnderstanding, to know their owne  
calling. And let not some Pelagian babble here, that God doth remedie that dulnes  
or vnskilfulness, when by the doctrine of his worde he directeth mans vnde-  
standing, whither without a guide he could not haue attayned. For *David* had a lawe,  
wherein was comprehended all the wisedome that may bee desired, and yet not  
contented with that, he requireth to haue his eies opened that he may consider the  
mysteries

mysteries of the same law. By which speech truly he secretly saith, that the Sunne Psal. 139.18.  
 riseth vpon the earth where the word of God shineth to men: but they get not much  
 thereby, vntill he himselfe, that is therefore called the father of lightes, doe give  
 them or open their eyes, because wheresoever he shineth not with his spirite, all things  
 are possessed with darkenes. So the Apostles were well and largely taught by the best  
 Schoolemaster: yet if they had not needed the spirit of truth to instruct their minds  
 in that same doctrine which they had heard before, he would not haue bidden them  
 looke for him. If the thing that we aske of God, we doe thereby confess that wee  
 want: and God in that that he promiseth it vs, doth argue our neede, let no man  
 doubt to confess that he is so much able to vnderstand the mysteries of God as hee  
 is enlightened with his grace. He that giueth to himselfe more vnderstanding, is so  
 much the more blinde, for that he doth not acknowledge his owne blindnes.

22 Now remaineth the third point, of knowing the rule of well framing of life, *There is in man some knowledge of that which serveth for the well framing of his life; namely a certaine conscience of good and evill.*  
 which we doe rightly call the knowledge of the works of righteousness, wherein mans wit seemeth to be of somewhat more sharpe sight, than in the other two before. For the Apostle testifieth, that the Gentiles which haue no law, while they doe the works of the law, are to themselves in steede of a Law, and doe shew the Law written in their harts, their consciences bearing them witnes, and their thoughts accusing them within themselves or excusing them before the iudgement of God. If the Gentiles haue righteousness naturally grauen in their mindes, surely wee cannot say that we are altogether blinde in the order of life. And nothing is more common, than that man by the Law naturall, of which the Apostle speaketh in that place, is sufficiently instructed to a right rule of life. But let vs weye to what purpose this knowledge of the law is planted in men: then it shall by and by appeare, how farre it bringeth them towarde the marke of reason and truthe. The same is also euident by the wordes of Paul, if a man doe marke the placing of them. He had saide a little before, that they which sinned in the Law, are iudged by the Law, they which haue sinned without Law doe perish without Law. Because this might seeme vncreasonable, that the Gentiles should perish without any judgement going before, he by and by addeth, that their conscience is to them in steede of a Law, and therefore is sufficient for their iust damnation. Therefore the ende of the Law naturall is, that man may be made inexcusable. And it shall be defined not ill after this sort, that it is a knowledge of conscience, that sufficiently discerneth betweene iust and vnjust, to take away from men the pretence of ignorance, while they are proued guiltye by their owne testimonie. Such is the tendernesse of man toward himselfe, that in doing of euils, he alway turneth away his mind so much as hee may from the feeling of sinne. By which reason it seemeth that *Plato* was moued to thinke that there is no sinne done but by ignorance. That indeede were fitly said of him, if mens hypocrisie went so farre in hiding of vices, that the minde might not know it selfe guiltye before God. But when the sinner seeking to eschue the judgement imprinted in him, is now and then drawne backe vnto it, and not suffered so to winke, but that he be compelled whether he will or no, sometime to open his eyes: it is falsely said that he sinneth onely by ignorance. *In Protagora.*

23 *Themistius* saith more truely, which teacheth that understanding is seldom deceiued in the generall defining of things, that it is blidness when it goeth any further, that is, when it commeth downe to the speciall case. Every man, if it be generally asked, will affirme, that manslaughter is euill: but he that conspireth to kill his enimies, deliberateth vpon it, as on a good thing. The adulterer generally will condemne adulterie, but in his owne, priuately he will flatter himselfe. This is ignorance, when a man comming to the speciall case forgetteth the rule, that he had lately agreed vpon in the generall question. Of which thing *Augustine* discourses very finely in his exposition of the first verse of the lvij. Psalme: albeit the same thing

## Cap.2. Of the knowledge of

is not continual. For sometime the shamefulnes of the euill deede so presseth the conscience, that not deceiuing himselfe vnder false resemblance of a good thing, but wittingly and willingly he runneth into euill. Out of which affection came these sayings : I see the better and allow it, but I follow the worse. Wherefore, me thinke, Aristotle hath verie aptly made distinction between Incontinence and intemperance. Where incontinence reigneþ, he saith, that there by reason of troubled affection or passion, knowledge is taken away from the minde, that it marketh not the euill in his owne act, which it generally seeth in the like : and when the troubled affection is cooled, repentanc e immediately followeth. But intemperance is not extinguished or broken by feeling of sinne, but on the other side obstinately standeth still in her conciuē choise of euill.

*Medea apud Ouidium.  
Ethic.7.cap.3.*  
  
*The understand-  
ing attaineth  
not at all to the  
chiefest duties of  
the first tab'e of  
the law of God :  
in the second al-  
though it perceiue  
more, yet in many  
things it faileth  
Or never marketh  
that the secret tick-  
ling desire unto  
sinne is sinne.*

24 Now when thou heardest judgement vniversally named in the difference of good and euill, thinke it not every sound and perfect judgement. For if mens harts are furnished with choise of iust and vniust, onely to this ende, that they should not pretende ignorance, it is not then needfull to see the trueth in every thing. But it is enough and more, that they understand so farre that they cannot escape away, but being conuict by witnessse of their conscience, they even now alreadie begin to tremble at the judgement seat of God. And if we will trie our reason by the law of God, which is the exemplar of true righteousness, we shall finde how many waies it is blinde. Truly it attaineth not at all to those that are the chief things in the First table, as of confidence in God, of giuing to him the praise of strength and righteousness, of calling vpon his name, of the true keeping of Sabbath. What soule euer by naturall sense did smell out, that the lawfull worshipping of God consisteth in these and like things? For when prophane men will worship God, although they be called away an hundred times from their vaine trifles, yet they alway slide backe thither againe. They denie in deede that sacrifices do please God, vnfesse there be adioyned a purenesse of minde : whereby they declare, that they conciue somewhat of the spirituall worshipping of God, which yet they by and by corrupt with false inuentions. For it can neuer be perswaded them, that all is true that the lawe prescribeth of it. Shall I say, that that wit excelleth in any sharp vnderstanding, which can neither of it selfe be wise, nor harken to teaching? In the commandements of the Second table it hath some more vnderstanding, by so much as they came nearer to the preseruation of ciuill fellowship among men. Albeit even herein also it is found many times to faile. To every excellent nature it seemeth most vnreasonable, to suffer an vniust, and too imperious a manner of gouerning ouer them, if by any meane he may put it away: and the judgement of mans reason is none other, but that it is the part of a seruile and base courage, to suffer it patiently: and againe, the part of an honest and free borne hart, to shake it off. And reuenge of iniuries is reckened for no fault among the Philofophers. But the Lord condemning that too much noblenesse of courage, commaundeth his to keepe the same patience that is so ill reported among men. And in all the keeping of the lawe, our understanding marketh not concupiscence at all. For a naturall man suffereth not himselfe to be brought to this, to acknowledge the diseases of his desires. The light of nature is choaked vp, before that it come to the first entrie of this bottomelesse depth. For when the Philosophers note immoderate motions of minde for faultes, they meane those motions that appeare and shewe foorth themselues by grosse tokens, but they make no account of those euill desires that doe gently tickle the minde.

25 Wherefore, as Plato was worthily found fault withall before, for that he imputed all sinnes to ignorance, so is their opinion to be reiectet, which teach that purposed malice and frowardnesse is vsc'd in all sinnes. For we finde it too much by experiance, how oft we fall with our good intent. Our reason is ouerwhelmed with so many sortes of being deceived, is subiect to so many errors, stumbleth at so many stayes,

staies, is entangled with so many straites, that it is farre from sure directing. But how little it is esteemed before the Lorde in all parts of our life, *Paul sheweth when hee saith, that we are not sufficient to thinke any thing of our selues, as of our selues. He speaketh not of will or affection, but he taketh also this away from vs, that wee shoulde not thinke that it can come in our mindes how any thing is to be done well,* *Is our diligence, insight, vnderstanding and heede so corrupted, that it can deuise or thinke vpon nothing that is right before the Lorde? that seemeth too hard to vs, that do vnwillingly suffer our selues to be spoiled of the sharpnesse of reason, which wee account a most precious gift.* But to the holy Ghost it seemeth most full of equitie, *Psal. 94. 11.* *which knoweth that all the thoughts of wise men are vaine: and which pronouneth plainly, that all the inuention of mans hart is onely euill.* If all that our wit conceiueth, deuiseth vpon, purposeth & goeth about, is alway euill, howe can it come in our mindes to purpose that which pleaseth God, to whom onely holines and righteousness is acceptable? So is it to be seene, that the reason of our minde, which waie soever it turne it selfe, is miserablie subiect to vanitie. *David knewe this weakenesse in himselfe, when he praied to haue vnderstanding giuen him, to learne the Lords commandements aright.* For he secretilie saith therein, that his own wit sufficeth him not, which desireth to haue a newe giuen him. And that not onely once, but almost ten times, in one Psalme, he repeateth the same praier. By which repeating he priuily declareth, with how great need he is driven to praie it. And that which he prayeth for himselfe alone: *Paul commonly vseth to praie for the Churches.* Wee ceafe not *(faith he) to praie for you, and to desire that yee may be filled with the knowledge of God in all wisedome and spirituall vnderstanding, that yee may walke woorthily of God, &c.* But so oft as he maketh that thing the good gift of God, let vs remember that he doth withall testifie, that it lieth not in mans power. And *Augustine so farre acknowledgeth this default of reason to vnderstand those things that are of God,* that hee thinketh the grace of illumination to bee no lesse necessarie for our mindes, than the light of the sunne is for our eies. And not content with that, hee addeth a correction of that, saying, that we lift vp our eies to see the light: but the eies of our minde lie shut, vnable the Lord open them. And the Scripture teacheth that our mindes are not enlightened one day alone, that they may afterwarde see by themselves: for that which I euen now alleged out of *Paul,* belongeth to continual proceedings & encreasings. And this doth *David* exprefly set out in these words: With my whole hart haue I sought thee, make me not to straue from thy commandements. *Psal. 119. 10.* For when he had beeene regenerated, and had not slenderly profited in true godlines, yet he confesseth, that for every moment he needeth continuall direction, least hee should swarue from the knowledge wherewith he is endued. Therefore, in another place he praieth to haue the right spirit renued, which he had lost by his owne fault, because it belongeth to the same God to restore vnto vs the same thing being lost for *Psal. 51. 12.* a time, which himselfe gaue at the beginning.

26 Nowe is will to be examined, wherein standeth the chiefe libertie of free choise, for it hath beene alreadie seene, that choise doth rather belong to will, than to vnderstanding. First, that this thing which the Philosophers haue taught, and is received with common consent, that is, that al things by naturall instinctio[n] desire that which is good, may not seeme to belong to the vprightnes of mans will: Let vs marke that the force of free wil, is not to be considered in such appetite, as rather proceedeth of the inclination of the essence, than of the aduisement of the vnderstanding mind. For euen the schoolemen doe confesse, that free will hath no action, but wher reason turneth it selfe to obiects, whereby they meane that the obiect of appetite must be such as may be subiect to choise, and goe before deliberation, which prepareth the way for choise. And truely if a man consider what is the naturall desire of good in man, he shall finde that it is commonto him with beastes. For they also desire Touching the will of man, the general inclination which it hath to that good whereof Philosophers do so much talk, prooueth not any freedom or habilitie of desiring and aspiring unto vertue without the motion of the holie ghost.

## Cap. 2. Of the knowledge of

to be well, and when any shewe of good appeereth that moueth their sense, they follow it. But man doth neither chose by reason, that he may followe with diligence that thing which is indeed good for him, according to the excellencie of his immortall nature, nor taketh reason to counsell, nor bendeth his minde, but without reason, without counsell, like a beast, followeth the inclination of nature. This therefore maketh nothing for the freedome of will, if a man by sense of nature be carried to desire that which is good: but this is requisite, that he discerne good by right reason, and when he hath knowne it, that he chuse it, & when he hath chosen it, that he follow it. But least any man should doubt, there is to be noted a double sophistical argument. For appetite is not here called the proper manner of will, but a naturall inclination: and good is called not as of vertue or iustice, but of estate, as we say: This man is well, or in good case. Finally, although a man do never so much desire to attaine that is good, yet he followeth it not. As there is no man to whom eternall blessednes is not pleasant, yet is there none that aspireth vnto it, but by the mouing of the holie Ghost. Wherfore nth the naturall desire in men to be well, maketh nothing to prooue the freedome of will, no more than in mettals and stones, doth the affection inclining to the perfection of their substance: let vs consider in other things, whether Will be so infected and corrupted in all partes, that it engendreth nothing but euill: or whether it keepeth still anie parcell vnhurt, from whence do growe good desires.

*It is not sufficient  
to confess that  
grace maketh the  
desires of our will  
effectually, which  
otherwise woulde  
not be able so to  
attaine any good  
thing which is  
wished for: but we  
must acknowledge  
that it is the grace  
of the holie ghost  
which worketh in  
us the verie first  
beginning to think  
of wishing well.  
Rom.7.15.  
Gal.5.17.*

*Rom.7.22.*

*Ad Bonif. li. 1.  
ca. 10. Et in Re-  
tract.*

*2.Cor.3.5.*

*Gen.8.21.*

27. They that doe attribute to the first grace of God, that wee will effectually, seeme on the other side to saie secretly, that there is in the soule a power of it selfe to aspire to good, but it is so weake, that it cannot grow to a perfect affection, or raise vp any endeuer. And there is no doubt that the schoolemen haue commonly embrased this opinion, or which was borrowed by *Origen* and certaine of the old writers: forasmuch as they are wont to consider man in pure naturall things, (as they terme it) such a one as the Apostle describeth him in these wordes: I do not the good that I woulde, but the euill that I woulde not, that I doe. To will is present vnto mee, but to performe it I find not. But after this manner is the discourse that *Paul* there followeth, altogether wrongfully perverted. For he entreateth of the Christian wrastling (which he shortly toucheth to the *Galathians*) which the faithfull continually feele within themselves, in the battell betweene the flesh and the spirite. But the spirite is not of nature, but of regeneration. And that the Apostle doth there speake of the regenerate, appeereth by this, that when he had said, that there dwelleth no goodnes in him, he addeth an exposition, that he meaneth it of his flesh. And therefore hee saith, that it is not he that doth the euill, but sinne that dwelleth in him. What meaneth this correction in me, that is, my flesh? Euen as much as if he had saide thus: God dwelleth not in me of my selfe, for there is no good to bee founde in my flesh. Hereupon followeth that maner of excuse: I my selfe do not the euill, but sinne that dwelleth in me. Which excuse belongeth onely to the regenerate, which doe with the chiese part of their soule tende vnto good. Now, the conclusion that is adioyned after, declareth all this matter euidently. I am delited (saith he) with the law, according to the inward man: But I see another lawe in my members fighting against the lawe of my minde. Who hath such a striuing in himselfe, but he that being regenerate by the spirit of God, carrieth the leauings of his flesh about with him? Therefore *Augustine*, where as once he had thought, that that had bee spoken of the nature of man, revoked his exposition as false, and ill agreeing together. And truely, if we allow this, that men without grace haue some motions to good, though they be but small, what shall we answer to the Apostle which saith, that we are not sufficient so much as to thinke any good? What shall wee awnswere to the Lorde that pronouncth by *Moses*, that euerie inuention of mans hart is onely euill? Wherefore sith they haue stumbled by false taking of one place, there is no cause why wee shoulde stay

stay vpon their iudgement. Let rather this saying of Christ preuaile. He that doth sinne is the seruant of sinne. We are all sinners by nature, therefore we be all holden vnder the yoke of sinne. Nowe if whole man be subiect to the dominion of sinne, then must it needes bee, that the will it selfe which is the chiefe seate thereof, bee bounde fast with most straite bondes. For otherwise the saying of *Paul* woulde not stand together, that it is God which worketh will in vs, if any will did goe before the grace of the Holy Ghost. Away therefore with all that many haue triflingly spoken concerning preparation. For although sometime the faithfull doe pray to haue their hart formed to the obedience of the lawe, as *David* doth in many places : yet it is to be noted, that cuen that desire of praying is from God. Which we may gather of his wordes, for when he wisheth to haue a cleane hart created within him, surely hee taketh not on himselfe the beginning of creation. Therefore, let rather this saying of *Augustine* haue place with vs : God will preuent thee in all things : And sometime preuent thou his wrath. How ? Confesse that thou haft all thefes things of God, that whatsoeuer good thou haft, is of him : whatsoeuer euill, it is of thy selfe. And a little after : Nothing is ours but sinne.

### The iii. Chapter.

*That out of the corrupt nature of man proceedeth nothing but damnable.*

B V T man cannot be any way better knowyne in either part of his soule, than if hee come foorth with his titles wherewith the Scripture doth set him out. If he be painted whole in these wordes of Christ, That which is borne of flesh, is flesh: as it is easie to prooue, then is he prooued to bee a very miserable creature. For the affection of the flesh, as the Apostle witnesseth, is death, for as much as it is enimitie against God, and so is not subiect, nor can be subiect to the lawe of God. Is flesh so peruerse, that with all her affection shee continually vleth enimitie against God? that she cannot agree with the righteousnesse of the lawe of God? Finally, that she can bring foorth nothing but matter of death? Now, graunt that in the nature of man is nothing but flesh, and gather any good out of it if thou canst. But (they say) the name of flesh belongeth only to the sensuall, and not the higher part of the soule. But that is sufficiently confuted by the words of Christ, and of the Apostle. It is the Lordes argument, that man must be borne againe, because he is flesh. Hee commandeth not to be borne againe according to the bodie. But in mind he is not borne againe, if a part of it be amended, but when it is all renewed. And that doth the comparison, set in both places, confirme. For the spirite is so compared against the flesh, that there is left no meane thing betweene them. Therefore whatsoeuer is not spirituall in man, is after the same reason called fleshly. But we haue nothing of the Spirite but by regeneration. It is therefore flesh whatsoeuer we haue of nature. But of that matter, if otherwise we could haue any doubt, that is taken away from vs by *Paul*, where after he had described the olde man, whome he had saide to be corrupt with concupisances of errour, hee biddeth vs to bee renewed in the spirite of our minde : you see he doth not place vnlawfull and euill lustes onely in the sensitiu part, but also in the very minde, and therefore requireth a renewing of it. And truely a little before he had painted out such an image of mans nature, as did shew that there was no part wherein we were not corrupted and peruered: for whereas he writeth that all nations doe walke in the vanitie of their minde, are darkened in vnderstanding, estranged from the life of God, by reason of the ignorance that is in them, and the blindnesse of their hart: it is no doubt that this is spoken of all them whome the Lord hath not reformed to the vprightnesse both of his wisedome and justice: which is also made more plaine by the comparison by and by adioyned,

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Esa.60.2.

Psal.62.10.

The manifolde dis-  
eases wherewith  
the soule either  
openly or couertly  
swarneith reckned  
up by the Apostle.  
Iere 17.9.  
Rom.3.10.  
Psal.14.53.  
Esa.59.7.

adioyned, where he putteth the faithfull in minde, that they haue not so learned Christ. For of these wordes we gather, that the grace of Christ, is the onely remedie whereby we be deliuered from that blindnesse, and the euils that ensue thereof. For so had *Esay* also prophecied of the kingdome of Christ, when he promised, that the Lorde shoulde be an euerlasting light to his Church, when yet darkenesse couered the earth, and a mist the peoples. Whereas he testifieth, that the light of God shall arise onely in the Church, truely without the Church he leaueth nothing but darenesse and blindnesse. I will not rehearse particularly such things as are written euery where, specially in the Psalmes and in the Prophets against the vanitie of man. It is a greate thing that *Dauid* writeth, if he be weyed with vanitie, that he shall bee vainer than vanitie it selfe. His wit is wounded with a greeuous weapon, when all the thoughts that come out of it, are scorned as foolish, trifling, madde and peruerse.

2 No easier is the condemnation of the hart, when it is called guilefull and peruerse aboue all things : but because I studie to be short, I will be content with one place alone, but such a one as shall be like a most bright looking glasse, wherein wee may beholde the whole image of our nature. For the Apostle, when he goeth about to throwe downe the arrogancie of mankind, doth it by these testimonies : That there is not one righteous man, there is not one man that understandeth or that seeketh God, All are gone out of the way, they are made vnprofitable togither, there is none that doth good, no not one : their throte is an open sepulcher, with their tongues they worke deceiptfully, the poyson of Serpents is vnder their lips, whose mouth is full of cursing and bitternesse : whose feete are swift to shedde bloud, in whose waies is sorrow and vnhappinesse, which haue not the feare of God before their eyes. With these thunderboltes hee inueyeth, not against certaine men, but against the whole nation of the sonnes of *Adam*. Neither declaimeth he against the corrupt manners of one or two ages, but accuseth the continuall corruption of nature. For his purpose is in that place, not simply to chide men, to make them amende, but to teach rather that all men are oppresed with calamities, impossible to bee ouercome, from which they cannot get vp againe, vnfles they bee plucked out by the mercie of God. And because, that could not be prooued vnfles it had bee by the ouerthrowe and destruction of nature, hee brought forth these testimonies whereby is prooued that our nature is more than destroyed. Let this therefore remaine agreed, that men are such as they be here described, not onely by fault of euill custome, but also by corruptnesse of nature. For otherwise the Apostles argument canot stande, that there is no saluation for man but by the mercie of God, because he is in himselfe vtterly lost and past hope. I will not here binde my selfe in proouing the applying of these testimonies that no man shoulde thinke them vnsiftly vsed. I will so take them as if they had beeene first spoken by *Paul*, and not taken out of the Prophetes. First he taketh away from man righteousnesse, that is integritie and purenesse, and then vnderstanding. The want of vnderstanding, he prooweth by Apostasie or departing from God, whome to seeke is the first degree of wisedome. But that want must needs happen to them that are fallen away from God. He saith further, that all are gone out of the way and become as it were rotten, that there is none that doeth good, and then hee adioyneth the haynous faultes, wherewith they defile their members that are once let loose into wickednesse. Last of all he testifieth that they are voide of the feare of God, after whose rule our steppes should haue beeene directed. If these be the inheritable gifts of mankind, it is in vaine to seeke for any good thing in our nature. In deede I grant that not all these faultes doe appeere in every man : yet can it not be denied that this *Hydra* lunketh in the harts of all men. For as the body while it already fostreth enclosed within it, the cause and matter of disease, although the paine be not yet vehement,

cannot

cannot be called healthie: no more can the soule be reckoned sound, while it swar-meth full of such diseases of vices, albeit the similitude doth not agree in all pointes. For in the body be it neuer so much diseased, there remaineth a quicknes of life: but the soule being drowned in this gulfe of destruction, is not onely troubled with vices, but also altogether voide of all goodnesse.

3 The same question in a manner which hath beene before assayled, now riseth vp againe of newe. For in all ages there haue beene some, which by guiding of nature haue beene bent to vertue in all their life. And I regard it not, though many slippings may be noted in their manners: yet by the verie studie of honestie they haue shewed a prooфе, that there was some purenesse in their nature. What reward such vertues haue before God, although we will more fully declare when we shal speak of the me-rits of works, yet we must somewhat speake in this place: so far as is necessarie for making plaine of this present argument. These examples therefore seeme to put vs in minde, that we should not thinke mans nature altogether corrupt, for that by her in-struction som men haue not onely excelled in some noble actes, but also in the w hole course of their life haue behaued themselves most honestly. But here we must thinke, howin this corruption of nature there is some place for the grace of God, not to clese it, but inwardly to restraine it. For if the Lord would suffer the mindes of all men as it were with lo'e reines to runne wildlie into all sorts of lustes without doubt, there woulde be no man, but he woulde in plaine experiance make vs beleue, that all those euils wherewith Paul condemmeth all nature, are most truely laide of him. For what? Canſt thou exempt thy ſelſe out of the number of them, whose feete are ſwift to ſhed bloud, their handes defiled with robberies and manſlaughters, their throtes like vnto open ſepulchres, their tonges deceitful, their lips venemous, their workes vnpoffitable, wicked, rotten, deadly, whose minde is without God, whose inwardes are peruerſenesſe, whose eies are bent to entrappings, their hearts lift vp diſpiteouſlie to triumph ouer other, and all the parts of them applied to infinite miſcheues. If euerie soule bee ſubiect to all ſuch monsters, as the Apostle boldlie pronounceth, truely we ſee what woulde come to paſſe, if the Lorde woulde ſuffer the luſt of man to wander after his owne inclination. There is no madde beast that is ſo headlong carried away, there is no ſtreame bee it neuer ſo ſwift and strong, whereof the ouerflowing is ſo violent. The Lorde healeth theſe diſeases in his elect by this meane that wee will by and by ſet forth. In ſome he onelie reſtrainth them with putting a bridle in their mouth, onely that they breake not out, ſo farre as he foreſeeth to be expedient for preſeruing of the vniuersitie of things. Heereby ſome are holden in by shame, ſome by feare of lawes, that they buſt not foorth into many fortes of filthinesſe, howbeit they doe for a great part not hide their vncleanness. Some because they thinke that an honeſt trade of life is good, doe after a certayne forſt aspire towarde it. Some riſe vp aboue the common forſt, that by their maieſtie they may keepe other in their dutie. So God by his prouidence bridleth the peruerſenesſe of nature, that it breake not foorth into dooings, but he cleſteth it not within.

4 But yet the doubt is not diſſoluē. For either we muſt make Camillus like vn-to Catiline, or elſe in Camillus we ſhall haue an ex ample that nature, if it be framed by diligēce, is not altogether without goodnesſe. I graunt indeede that thoſe goodlie giſts which were in Camillus both were the giſts of God and ſeeme woorthie to be commended, if they be weyed by themſelues, but how ſhall they be prooues of naturall goodnesſe in him? muſt we not returne to the minde, and frame our argu-ment in this forſt? If a natural man excelled in ſuch vprightnesſe of manners, then nature is vndoubtedly not without power towarde the ſtudie of vertue. But what if the minde were peruerſe and crooked, and following anie thing rather than vpright ſtreightnesſe? And that it was ſuch, there is no doubt, if you graunt

*The morell honestie of prophane men is no argumēt of puritie in nature, because it commeth not of them but of the grace of God working in them: nor the grace that regenerateth the hart, but that bridleth onely and reſtrainth the peruerſenesſe of naturall inclination.*

Rom.3.10.

*The vertues of ungodly men do neither come of naturall goodnesſe and by natural corruption they are ſo polluted, that in the sight of God they are lothſome.*  
Aug.lib.4.conc.  
Julianum.  
that.

that he was a naturall man. Now what power of mans nature to goodness will you rehearse vnto me in this behalfe, if in the greatest snew of purenesse it be founde that he is alway carried to corruption? Therefore, least yee commend a man for vertue, whose vices deceiue you vnder vertues Image, do not so giue vnto the will of man power to desire goodness, so long as it remaineth fast in her owne peruersesse. Albeit this is a most sure and easie solution of this question, that these are not common gifts of nature, but speciaall graces of God, which he diuersly and to a certayne measure dealeth among men that are otherwise vngodlie. For which reason wee feare not in common speech to call one man well natured, and another of euill nature, and yet we cease not to include them both vnder the vniersall state of mans corruption, but we shewe what speciaall grace God hath bestowed vpon the one, which he hath not vouchsafed to give to the other. When his pleasure was to make *Saul* king, hee formed him as a newe man. And that is the reason why *Plato* alluding to the fable of *Homer*, saith that Kings sonnes are created notable by some singular marke, because God prouiding for mankind, furnisheth these with a princely nature whom he appointeth to bearre gouernment: & out of this storehouse came all the great Captaines that are renowned in histories. The same is also to be thought of priuate men. But because as every man hath most excelled, so his ambition hath most moued him forwarde (with which spot all vertues are defiled, so that they loose all fauour before God) it is to be accounted nothing woorthe, whatsoeuer seemeth praise woorthe in vngodly men, beside that the chiefe part of vprightnesse faileth, where there is no studie to aduance the glorie of God, which all they want whom hee hath not regenerate with his spirite. Neither is it vaine lie spoken in *Esaie*, that vpon Christ resteth the spirite of the feare of God, whereby we are taught, that so manie as are strange from Christ are without the feare of God, which is the beginning of wisdome. As for the vertues that deceiue vs with vaine shewe, I grant they shall haue praise in the court of pollicie, and in the common fame of men, but before the heauenly iudgement seate, they shall be of no value to deserue righteousnes.

Ecclesiastes 11.3.

*The will of man being corrupt, is of necessitie yet without compulsion inclined vnto sinne.*  
Ieremias 31.18.

¶ With such bondage of sinne therefore as Will is detaine, it cannot once moone it selfe to goodness, much lesse applie it selfe. For such moouing is the beginning of turning to God, which in Scriptures is wholy imputed to the grace of God. As *Ieremie* praecheth to the Lord to turne him, if he will haue him turned. Whereupon the prophet in the same Chapter, describing the spirituall redemption of the faithfull people, saith that they were redeemed out of the hand of a stronger, meaning with how straitte fettters a sinner is bound so long as being forsaken of the Lord, he liueth vnder the yoke of the Duell. Yet Will still remaineth, which with most bent affection is both inclined and hasteth to sinne. For man was not deprived of Will when he did cast himselfe into this necessitie, but of the soundnesse of Will. And *Bernard* saith not vnaptly, which teacheth that to Will is in vs all: but to Will good is a profiting, to Will ill is a default: and therefore simplie to Will, is the worke of man: to Will euill of corrupt nature: to Will well of grace. Nowe, whereas I say, that Will put from libertie is by necessitie drawne or led into euill, it is maruell if that should seem a hard speach vnto any man, which neither hath any absurditie in it, nor varieith from the vse of holy men: But it offendeth them that can make no difference betweene necessitie and compulsion. But if a man aske them, is not God of necessitie good? is not the diuell of necessitie euil? what can they answer? For so is goodness knit with Gods diuinitie, that it is no more necessarie that he be God than that he be good. And the diuell is by his fall so estranged from partaking of goodness, that he can do nothing but euill. But now if any robber of God doe barke against this and saie, that God deserueth small praise for his goodnessse, which he is compelled to keepe: shall not this bee a readie aunswere to him, that it commeth to passe by his infinite

infinite goodnessse and not by violent impulsion, that he cannot doe euill. Therefore if this, that it is of necessarie that God doe well, doe not hinder the free will of God in doing well, if the diuell which cannot doe but euill yet willingly sinneth, who shall then say that a man doth therefore lesse willingly sinne for this that he is subiect to necessarie of sinning? This necessarie, whereas *Augustine* each where speakest of it, even then also when he was enviously pressed with the cauillation of *Celestium*, he stickeſt not to affirme in these wordes, by libertie it came to passe that man was with sinne, but now the corruption which flowed for punishment, hath of libertie made necessarie. And so oft as he falleth into mention thereof, he doubteth not to speake in this manner of the necessarie bondage of sinne. Therefore let this summe of that distinction be kept, that man since he is corrupted, sinneth in deed willingly and not against his will nor compelled, by a most bent affection of minde, and not by violent compulsion, by motion of his owne lust, and not by forraigne constraint: but yet of such peruerſiſtē of nature as he is, he cannot but be mooued and driven to euill. If this be true, then surely it is plainly expressed that hee is subiect to necessarie of sinning. *Bernard* agreeing to *Augustine* writeth thus, onely man among all living creatures is free: and yet by meane of sinne, he also suffereth a certaine violence, but of will and not of nature, that even thereby also he shoulde not be deprived of freedome, for that which is willing is free. And a little after, will being changed in itſelfe into worse, by I wot not what corrupt and maruellous maner, so maketh necessarie that very necessarie for as much as it is willing, cannot excuse will, and will for as much as it is drawne by allurement, cannot excuse necessarie, for this necessarie is after a certaine manner willing. Afterward he saith that we are pressed downe with a yoke, but yet none other but of a certaine willing bondage, therefore by reason of our bondage we are miserable, by reason of our wil we are inexcusable, because will when it was free, made it ſelue the bondſeruant of sinne. At length he concludeth, that the ſoule is ſo after a certaine maruellous and euill manner holden both a bond ſeruant and free, vnder this certaine willing and ill free necessarie: a bondſeruant by reason of necessarie, free by reason of Will, and that which is more maruellous and more miserable, therein guiltie wherein it is free, therein bond wherein it is guiltie, and ſo therein bond wherein it is free. Hereby truely the readers doe perceiue that I bring no new thing, which long agoe *Augustine* brought foorthout of the consent of all godly men, and almoft a thouſand yeres after was kept ſtill in monkes Cloysters. But *Lombard* when he could not diſtinguiſh necessarie from compulsion, gaue matter to a pernicious errore.

6 On the other ſide it is good to conſider what maner remedie is that of the grace of God, whereby the corruption of nature is amended and healed. For where-  
as the Lord in helping vs, giueth vs that which we want, when we ſhall knowe what his worke is in vs, it will ſtraight way appeare on the other ſide what is our needi-  
neſſe. When the Apostle ſaith to the Philippians, that hee truſteth that he which began a good worke in them, will perforeme it vnto the day of Ieſus Christ: it is no doubt, that by the beginning of a good worke, hee meanth the verie begin-  
ning of conuerſion, which is in will. Therefore God beginneth a good worke in vs by ſtirring vp in our harts the loue, deſire and endeauerour of righteouſneſſe; or (to ſpeak more properly) in bowing, framing and directing our harts to righteouſneſſe: he endeth it in confirming vs to perſuerance. And that no man ſhoule cauill that good is begunne by the Lorde, when will being of it ſelue weake is holpen: the holy Ghost in another place declareth what will is able to doe being left vnto it ſelue. I will giue you (ſaith he) a new hart. I will put a new ſpirit in the middes of you. And I will take away the ſtonie hart from your flesh, and I will giue you a hart of flesh. And I will put my ſpirit in the middes of you, and I will make you to walke in my commandementes. Who ſhall ſay that the weakeſſe of mans will is strengthened

De Nat. & Grat.  
& alibi.

Sermone super  
Cart. 81.

*God is the only  
framer of the will  
vnto good things,  
from the firſt mo-  
tion to the laſt per-  
ſection of every  
good act, his hande  
worketh and mor-  
keth alone.*

Ezecl.36.36.

strengthened with helpe, whereby it may effectually aspire to the chiose of that that is good, when it must be wholie transformed and renewed? If there be any softnesse in a stone, which by some helpe being made tenderer will abide to be bowed every way, then will I graunt that the hart of man is pliable to obey that which is right, so that that which in it is perfect, be supplied by the grace of God. But if he meant to shew by this similitude, that no goodness could euer be wroong out of our hart vnlesse it be made throughly new: let vs not part betweene him and vs, that which he challengeth to himselfe alone. If therefore a stome be transformed into flesh, when God turneth vs to the desire of that which is right: then is all that which was of our owne will taken away, and that which commeth in place thereof is all of God. I say that will is taken away, not in that it is will, because in the conuersion of man, that which was of the first nature abideth whole: also I say that it is created newe, not that will then beginneth to be, but that it be turned from an euill will into a good. And this I affirme to be wholly done by God, because we are not able so much as to thinke, as the same Apostle witnesseth: therefore in another place he saith, that God doth not onely helpe our weake will, or amende our peruerse will, but that he worketh in vs to will. Whereupon is easily gathered, that which I saide before, that whatsoeuer good is in will, it is the worke of onely grace. In which sente in another place he saith, that it is God that worketh all in all. Neither doth he there intreate of the vniuersall governement, but giueth vnto God alone the praise of all good things that the faithfull haue. And in saying, all, truely he maketh God the author of spirituall life, euen from the beginning to the ende. Which selfe same thing he had taught before in other words, saying that the faithfull are of God in Christ, where he plainly maketh mention of the new creation, wherein that which was of common nature before, is destroied. For there is to be vnderstanding a comparison betweene *Adam* and Christ, which in another place he more plainly expresteth, where he teacheth that we are the worke of God created in Christ to good works, which he hath prepared that we should walke in them. For he goeth about by this reason to prooue, that our saluation is of free gift, because the beginning of all goodness, is at the second creation, which we obtaine in Christ. But if there were any power of our selues, were it never so small, we should haue also some portion of merite. But he to prooue vs altogether nothing worth, reasoneth that we haue deserued nothing, because we are create in Christ to good works, which God hath prepared. In which words he signifieth againe, that all partes of good works euen from the first motion, are proper to God only. For this reason, the Prophet after he had said in the Psalme that we are the workmanship of God, that there should be no partition, addeth by and by, We made not our selues. That he speakesthere of regeneration, which is the beginning of spirituall life, appeereth by the tenor of the text, where it by and by after followeth, that we are his people and the flocke of his pastures. We see now how he not contented simply to haue giuen to God the pracie of our saluation, doth expressly exclude vs from all fellowship with him, as if he would say, that there resteth no peece, be it never so little, for man to glorie in, because it is all of God.

*It is not enough  
to make God the  
principal astro & leader of our will  
unto good things,  
but the whole pro-  
cess must be ascribed entirely  
unto him.  
Ad Bonif. Ep. 106.*

7 But there be some peraduenture that will graunt, that Will being of her owne nature, turned away from good, is conuerted by the onely power of the Lord: but so that being prepared before, it hath also her owne part in doing, as *Augustine* teacheth, that grace goeth before every good worke, but so, that will doth accompanie it and not leade it, as a waiting made after it, and not a foregoer. Which thing being not euill spoken by the holy man, *Peter Lombard* doth disorderly writh to this purpose, But I affirme, that as well in the wordes of the Prophet which I haue alleaged, as in the other places, these two things be plainly signified, that the Lorde doth both correct our corrupted will, or rather destroy it, and also of himselfe putteth in place thereof a good will. In as much as it is preuented by grace, in that respect I give you leave

2.Cor.8.6.  
Phil.2.13.

2.Cor.12.6.

1.Cor.8.6.

leue to call it a waiting maide : but for that being reformed , it is the worke of the Lord, that is wrongfully giuen to man that he doth with will comming after , obey grace going before . Therefore it is not well written of Chrysostome, that neither grace without will, nor will without grace can worke any thing : as if grace did not worke verie well it selfe , as euen now we haue seene by *Paul*. Neither was it *Augustines* purpose , when he called mans will the waiting maide of grace , to assigne vnto her a certaine second office in dooing a good worke , but because this onely was his intent, to confute the wicked doctrine of *Pelagius*, which did set the principall cause of saluation in mans deseruing : therefore he stooode onely vpon this point , that grace was before all deseruing : which was sufficient for the matter that he then had in hande , not medling in the meane time with the other question , concerning the perpetuall effect of grace , which yet in another place he excellently well handlēth. For sometimes when he saith , that the Lord doth preuent the willing that he may will , and followeth the willing that he will not in vaine, he maketh him altogether the whole author of the good worke. Albeit his sentences touching this matter, are too plaine to neede any long arguing vpon them. Men (saith hee) doe labour to finde in our will something that is our owne and not of God , but how it may be found I knowe not. And in his first booke against *Pelagius* and *Celestius* , where he doth expound that saying of Christ , Euery one that hath heard of my father commeth to mee, he saith : Free will is so holpen not onely that it may know what is to be done, but also may do it when it hath knownen it. And so when God teacherth, not by the letter of the lawe, but by the grace of the spirit, he so teacheth, that he that hath learned, doth not only see it knowing, but also desire it in willing, and performe it in doing.

8 And because we are now in hande with the chiefe point whereupon the matter hangeth , let vs go forward and prooue the summe thereof to the readers , onely with a few and the most plaine testimonies of the Scripture. And then , least any man should accuse vs of wrongfull wresting the Scripture , let vs shew that the truth which we affirme being taken out of the Scripture , wanteth not the testimonie of this holy man, I meane *Augustine*. For I thinke it not expedient, that all the things be rehearsed that may be brought out of the Scriptures , for confirmation of our meaning , so that by the most chosen that shall be brought foorth , the way may be prepared to vnderstand all the rest that are heere and there commonly read. And againe , I thinke it shall not be vnfitly done , if I openly shew that I agree well with that man whom worthily the consent of godly men doth much esteeme. Surely, it is evident by plaine and certaine prooфе, that the beginning of goodness is from no where else but onely from God, for there cannot be found a will bent to good, but in the elect. But the cause of election is to be sought out of man. Whereupon followeth, that man hath not right will of himselfe, but it proceedeth from the same good pleasure, whereby we are elect before the creation of the world. There is also another reasoun not vnlike vnto that. For whereas the beginning of willing and doing well is of faith, it is to be seene whence faith it selfe commeth. For as much as the whole Scripture crieth out that it is a free gift of God , it followeth, that it is of the meere grace of God, when we, which are with all our minde naturally bent to euill, begin to will that which is good. Therefore the Lord, when he nameth these two things in the conuersion of his people , to take away from them a stonie hart, and to giue them a hart of flesh, plainly testifieth that that which is of our selues must be done away, that we may be conuerted to righteousness : and that whatloever commith in place thereof, is from himselfe. And he vttereth not this in one place only. For he saith in *Ieremie* : I will giue them one hart and one way , that they may feare me all their daies. And a little after , I will giue the feare of my name into their hart, that they depart not from me. Againe in *Ezechiel* : I will giue them one hart,

Ser.de iminent.  
S.Crucis.

Aug.1.2 dере-  
miss pecc.ca.12.  
John.6.43.

*Sith there is found  
a will bent to good  
in none but only in  
the elect, and the  
beginning to will  
is in faith, of  
whom our election  
& faith committeth  
of him the conuer-  
sion of our will  
must also of neces-  
site proceed.*

## Cap.3.

## Of the knowledge of

hart, and I will give a new spirit in their bowels. I will take away the stony hart out of their flesh, and I will give them a heart of flesh. Hee could not more evidently claime to himselfe, and take from vs whatsoever is good and right in our will, then when he declareth that our conuersion is a creation of a new spirit, and of a newe hart. For it followeth alway, that both out of our will proceedeth no goodnesse till it be reformed, and that after reformation, so much as it is good, is of God, and not of vs.

*The prayers of holy  
men to haue their  
hartes framed vnto  
good things: the te-  
stimonie of Christ  
that without him  
we are like fruit-  
lesse & dry sticke:  
of Paul & David  
ascribning both the  
first and last in our  
wills to God as the  
author, prouise suf-  
ficiently that our  
liking, desirous fol-  
lowing, attaining  
good, our going for-  
ward and continu-  
ing in it, is of him.  
Psa 119.  
Psa.51.12.*

John.15.1.

9 And so read we the prayers of holy men made to that effect, as, The Lorde encline our hart to him (faith Salomon) that we may keepe his commaundements. He sheweth the forwarneſſe of our heart which naturally reioyceſſt to rebell against the Lawe of God if it be not bowed. And the ſame thing is in the Psalme: Lord incline my heart to thy testimonies. For the comparison of contrarietie is alway to be noted, which is betweene the peruerſe motion of the heart, whereby it is carried to obſtinacie, and this correction whereby it is lead to obedience. When David feeling himſelue for a time without the directing grace, prayeth God to create a new hart within him, to renew a right ſpirit within his bowels: doth he not acknowledge that all the parts of his heart are full of vncleanneſſe, and his ſpirite written with crooked peruersneſſe? and in calling the cleaneſſe which he praieth for, the creature of God, doth he not attribute it wholly to God? But if any man take exception and ſay, that the verie prayer is a token of a godly and holy affection: our answere is readie, that though David were by that time ſomewhat come to amendment, yet doeth he ſtill compare his first ſtate with that ſorrowfull fall that hee had felt. Therefore taking vpon him the person of a man estranged from God, he for good cauſe prayeth to haue giuen him all theſe things that God giueth to his elect in regeneration. And ſo being like a dead man, he wilthē himſelue to bee created of new, that of the bondſlauē of Sathan, he may be made the iſtument of the holy Ghoſt. Maruellous and monſtrous surely is the luſt of our pride. God requireth nothing more earnestly, than that we ſhould moſt religiouſly keepe his Sabbath, that is in reſting from our owne workeſ, but of vs nothing is more hardy obtained, than bidding our owne workeſ farewel, to give due place to the workeſ of God. If ſluggiſhneſſe hindreth not, Christ hath giuen testimonie euident enough of his graces to make them not to be eniuioſly ſuppreſſed. I am (faith he) the Vine, you be the brancheſ: My father it a husbandman. As the branch cannot beare fruit of it ſelfe, vntleſſe it abide in the Vine, no more can you, vntleſſe you abide in me. For without me you can doe nothing. If we beare fruit none otherwise than a braunch buddeth being plucked out of the ground and without moiſture: we neede no more to ſeeke what is the aptneſſe of our nature to goodneſſe. And this is a plaine conclusion: Without me you can do nothing. He doth not ſay that we are too weake to be ſufficient for our ſelues: but in bringing vs to nothing, hee excludeth all opinion of power be it neuer ſo little. If we being graffed in Christ, beare fruit like a Vine, which taketh her efficacie of liuelines both from the moyſture of the earth, and from the dew of heauen, and from the cheriſhing of the ſun: I ſee nothing remaine for vs in doing a good worke, if we keepe whole for God that which is his. The fonde ſuttle deuife is alleaged in vaine, that there is iuice alreadie encloſed within the braunche, and a certayne power to bring foorth fruit, and that therefore it taketh not all from the earth or from the firſt roote, becauſe it bringeth ſomewhat of her owne. For Christ doth meane nothing elſe, but that wee are a drie ſtieke and nothing woorth, when we be ſeuereſ from him, becauſe by our ſelues being ſeparate, we haue no power to do well: as alſo in another place he ſaith: Euerie tree that my Father hath not planted ſhal be rooted vp. Wherfore the Apoſtle ascribeth all the whole vnto him in the place alreadie alleaged. It is God (faith he) that worketh in vs both to will and to performe. The firſt part

Mat.15.13.

Phil.2.13.

part of a good worke is will: the second is a strong indeuour in doing it: the Author of both is God. Therefore we steale it from God, if we take to our selues any thing, either in will or in effectuall working. If it were saide that God doth helpe our weake will, then somewhat were left for vs. But when it is saide that he maketh will, now all the good that is in it, is set out of vs. And because the good will is yet still oppresed with weight of our flesh that it cannot rise vp: He said further, that to overcome the hardnesse of that battell, there is ministred vnto vs stedfastnesse of endeavour, even to the elect. For otherwise it could not stand together which he teacheth in another place, that it is God alone that bringeth to effect all things in all, wherein we haue before taught that the whole course of spirituall life is comprehended For which reason, *David*, after he had prayed to haue the waies of the Lord opened vnto him, that he might walke in his truth, by and by addeth: Vnite thou my harte to feare thy name. In which words he signifieth, that euen they that are well minded, are subiect to so many withdrawings of minde, that they easily vanish or fall away if they be not stablished to constancie. For which reason in another place, after he had prayed to haue his steppes directed to keepe the word of God, he requireth also to haue strength giuen him to fight. Let not any iniquitie (saith he) bear rule ouer me. After this sort therefore doth the Lord both begin and ende a good worke in vs: that it may all be his worke, that will conceiueth a loue of that which is right, that it is inclined to the desire thereof, that it is stirred vp and mooued to endeavour of following it. And then that our choise, desire, and endeavour faint not, but doe proceede even to the effect: last of all, that man goeth forward constantly in them, and continueth to the end.

10 And he mooueth the will, not in such sort as hath in many ages been taught and beleueed: that it is afterward in our choise, either to obey or withstand the motion, but with mightily strenghtning it. Therefore that must bee rejected which *Chrysostome* so oft repeateth: whom he draweth, he draweth being willing. Wherby he secretly teacheth that God doth onely reach out his hand to see if we will be holpen by his aide. We graunt that such was the state of man while he yet stooode, that he might bow to either part. But sith he hath taught by his example how miserable is free will, vnlesse God both will and can in vs: what shal become of vs, if he giue vs his grace according to that small proportion? But rather we doe obscure and extenuate it with our vnthankfulness. For the Apostle doth not teach, that the grace of a good will is offered vs, if we doe accept it, but that he will performe it in vs: which is nothing else, but that the Lord by his spirit doth direct, bow and gouerne our hart, and reigneth in it as in his owne possession. Neither doth he promise by *Ezechiel*, that he will giue to the elect a new spirit onely for this end, that they may be able to walke in his commandements, but to make them walke in deed. Neither can Christes saying, (Every one that hath heard of my Father commeth to me) be otherwise taken, than to teach that the grace of God is effectuall of it selfe: as *Augustine* also affirmeth. Which grace God vouchsafeth not to giue to all men generally without regarde, as that saying (as I thinke) of *Ocam*, is commonly spoken among the people, that it denieth nothing to him that doth what lieth in him. Men are in deede to be taught that Gods goodnessesse is laid open for all men, without exception that seeke for it. But forasmuch as they onely beginne to seeke for it, whom the heauenly grace hath breathed vpon, not so much as the little peece ought to be plucked away from his praise. Truely this is the prerogatiue of the elect, that being regenerate by the spirite of God, they are mooued and gouerned by his guiding. Therefore *Augustine* doth worthylie as well mocke them, that claime any parte of willing to them-selues, as hee doth reprehende other which thinke, that that is generally giuen to all men, which is the speciaill testimony of free election. Nature (saith he) but not grace, is common to all men. Calling it a brickle subtletie of witte like glasse, that glistereth

1. Cor. 12.6.

Psal. 86.12. Psal. 100. 19. 100.  
33.

*God doth not only make our will the offer to incline it, which if we accept is workes and not otherwise, but he setteth good before vs, giueth vs eyes to see it and effectually borteth our minds unto it.*

Eze. 11. 19. &amp;

36. 27.  
John 9. 45.

Lib. de praecept. Sanct.

Aug. de verbis. Apost. Ser. 11.

glistereþ with meete vanitie, where it is generally extended to all which God giueth onely to whome it pleafeth him. And in another place: How cameſt thou? by beleeuing. Feare thou, leaſt while thou takeſt vpon thee that thou haſt found the iuſt way, thou periſh out of the iuſt way. I came (ſaiſt thou) by Free will, I came by mine owne will, why ſwelleſt thou? wilt thou heare that this alſo is gien thee? Hear euen him that calleth: No man commeth to me vntleſſe my Father drawe him. And it is without controuerſie gathered out of Johns words, that the hartes of the godly are ſo effectually gouerned by Gods working, that they follow with an vngreateable affection. He that is begotten of God (ſaiſt he) can not ſinne, because the ſeede of God abideth in him. For we ſee that the meane motion which the Sophiſters imagine, which we at our libertie may either obey or refuſe, is openly excludē, where an effectuall conſtanſie to continue is affirmed.

11 Of continuance there ſhould no more doubt haue beene made, but that it ſhould haue beene taken for the free gift of God vntleſſe the moft wicked errore had growen in force, that it is diſtributed according to the defert of men, as every man hath ſhewed himſelfe not vnthankefull to the firſt grace. But for aſmuch as this error hath growen vpon that point, that they thought it to be in our hand to refuſe or reſeive the grace of God offered, that opinion being driuen away, this other doth alſo fall of it ſelue. Albeit herem they erre two manner of waies. For befide this that they teach that our thankefulneſſe towarde the firſt grace and our lawfull vſe thereof are rewarded with the latter giftes: they adde alſo, that now grace alone doth not worke in vs, but that it is onely a worker together with vs. Of the firſt this we ought to beleue, that the Lord while he dayly enricheth and heapeth his ſeruants with new giftes of his grace, because he liketh and fauoureth the worke which he hath begun in them, findeth in them ſomewhat whereupon to beſtowe greater graces. And hereto ſerve thoſe ſayings, To him that hath, ſhall be gien. Againe: Oh, good ſeruant, because thou haſt beene faithfull in few things, I will ſet thee ouer many. But here two things are to be taken heede of, that neither the lawfull vſe of the firſt grace be ſaid to be rewarded with the later graces, nor it be ſo counted a rewarding, that it ceafe to be reckoned the free grace of God. I graunt therefore, that thiſ blessing of God is to bee looked for of the faithfull, that how much the better they haue vſed the firſt graces, they ſhall be encreaſed with ſo much the greater. But I ſay, that thiſ vſe alio is of the Lord, and that thiſ rewarding is of his free good will. And they vſe no leſſe wrongfully than vnhappily that old deſtinction of working and together working grace. *Augustine* uſed the ſame in deede, but delaying it with a fit definition, that God in together working with vs doth end that which in working he beginneth, and that it is ſtill the ſame grace but changeth name, according to the diuerſe maner of effect. Whereupon followeth, that he doth not part it betweene God and vs, as if there were a muſtual meeting together by the motion of both, but onely noteth the multiplication of grace. To which purpoſe belongeth that which in another place he teacheſt, that many giftes of God doe goe before the good will of man, among the which the ſelue ſame is one. Whereupon followeth, that he leaneth nothing that it may claime to it ſelue. Which thing *Paul* alſo hath namely expreſſed: For when he had ſaid that it is God, which worketh in vs both towyl and to performe, he by and by addeth that he doth them both of his good will; deſcribing by thiſ word, that it is his free goodnes. Whereas they are wont to ſay, that after we haue once gien place to the firſt grace, our own indeuors do now work together with the grace that followeth. To thiſ I anſwer: If they mean that we, after we haue beene once by the power of the Lord broken to the obedience of righteoſiſſe, doe of our owne accord goe forward, and are inclined to follow the working of grace, I ſpeake nothing againſt it. For it is moft certaine, that there is ſuch a readineſſe of obeying, where the grace of God reigneth. But whence commeth

John. 6.44.

1. John 3. 9.

*As our first entrance in our conuincing of our conuincing therein is also the worke and free gift of God: they erre which holde either that the thankfull vſe of the firſt grace doth deferue the ſecond, or that the firſt only worketh alone, and with the ſecond we our ſelves are cooperatores.*

Mat. 25.21.

Luk. 19.17.

Phil. 2.13.

commeth that, but from this, that the spirite of God alway agreeing with it selfe, doth cherith and confirme to stedfastnesse of continuing the same affection of obeying, which it selfe engendred at the beginning. But if they meane that man taketh of himselfe somewhat wherby to labour with the grace of God, they are most pestilentlie deceiued.

12 And to this purpose is that saying of the Apostle wrongfully wrested by ignorance: I haue labored more than they all: not I, but the grace of God with me. For they take it so: that because it might seeme somewhat arrogantly spoken that he preferred himselfe before them all, therefore he corrected it with referring the praise to the grace of God, but yet so, that he calleth himselfe a worker together with grace. It is maruell that so many which otherwise were not euill men, haue stumbled at this strawe. For the Apostle doth not write that the grace of the Lord laboureth with him, to the intent to make himselfe partener of the labour, but rather by this correction he giueth aw ay al the praise of the labor to grace only. It is not I (saith he) that haue labored, but the grace of God that was with me. But the doubtfulnesse of the speech deceipted them: but specially the ill translation wherein the force of the Greeke article was left out. For if it be translated word for word, he doth not say, that grace was a worker together with him, but that the grace that was with him was the worker of all. And the same thing doth Augustine teach, not darkely, though shortly, where he thus saith: The good will of man goeth before many giftes of God, but not before all. But of them which it goeth before, it selfe is one, then followeth his reason: because it is written: His mercy hath preuented me: And his mercie shall follow me. It preuenteth man not willing, to make him will: and it followeth him willing, that he wyl not in vaine. With whom Bernard agreeeth bringing in the church speaking thus: Drawe me in a maner vnvilling, that thou maist make me willing: drawe me lying slothfull, that thou maist make me runne.

13 Now let vs hear Augustine speaking in his owne words, least the Pelagians S. Augustines doc-  
trine, not that God doth offer his grace which man hath free election to receive or refuse, but that the will and election of every receiver is by him thereunto framed. Cap. 2.  
of our age, that is to say, the Sophisters of Sorbon, shoud as they are wont, lay to trine, not that God  
our charge that all antiquitie is against vs, wherein they follow their father Pelagius, by whome long agoe Augustine was drawn forth into the same contention. In his booke of Correption and grace written to Valentine he entreateth largely that which I will rehearse shortly, but yet doe it in his owne words: that to Adam was giuen the  
grace of continuing in good if he would: and to vs is giuen to will, and by will to  
overcome concupisence: that he therefore had to be able if he would, but not to  
will that he might be able: to vs is giuen both to will and to be able. That the first  
libertie was to bee able not to sinne, ours is much greater, not to be able to sinne. Cap. 2.  
And least he shoule be thought to speake of the perfection to come after immor-  
tallitie (as Lombard wrongfully draweth it to that meaning) within a little after hee  
plucketh out this doubt. For (saith he) the will of holy men is so much kindled by  
the holy Ghost, that they therefore are able, becautie they so will: they therefore  
will, because God worketh that they so will. For if in so great weakenesse, in which  
yer behoueth the power to be made perfect, for repressing of pride, their owne will  
were left vnto them, that by the helpe of God they may if they will, and God doth  
not worke in them to will: then among so many temptations will shoud needs fall  
downe for weakenes, and therefore could not continue. Therefore is succour giuen  
to the weakenesse of mans will, that it should be moued without swaruing or fea-  
ring by the grace of God, and therefore shoud not faint how weake so euer it be.  
Then he entreateth more largely how our harts doe of necessitie follow the mouing  
of God that worketh affection in them. And he saith, that the Lord doth draw men  
in deede with their owne wils, but with such as he himselfe hath wrought. Now haue  
we that thing testified by Augustines mouth, which we principally desire to obtaine,  
that grace is not onely offered by God to be received or refused at every mans Free  
election 2. Cor. 12. 9. Cap. 14.

election, but also that grace is the same, that formeth the election and will in the hart: so that euerie good worke that followeth after, is the fruit and effect thereof, and that it haue no other will obeying it, but the same which it hath made. For these are also his words out of another place, that nothing but grace maketh euerie good worke in vs.

Epi.100.5.  
By grace freely &  
wile crudely giuen  
vnto Gods elect  
their will is con-  
uerter vnto good  
and therin freng-  
thens to continue  
Epi.100.6.

14 But wheras he saith in another place, that wil is not taken away by grace, but from an euill will turned into a good, and holpen when it is good: he meaneþ on-  
ly that man is not so drawen, that without any motion of heart he is carried as by  
an outward impulsion, but that he is inwardly so affected, that from his verie hart  
he obeyeth. That grace is specially and freely giuen to the elect, he writeth thus  
vnto Boniface: Wee knowe that grace is not giuen to all men, and to them to whom  
it is giuen, it is not giuen according to the merits of workes, nor according to the  
merits of will, but of free fauour: and to them to whom it is not giuen, we knowe  
that it is by the iust judgement of God that it is not giuen. And in the same Epistle  
he strongly fighteth against that opinion, that the grace following is giuen to the de-  
seruings of men, because in not refusing the first grace, they shewed themselues  
worthie. For he will haue *Pelagius* graunt, that grace is necessarie to vs for euerie  
of our doings, and is not giuen in recompense to workes, that it may be grace in  
deed. But the matter cannot be comprehended in a shorter summe, than out of  
the eight Chapter of his booke to *Valentine* of Correption and Grace, where first  
he teacheth that mans will obtaineth not grace by libertie, but libertie by grace:  
and that by the same grace, by affection or delite printed in him, it is framed to con-  
tinuance, that it is strengthened with invincible force: that while grace gouerneth,  
it never falleth away: when grace foylaketh, it by and by tumbleth downe. That by  
the free mercie of God it both is conuerted to good, and being conuerted abideth in  
it, that the direction of mans will to good, and stedfastnesse after direction, hangeth  
vpon the onely will of God, and not vpon any merit of his owne. And so to man is  
left such a free will, if we list so to call it, as he writeth of in another place, that can  
neither be turned to God, nor abide in God but by grace, and by grace is able all that  
it is able.

### The iiiij. Chapter.

How God worketh in the hearts of men.

*Sicut scirest et  
rulest in the wils  
of wicked men,  
who of themselves  
are most willing to  
be sturred, led and  
swayed by him.*

IT is sufficiently prooved, as I thinke, that man is so holden captiue with the  
yoke of sinne, that of his owne nature he can neither aspire by desire, nor tra-  
uell by endeour to goodnesse: beside that, wee haue rehearsed a distinction be-  
twene compulsion and necessitie, whereby it might appeare, that when he sinneth  
of necessitie, yet nevertheless hee sinneth willingly. But forasmuch as while he is  
subiect in bondage to the Diuell, he seemeth rather to be lead by the diuels will than  
his owne, it refleteth now to be declared of what sorte are both kindes of working.  
And then is this question to be assayled, whether in euill workes there be any thing  
to be attributed to God: in which the Scripture sheweth that there is vsed some  
working of his. In one place *Augustine* compareth mans will to a horse, which  
is readie to be ruled by the will of his rider: and God and the diuell he comparcth  
to riders. If God (as he) sit vpon it, he like a sober and cunning rider, gouerneth  
it temperately, spurreth it forward if it be too slow, plucketh it backe if it too quicke,  
restrayneth the wantonnesse and wildnesse of it, tameth the stubbornnesse of it,  
and guideth it into the right way. But if the Diuell haue possessed it, he like a foo-  
lish and wanton rider, violently carrieth it through places where no way is, dri-  
ueth it into ditches rolleth it downe steepe places, spurreth it forward to stubborn-  
nesse and fearenesse: which similitude wee will for this time be contented with,

sith there commeth not a better in place. Where it is said that the will of naturall man is subiect to the rule of the dinell, to be sturned by him, it is not meant thereby that man as it were striuing against it, and resisting is compelid to obey, as wee compell bondeslaues against their will, by reason of being their Lords, to doe our commandements: but that being bewitched with the deceites of Satan, or of necessarie yeeldeth it selfe obedient to every leading of him. For whom the Lord vouchfaureth not to rule with his spirite, them by iust judgement he sendeth away to be moued of Satan. Wherefore the Apostle sayeth, that the God of this world hath blinded the mindes of the vnbelieuers ordained to destruction, that they shold not see the light of the Gospell. And in another place: That he worketh in the disobedient children. The blinding of the wicked, and all the wicked deedes that follow thereupon, are called the workes of Satan, of which yet the cause is not to be sought elsewhere, than in the will of man, out of which ariseth the roote of euill, wherein resteth the foundation of the kingdome of Sathan, which is sinne.

2. Cor. 4.4.

Eph. 2.2.

2 But farre other is the order of Gods doing in such things. And that the same may appearre more certaintely vnto vs: let the hurt done to the holy man Job by the Chaldees, be an example. The Chaldees killed his hearmen, and like enimies in war, droue away his cattell for booties. Now is their wicked deede plainly seene, and in that worke Sathan is not idle, from whome the Historie saith, that all this did proceede. But Job himselfe did acknowledge the worke of the Lord in it, whome he saith to haue taken away from him those thinges, that were taken away by the Chaldees. How can we refer the selfesame worke to God, as Author, to Sathan as Author, and to man as Author of it, but that we must either excuse Sathan by the company of God, or report God to be the Author of euill? Very easilly: if first we looke vpon the end, why it was done, and then the maner how. The purpose of the Lord is by calamite to exercise the patience of his seruant: The duell goeth about to drue him to dispaire. The Chaldees agaynst right and law, seeke gaine of that whiche is another mans. Such diuersitie in purposes, maketh great difference in the worke. And in the maner of dooing there is no lesse diuersitie. The Lord leaueth his seruant to Sathan to be afflicted: and the Chaldees, whom he did choise for ministers to execute it, he did leau and deliuer to him to be druien to it. Sathan with his venomous stings, pricked forward the mindes of the Chaldees which otherwize were peruerse of themselues to doe that mischiefe: they furiously run to doe wrong, and doe binde and defile all their members with wicked doing. Therefore it is proprely said, that Sathan doth worke in the reprobate, in whom he exerciseth his kingdome, that is to say, the kingdome of wickednes. It is also saide that God worketh in them after his manner, because Sathan himselfe, forasmuch as he is the instrument of his wrath, according to his bidding and commandement, turneth himselfe hither and thither to execute his iust judgements. I speake not here of Gods vniversall mouing, whereby as all creatures are susteined, so from thence they take their effectuall power of doing any thing. I speake onely of that speciaall doing, which appeareth in every speciaall act. We see therefore that it is no absurditie, that one selfe act be ascribed to God, to Sathan, and to man: but the diuersitie in the end and manner of dooing, causeth that therein appeareth the iustice of God to be without fault, and also the wickednes of Sathan and man bewrayeth it selfe to their ieproch.

3 The olde writers in this point also, are sometime precisely afraid, simply to confess the truthe; because they feare lest they shoud so open a window to wickednes, to speake irruerently of the workes of God. Which iobrieke as I embrase, so I think: it nothing dangerous, if we simply hold what the Scripture teacheth. *Augustinus* himselfe sometime was not free from the superstition, as where he saith, that hardning and blinding, pertaine not to the worke of God, but to his fore knowledge. But the phrases of Scripture allow not these subtleties, which phrases doe plainly

*God and Sathan  
and man working  
one and the selfe-  
same act, worke  
diuersly in respect  
as well of the end  
as the manner of  
doing.  
Job. 1.*

*In the euill moti-  
ons of wicked men  
God worketh after  
inuertes, the one  
by wilfull doing his  
grace, whereby  
they mighte be mo-  
tured unto god, the  
other by using the  
ministrie of Sa-  
than to stirre them  
and excline their  
wills.  
Lib. de practic.  
& grat.*

shew that there is therein somewhat else of God, besides his foreknowledge. And *Augustine* himselfe in his fift booke against *Iulianus*, goeth earnestly about with a long processe to prooue that sins are not onely of the permission or sufferance of God, but also of his power, that so former sinnes might be punished. Likewise, that which they bring foorth, concerning permission, is too weake to stand. It is oftentimes said, that God blindest and hardeneth the reprobate, that he turneth, boweth, and moueth their harts as I haue else where taught more at large. But of what manner that is, it is never expressed, if we flee to free foreknowledge or sufferance. Therefore we answer that it is done after two manners. For first, where as when his light is taken away, there remaineth nothing but darkenesse and blindnes : whereas when his spirit is taken away, our harts waxe hard and become stones : whereas when his direction ceaseth, they are wrested into crookednes, it is well said that he doth blind, harden and bow them from whom he taketh away the power to see, obey & do rightly. The second maner, which commeth neere to the propertie of the words, is that for the executing of his judgements by satan the minister of his wrath, he both appointeth their purposes to what end it pleasest him, and stirreth vp their wils, and strengtheneth their endeuours. So when *Moses* rehareth that king *Selon* did not giue passage to the people, because God had hardened his spirit, and made his hart obstinate, he by and by adioyneth the end of his purpose : that he might (saith he) giue him into our hands. Therefore because it was Gods wil to haue him destroyed, the making of his hart obstinate, was Gods preparation to his destruction.

Deu.2.30.

Iob.12.20.

*Proofes that God worketh both the for-said waies in the harts of wicked men.*

Esa.63.17.

*Exod.4.21 & 7.3.  
& 10.1.*

Exod.3.19.

Deu.2.30.

Psa.105.25.

Esa.5.26. &amp; 7.18.

Eze.12.13. &amp; 2.

17.20.

Jer.30.23.

Ela.10.15.

De predest. sanct.

*How Satan is used as gods minister in the works of wickednes.*

4 After the first maner this seemeth to be spoken. He taketh away the lip from the speakers of truth, and taketh away reason from the Elders. He taketh the hart away from them that are set ouer the people, he maketh them to wander where no way is. Againe, Lord, why hast thou made vs mad, and hardened our hart, that we should not feare thee? Because they judge rather of what sort God maketh men by forsaking them, than how he performeth his worke in them. But there are other testimonies that go further : as are these of the hardening of *Pharaos*. I will harden the hart of *Pharaos*, that he do not heare you, and let the people go. Afterward he saith, that he hath made heavy and hardened his hart. Did he harden it, in not sustayning it? That is true in deed : but he did somewhat more, that he committed his hart to Satan to be confirmed with obstinacie. Whereupon he had before said: I will hold his hart. The people went out of *Egypt*, the inhabitants of that countrey came forth and met them like enimies. By whom were they stirred vp? Truely *Moses* affirmeth to the people, that it was the Lord that had hardened their harts. And the Prophet reciting the same historie, saith, that he turned their harts, that they shoulde hate his people. Now can you not say, that they stumbled being left without the counsell of God. For if they be hardened and turned, then they are of purpose bowed to that selfe thing. Moreover so oft as it pleased him to punish the transgresours of the people, how did he performe his work in the reprobate? so as a man may see, that the effectualnes of working was in him, and they onely did seruice as ministers. Wherefore sometime he threatened that he would call them out with his whisle, sometime that they shoulde be like a net for him to intangle them, and sometime like a mallet, to strike the Israelites. But specially he then declared how he is not idle in them, when he called *Sennacherib* an Axe, which was both directed and driven by his hand to cut. *Augustine* in one place doth not amisse appoint it after this sort: that in as much as they sin, it is their owne : in as much as in sinning they do this or that, it is of the power of God, that deuided the darknes as pleasest him.

5 Now that the ministerie of Satan is vised to pricke forwarde the reprobate, so oft as the Lord by his prouidence appointereth them to this or to that, may sufficienly be proued, though it were but by one place only. For it is oftentimes said in *Saints*, that the euil spirit of the Lord, & an euil spirit from the Lord, did either violently  
carrie

carrie or leue *Saul*. To say that this spirite was the holie Ghost, is blasphemous. Therefore the vncleane spirite is called the spirit of God, because it answereth at his commandement and power, being rather his instrument in dooing, than an author of it selfe. This is also to be added withall, which *Paul* teacheth, that the efficacie of error and deceiuing is sent by God, that they which haue not obeyed the truth, may beleue lies. But there is alway great difference in one selfesame woorke, betweene that which the Lord doth, and that which Satan and the wicked go about. He maketh the euill instruments that he hath vnder his hand, and may turne whether he list to serue his iustice. They, in as much as they are euill, do bring foorth in effect the wickednes that they haue conceiued by corruptnesse of nature. The rest of such things as serue for to deliuere the maiestie of God from slander, and to cut off all shifting from the wicked, are alreadie set forth in the Chapter concerning Providence. For in this place my purpose was onely to shew how Satan raigneth in the reprobate man, and how God worketh in them both.

1.Sam.16. & 18.  
10. & 29.

2.Thes.2.

6 Although we haue before touched, yet it is not plainly declared what libertie man hath in those doings, which are neither iust nor faultie of themselues, and belong rather to the bodily than the spirituall life. Some in such things haue graunted him free election, rather, as I thinke, because they woulde not striue about a matter of no great importance, than that they minded certainly to prooue the same thing that they graunt. As for me, although I confess that they which do hold that they haue no power to righteousnesse, do holde the thing that is principally necessarie to saluation: yet I do think that this point also is not to be neglected, that we may know that it is of the speciall grace of the Lorde, so oft as it commeth in our minde to choose that which is for our profit, so oft as our will enclineth therunto: againe, so oft as our wit and minde eschewth that which else would haue hurt vs. And the force of Gods prouidence extendeth thus farre, not onely to make the successes of things to come to passe, as he shall foresee to be expedient, but also to make the wils of men to tend therunto. Truely, if we consider in our wit the administration of outwarde things, we shall thinke that they are so farre vnder the wll of man: but if we shall give credit to so many testimonies, which crie out that the Lord doth in these things also rule the harts of men, they shall compell vs to yelde our will subiect to the speciaall moouing of God. Who did procure the good wils of the *Egyptians* to the *Israelites*, to lend them all their most precious iewels? They would never haue found in their harts to haue so done of their owne accord. Therefore their harts were more subiect to the Lord, than ruled by themselues. And truely if *Jacob* had not been persuaded that God put into men diuerse affections as pleaueth him, he would not haue faide of his sonne *Joseph*, whom he thought to be some Heathen *Egyptian*: God grant you to finde mercie before this man. As also the whole Church confesseth in the Psalme, that when it pleased God to haue mercie vpon it, he meekened the harts of the cruell nations. Againe, when *Saul* so waxed on fire with anger, that hee prepared him to warre, the cause is expressed, for that the spirite of God did enforce him. Who turned away *Aholobons* minde, from embracing the counsell of *Achisphel*, which was woont to be holden as an oracle? Who inclined *Rehabeam* to bee perswaded with the young mens aduise? Who made the nations that before were great, to be afraide at the comming of *Israell*? Truely, the harlot *Rahab* confessted, that it was done by God. Againe, who threwe downe the harts of *Israell* with dread and fearefulnessse, but hee that in the lawe threatened that he woulde give them a fearefull hart?

*Not onely in spiri-  
tuall, but in the ad-  
ministration even  
of outward things,  
it is the speciall  
moouing of God,  
that maketh his  
creatures answe-  
r unto our desires in  
dooing vs good, or  
turning euill away  
from vs.*

Exod.11.3.

Gen.43 14.

Psal.106.46.

1.Sam.11.6.

2.Sam.17.10.

Ios2.9.

Leuit.26.36.

Deut.28.63.

7 Some man will take exception and say, that these are singular examples, to the rule whereof all things vniuersally ought not to be reduced. But I say, that by these is sufficiently prooued that which I affirme, that God so oft as he meaneth to prepare the way for his prouidence, euen in outward things doth bowe and turne the wils Daily experience  
may enforce any  
man to confess  
that in common  
outward things  
of

*the freedom of  
our choise is ruled  
and guided by the  
hand of God with-  
out which we  
could not of our  
selues see and ac-  
taine that which  
is good, discerne &  
auonde that which  
is euill.*

Pro. 10.12.  
Pro. 21.1.

of men, and that their choise is not so free, but that Gods will bearthe rule ouer the freedome thereof. That thy minde hangeth rather vpon the mouing of God, than vpon the freedome of thine owne choise, this daily experiance shall compell thee to thinke whether thou wilt or no : that is, for that in things of no perplexitie thy iudgement and wit oft faileth thee, in things not harde to be done thy courage fainteth : againe in things most obscure, by and by present aduise is offred thee: in things great and perillous, thou hast a courage ouercomming all difficultie. And so do I expound that which *Salomon* saith : That the eare may heare ,that the eie may see, the Lorde worketh both. For I take it that he speakest not of the creation, but of the speciaall grace of vsing them. And when he writheth that the Lord holdeth in his hande and boweth whether he will the hart of the king as the stremes of waters : truelie vnder the example of one speciaall sort , he comprehendeth the whole generalitie. For if the will of any man be free from subiectiōn, that preeminence principally belongeth to the will of a king, which vseth as it were a kingdome vpon the wils of other: but if the will of the king be ruled with the hand of God, no more shal our will be exempted from the same estate. Vpon this point there is a notable saying of *Augustine*: The Scripture if it be diligently looked vpon doth shew, that not onely the good wils of men which he of euill maketh good , and so being made by himselfe doth direct to good dooings and to eternall life, but also these wils that preserue the creature of the world, are so in the power of God, that he maketh them to be inclined whither hee will and when he will, either to doe benefits, or to execute punishments, by a judgement most secret indeed, but the same most righteous.

*The meaning of  
the question that  
concerneth the  
freedom of mans  
will, is not whether  
he be often bind-  
ed or no from ob-  
steining the things  
he wifheth for, but  
whether his iudg-  
ement and affectiō  
on bee so adducted  
unto euill that hee  
cannot of himselfe  
discerne or desire  
that which is good.*

8 Here let the Readers remember, that the power of mans wil is not to be weyed by the successe of things, which som vnskilful men are vnorderly wont to do. For they seeme to themselues to prooue trimly and wittily that mans will is in bondage, because even the highest Monarchs haue not all things flowing after their owne desire. But this power whereof we speake, is to be considered within man and not bee measured by outward successe. For in the disputation of free will , this is not to the question, whether man may for outward impediments, perfowme and put in execution all those things that he hath purposed in minde: but whether he haue in euerie thing both a free election of iudgement, and a free affection of will, which both if man haue, then *Attilius Regulus*, enclosed in the nari ownesle of a tonne , set full of sharpe prickes, shall no lesse haue free will than *Augustus Caesar*, gouerning a great part of the worlde with the becke of his countenance.

## The v. Chapter.

*A confutation of the objections that are wont to be brought  
for defence of Free will.*

*The necessarie of  
finning doth not  
excuse us when  
we sinne, both be-  
cause Adam of  
his owne accord  
made himselfe and  
his subiecte there-  
unto, and also for  
that he which ne-  
cessarily sinnew,  
doth nevertheless  
sin voluntariy:  
which answere-  
thir reason*

I T might seeme that we haue saide enough alreadie , concerning the bondage of mans will, if they that with false opinion of libertie , labour to throwe it downe headlong, did not on the contrarie part pretend certaine reasons to assaile our meaning. First they heape vp togither diuersē absurdities , whereby they may bring it in hatred as a thing abhorring from common reason : afterwarde they set vpon it with testimonies of Scripture . Both these engines we shall beate backe in order. If (saie they ) Sinne be of necessitie, then ceaseth it to be finne : if it be voluntarie, then may it be auoided. These were also the weapons of *Pelagius* to assaile *Augustine*, with whose name we will not yet haue them oppressed, till we haue satisfied them, concerning the matter it selfe. I denie therefore that sinne ought the lesse to be imputed, because it is necessarie. I denie againe that this doth follow which they conclude, that it may be auoided, because it is voluntarie. For if any man will dispute with God, and

and seeke to escape from his judgement by this pretence, because he could none otherwise doe: God hath that answere ready which we in another place haue spoken of, that it is not of creation, but of the corruption of nature that men being inad-  
bondslaves to sinne, can will nothing but euill. For whence commeth this want of power which the wicked would gladly pretend, but vpon this, that Adam of his owne accorde made himselfe subiect to the tyrannie of the Diuell? Hereupon therefore grew the corruption, with the bondes whereof we are holden fast tied, for that the first man fell from his Creator. If all men be iustly holden guiltie of his falling away, let them not thinke themselves excused by necessarie, in which it selfe they haue a most evident cause of their damnation. And this I haue aboue plainly set foorth, and I haue giuen an example in the Diuell himselfe, whereby it might appeare, that he which necessarilie sinneth, doth neuerthelesse willingly sinne: as againe in the elect Angels, whereas their will cannot decline from good, yet it ceaseth not to be a will. Which same thing *Bernard* also aptly teacheth: that we are therefore the more miserable because our necessarie is voluntarie: which yet holdeth vs so subiect into it, that we be the bondslaves of sinne, as we haue before rehearsed. The second part of their argument is faultie, because from voluntarie it straightway leapeth to free: but we haue before prooued, that it is voluntarily done which yet is not subiect to free election.

2 They further say, that if both vertues and vices proceede not of free chiose of will, it is not reasonable that either punishment shoulde be laide vpon man or rewarde giuen to him. This argument, although it be *Aristotles*, yet I graunt is in some places vsed by *Chrysostome* and *Hierome*. But that it was a common argument with the *Pelagiants*, *Hierome* himselfe hideth not, and also rehearseth it in their owne words. If the grace of God worke in vs: then it, not we that labour, shal be crowned. Of punishments I answere, that they are iustly laid vpon vs from whom the guiltinesse of sinne proceedeth. For what matter maketh it, whether sin be done by free or bond iudgement, so it be done by voluntarie lust: specially sith man is hereby prooued a sinner, for that he is vnder the bondage of sinne? As to the rewards of righteouines: a great absurditie forsooth it is, if we confess that they hang rather vpon Gods bountifulnesse, than vpon our owne deseruings. How oft finde we this thing repeated in *Augustine*: that God crowneth not our deseruings, but his owne giftes: and that they are called rewards, not as due to our deseruings, but such as are rendred to the graces alreadie bestowed vpon vs? Wisely in deede they note this, that now there remaineth no place for deseruings, if they come not out of the fountaine of free will: but where they reckon that which we say so far differing from truth, they are much deceaved. For *Augustine* doubteth not, commonly tot each for necessarie, that which they think so vnlawfull to confess, as where he saith: What be the merites of any men whatsoeuer they be? when he commeth, not with due rewarde, but with free grace, then he alone being free, and that maketh free from sinne? He findeth all men sinners. Againe, if that shall be rendred to thee that is due to thee, thou art to bee punished: what is done then? God hath not giuen thee punishment which is due, but giueth thee grace which is not due. If thou wilt be estranged from grace, boast of thy deseruings. Againe: Thou art nothing of thy selfe, Sinnen are thiaue, but deseruings are Gods, punishment is due to thee: and when rewards cometh, he shall crowne his owne giftes, and not thy deseruings. And in the same meaning in another place, he teacheth that grace is not of deseruing, but deseruing of grace. And a little after hee concludeth, that God with his giftes goeth before all deteruings, that out of the same he may gather his owne deseruings, and doth give altogether freely, because he findeth nothing wherupon to saue. But what neede is it to make a longer register, when such sentences are often founde in his writings? But the A-  
pōle shall yet better deliuere them from this errore, if they heare what begin-

Ser. 81. in Cant.

In Epist. ad Cte-  
siphon. & Dia-  
con. 1.

*A second argu-  
ment in defense of  
free will, wherein  
it is obiect that  
the deniall thereof  
is repugnant to  
Gods punishing or  
rewarding men.  
But he punishest  
them for their de-  
sire, though they  
sin of necessarie, be-  
cause they are vo-  
luntarily in those  
bondes: and he re-  
wardeth them of  
his owne mercies,  
though, because  
their doing will  
is rarerly by grace,  
they cannot de-  
serve to be re-  
warded.*

In Psal. 31.

In Psal. 70.

Epist. 52. de ver-  
bis Apoft. Ser.

47.

ning

*wh ch argue in  
defense of free  
will. If sinne be  
necessarie, it cea-  
seth to be sinne: if  
voluntarie, then  
it may be avoided,  
and is not necessar-  
ie.*

1 Cor. 14. 46.

## Cap.5. Of the knowledge of

1.Cor.4.7.

ning he conueyeth the glorie of the Saints : Whom he hath chosen, them he hath called: whom he hath called, them he hath iustified: whom he hath iustified, them he hath glorified. Why then, as witnesseth the Apostle, are the fauthfull crowned? because by the Lordes mercie and not by their owne endeououre they are both chosen and called and iustified. Away therefore with this vaine feare, that there shal no more be any deseruings, if free will shall not stand. For it is most foolish to be fraide away and to flee from that to which the Scripture calleth vs. If (saith he) thou hast received all things, why gloriest thou, as if thou hadst not received them? Thou seest that for the same cause he taketh all things from free will, to leauue no place for deseruings : but as the bountifullnesse and liberalitie of God is manisfolde, and impossible to be spent out, those graces which he bestowed on vs, because he maketh them ours, he rewardeth as if they were our owne vertues.

A third reason  
arguing that if  
mans will were  
not naturally free  
vnto good & euill,  
but necessarily  
subject to the one  
or the other, either  
all men should be  
good or all men  
euill. As in trush  
all men are by na-  
ture euill, that  
some are made  
good, it is by grace  
and not through  
the freedome of  
their will.  
Ho.22.in Gen.  
Lib.2.cap.4.  
Rom.3.10.

3 Moreover they bring foorth that which may seeme to be taken out of *Chrysostome*: If this be not the power of our will, to choose good or euill, then they that are partakers of the same nature, must either all be euill or all be good. And not farre from that is he, whatsoeuer he was, that wrote the booke Of the calling of the Gentiles, which is carried about vnder the name of *Ambrose*, when he maketh this argument, that no man shoulde euer depart from the faith, vnlesse the grace of God did leauue vnto vs the state of mutabilitie: wherein it is maruell that so excellent men fell beside themselues. For how chanceth it came not in *Chrysostomes* minde, that it is Gods election that so maketh difference betweene men? As for vs, we feare not to grant that which *Paul* with great earnestnesse affirmeth, that all together are peruerfe and giuen to wickednesse: but with him we adioyne this that by Gods mercie it commeth to passe that all abide not in peruerfenesse. Therefore whereas naturally we are al sick of one disease, they only recover health vpon whom it hath pleased God to lay his healing hand. The rest whom by just iudgement he passeth ouer, pine away in their owne rotteness till they be consumed. Neither is it of any other cause that some continue to the ende, and some fall in their course begunne. For continuance it selfe is the gift of God, which he giueth not to all indifferently, but dealeth it to whome it pleaseth himselfe. If a man aske for a cause of the difference, why some continue constantly, and some faile by vnstedfastnesse, we knowe none other cause but that god sustainteth the one sort strengthened with his power that they perish not, and doth not give the same strength to the other sort, that they may be examples of inconstancie.

A fourth argu-  
mente for free wil  
to proue that ex-  
horting & threa-  
tening are in vain  
except man haue  
power in himselfe  
to obey: whereas  
God himselfe who  
threateneth & ex-  
horteth men, tea-  
cheth them neuer  
thelasse withall,  
that an obedient  
man is his free  
gift.

John.15.5.

2.Cor.3.3.

4 Further they presse vs, saying, that exhortations are vainely taken in hande, that the vse of admonitions is superfluous, that it is a fond thing to rebuke, if it bee not in the power of the sinner to obey. When the like things in time past were obiectet against *Augustine* he was compelled to write the booke of Correption and grace. Where although he largely wipe them away, yet he bringeth his aduersaries to this summe : O man, in the commaundement learne what thou oughtest to doe: in correption learne that by thine owne fault thou haft it not: in praier learne whence thou maiest receive that which thou wouldest haue. Of the same argument in a manner is the booke of the Spirite and Letter, where he teacheth that God measureth not the commaundements of his lawe by the strength of man, but when he hath commaunded that which is right, he freely giueth to his elect power to fulfill it. And this is no matter of long disputation. First we are not onely in this cause, but also Christ and all the Apostles. Now let the other looke how they will get the maiestrie in striuing, that match themselues with such aduersaries. Doeth Christ, which testifieth that we can doe nothing without him, any thing the lesse rebuke and chastise them, that without him did euill? Doeth hee lesse exhort every man to apply himselfe to good workes? How seuerely doth *Paul* inuey against the *Corinthians* for neglecting of charitie? and yet he prayeth for charitie to be giuen to the same men from

from God, He testifieth in the Epistle to the *Romanes*, that it is neither of him that will Rom. 9, 16. leth, nor of him that runneth, but of God that hath mercie, and yet he ceaseth not afterwarde to admonish, to exhort, and to rebuke. Why do they not therefore speak to the Lord, that he do not so lose his labour in requiring of men those things, which he himselfe alone can give, and in punishing those things which are done for want of his grace? Why do they not admonish *Paul* to spare them, in whose power it is not to will or to tunne, but in the mercie of God, going before them which now hath forsaken them? As if the Lorde had not a verie good reason of his doctrine, which offereth it selfe readilie to be founde of them that reverently seeke it, but howe much doctrine, exhortation and rebuking doe worke of themselues, to the changing of the minde, *Paul* declareth, when he writeth, that neither he tht plan- 1. Cor. 3, 7. teth is any thing, nor he that watereth, but the Lorde that giueth the encrease onely, effectually worketh. So we see that *Moses* severally stablisheth the commaunde- ments of the Law, and the Prophets doe sharply call vpon them, and threaten the transgrefslors, whereas they yet confesse, that men do then onely waxe wise, whena hart is giuen them to vnderstante, that it is the proper worke of God to circumcise the harts, and in steede of stonie harts to giue harts of flesh, to write his lawe in the bowels of men: finally in renuing of soules to make that his doctrine may bee effectuall.

5 Wherefore then serue exhortations? For this purpose, if they bee despised of the wicked with an obstinate hart, they shal be for a witnes vnto them when they shal come to the judgement seate of the Lorde, yea and euen now alreadie they beat and strike their confiunce: for howsoeuer the most frowarde man laugheth them to scorne, yet can he not disproue them: but thou wilt saie, what may lillie miserable mando, if the softnesse of hart, which was necessarily required to obedience, bee denied him? Nay rather, why doth he excuse himselfe, when he can impute the hardnesse of hart to none but to himselfe? Therefore the wicked that are willingly readie to mocke them out if they might, are throwen downe with the force of them whether they will or no. But the chiefe profit towards the faithfull is to be considered: in whom as the Lorde worketh all things by his sprite, so he leaueth not the instruments of his worde, and vseth the same not without effect. Let this therefore stande which is true, that all the strength of the godly resteth in the grace of God, according to that saying of the Prophet: I will giue them a new hart, that they may walke in them. But thou wilt say, Why are they now admonished of their dutie, and not rather left to the direction of the holy Ghost? Why are they moued with exhortation, sith they can make no more haste than the stirring forward of the holy Ghost worketh? why are they chaiftid if at any time they be gone out of the way, sith they fell by the necessarie weaknesse of the flesh? O man, what art thou to appoint a law for God? If it be his pleasure, that we be prepared by exhortation to receiue the selfe same grace, whereby is wrought that the exhortation is obeyed, what hast thou in this order to bite or carpe at? If exhortations and rebukings did nothing else profit with the godly, but to reprooue them of sinne, they were euen for that thing onelie to be counted not altogether vnprofitable. Nowe, forasmuch as by the holie Ghost working inwardly, they much auiale to enflame the desire of goodnesse, to shake off sluzishnesse, to take away the pleasure and venomous sweetenesse of wicked- nesse, and on the other side to engender a hatred of yrelomnesse thereof: who dare cauill that they are superfluous? If any man require a plainer answere, let him take this: God worketh after two sorts in his elect, inwardly by his spirit, outwardly by his worde: By his sprite, by enlightning their mindes, by framing their harts to the loue and keeping of iustice, he maketh them a newe creature: By his worde, he stirreth them to desire, to seeke and attaine the same renuing, by them both he sheweth toorth the effectuall working of his hand, according to the proportion of his distribution.

*The use of exhortations both vnto wicked and to godly men.*

Ezecl. 31, 19.

Ior. 6. 44.

2.Cor. 2. 16.

*The lacke of free  
will in man and of  
abilitie to perform  
the lawe doth not  
grouse the lawe to  
be given in vaine.*

distribution. When he sendeth the same worde to the reprobate, though not for their amendment, yet he maketh it to serue for another vise : that both for the present time they may be presse with witnes of conscience, & may against the day of judgement be made more inexcusable. So though Christ pronounce that no man cometh to him, but whom the Father draweth, and that the elect do come when they haue heard and learned of the Father: yet doth not he neglect the office of a teacher, but with his voice diligently calleth them, whom it necessarily behoueth to be inwardly taught by the holy ghost, that they may any thing profit. And Paul teacheth, that teaching is not in vaine with the reprobate, because it is to them the sauour of death to death, but a sweete sauour to God.

6 They be very laborious in heaping togither of testimonies of Scripture : and that they do of purpose, that when they cannot oppresse vs with weight, they may yet with number. But as in battels, when it commeth to hande strokes, the weaker multitude how much pompe and shewe soever it hath, is with a fewe stripes discomfited and put to flight: so shall it bee verie easie for vs to ouerthrowe them with all their route. For, because the places that they abuse agaist vs, when they are once diuided into their orders, do meeete vpon a fewe speciall points, wee shall with one aunswere satisfie manie of them: therefore it shall not be needfull to tarrie vpon dissoluing euery one of them particularly. Their chiefe force they set in the commandements, which they thinke to be so tempered to our strengthes, that whatsoeuer is prooued to be required by the one, it necessarily followeth, that it may be perfformed by the other. And therefore they runne through euerie of the commandements, and by them do measure the proportion of our strength. For (saie they) either God mocketh vs when he chargeth vs with holinesse, godlinesse, obedience, chastitie, loue and meekenesse: and when hee forbiddeth vs vncleannessse, idolatrie, vncraftnesse, wrath, robberie, pride, and such like: or he requireth onely those things that are in our power. Now we may diuide into three sorts in manner all the commandements that they heape togither. Some require our first conuersion to God, some speake simplie of the keeping of the lawe: some command vs to continue in the grace of God that we haue receiued. First let vs speake of them all in generalitie, and then descend to the speciall sorts. To extend the power of man to the commandements of the lawe, hath indeede long ago begunne to be common, and hath some shewe: but it proceeded from most rude ignorance of the lawe. For they that thinke it a heinous offence, if it be saide that the keeping of the lawe is impossible, do rest forsooth vpon this most strong argument, that else the lawe was giuen in vaine. For they speake in such sort, as if Paul had no where spoken of the law. For, I beseech them, what meane these sayings, that the law was set because of transgressions: That by the lawe is the knowledge of sinne: that the lawe maketh sinne: that the lawe entred, that sinne might abound: was it ment that the law was to be limited to our strengthes, least it shoulde be giuen in vaine? or rather that it was set farre aboue vs to conuince our weakness? Truely by the same mans definition, the end and fulfilling of the lawe is charitie. But when he wisheth the mindes of the Thessalonians to be filled with charitic, he doth sufficienly confess, that the lawe soundeth in our cares without profit, vnslesse God inspire the whole summe thereof in our harts.

Gal 3. 10.  
Rom. 3. 20.  
Rom. 7. 7.  
1.Tim. 1. 5.  
1.Thess. 3. 12.

*The vise which the  
lawe of God stan-  
deth us in, al-  
though our weak-  
nesse do not serue  
to fulfill it.*

7 Truely, if the Scripture did teach nothing else, but that the law is a rule of life whereunto we ought to frame our endeuour, I would also without delay agree to their opinion: but whereas it doth diligently and plainly declare vnto vs the manifold vise of the lawe: it is conuenient rather to consider by that interpretation, what the law may doe in man. For so much as concerneth this present cause: it teacheth that so soone as it hath appointed what wee ought to doe, the power to obey commeth of the goodnessse of God, and therefore moueth vs to prayer, whereby we may

may require to haue it giuen vs. If there were only the commaundement and no promise, then were our strengthes to be tried whether they were sufficient to answere the commaundement, but sith there are promises ioyned withall, which crie out, that not only our aide, but also all our whole power confisteth in the helpe of Gods grace, they doe testifie ynough and more, that we are altogether vnfit, much more insufficent to keepe the lawe. Wherefore let this proportion of our strengthes with the commaundements of Gods lawe be no more enforced, as if the Lord had measured the rule of iustice, which he purposed to giue in his lawe, according to the rate of our weaknesse. Rather by his promises we ought to consider, how vnrreadie wee are of our selues which in euery behalfe doe so much neede his grace. But who (say they) shall be perswaded that it is like to be true, that the Lord appointed his lawe to stockes and stones? Neither doth any man go about to perswade it. For the wicked are neither stockes nor stones, when being taught by the lawe that their lustes doe straine against God, they are proued guiltie by their owne witnesse. Nor yet the godly, when being put in minde of their weakenesse they flie vnto grace. For which purpose serue these sayings of *Augustine*. The Lorde commaundeth those things that we cannot doe, that we may knowe what we ought to aske of him. Great is the profite of the commaundements, if so much be giuen to free will, that the grace of God be the more honoured. Faith obtaineth that which the lawe commaundeth, yea the lawe therefore commaundeth, that faith may obtaine that which was commaunded by the lawe: yea, God requireth faith it selfe of vs, and findeth not what to require vnselue he give what to finde. Againe, Let God give what he commaundeth, and command what he will.

8 That shall more plainly be seene in rehearsing the three sortes of commaundements which we touched before. The Lorde oftentimes commaundeth both in the law and in the Prophets, that we be conuerted vnto him. But on the other side, the Prophet answereth, Conuerte me Lord, and I shall be conuerted: for after that thou didst conuert me, I repented, &c. He commaundeth vs to circumcise the uncircumcised skin of our hart: and by *Moses* he declareth that this circumcision is done by his owne hand. He each where requireth newnesse of hart, but in another place hee testifieth that it is giuen by himselfe. That which God promiseth (*Isaiah. Augustine*) we doe not by free will or nature, but he himselfe doth it by grace. And this is the same note, that he himselfe rehearseth in the fift place among the rules of *Ticonius*, that we well make difference betweene the lawe and the promises, or betweene the commaundements and grace. Now let them go that gather by the commaundements whether man be able to doe any thing toward obedience in such sort that they destroy the grace of God, by which the commaundements themselues are fulfilled. The commaundements of the seconde sort are simple, by which we are bidden to honour God, to serue and cleave vnto his will; to keepe his commandments, to followe his doctrine. But there are innumerable places that doe testifie that it is his gift whatsoeuer righteousness, holinesse, godlinesse, or puritie may be had. Of the thirde sort was that exhortation of *Paul* and *Barnabas* to the faithfull, which is rehearsed by *Luke*, that they should abide in the grace of God. But from whence that strength of confitancie is to be had, the same *Paul* teacheth in another place. That remaineth, saith he, brethren, be yee strong thorough the Lord. In another place he forbiddeth vs, that wee doe not grieve the spirite of God, wherewith we are sealed vp vnto the day of our redemption. But because the thing that hee there requireth, could not be performed by men, therefore he wishest it to the *Theſſalonians*, from God, namely that he would reckon them worthie of his holy calling: and fulfill all the purpose of his goodnessse, and the worke of faith in them. Likewise in the seconde Epistle to the *Corinthians*, entreating of almes, he oftentimes commendeth their good and godly will, yet a little after, he thanketh God that put it in the hart

In Enchir.ad  
Laur.de grat.  
& arb.cap.16.  
Ho.29.in Io.

Eph.24.

*Our first conuer-*  
*on vnto God, our*  
*obedience when*  
*we are conuerted,*  
*and our continu-*  
*ance in obeying,*  
*commaunded in*  
*the law, and yet*  
*he gift which doth*  
*command them.*

Ioel.2.12.

Iere.31.18.  
Deut.10.16.  
& 30.26.

Ezec.36.26.  
Lib.de Doct.

Christi.

Eph.6.16.  
Eph.4.30.

1.Theſſ.2.

2.Cor.8.11.

## Cap. 5. Of the knowledge of

of *Titus*, to take vpon him to gue exhortation. If *Titus* coulde not so much as vse the office of his mouth, to exhort other, but onely so farre as God did put vnto him, how shoulde other haue beene willing to doe, vnlesse God himselfe had directed their harts?

The shewes which  
defenders of free-  
will vse to deduce  
the foresaid refuta-  
tions of crip-  
ture.  
*Zach.* 1.3.

*Iere.* 13.3.

9 The craftier sort of them doe cauill at all these testimonies: because there is no impediment, but that we may ioyne our owne strengthes, and God to helpe our weake endeouours. They bring also places out of the Prophets, where the effect of our conuerstion seemeth to be parted in halfe betweene God and vs. Turne yee to me, and I will turne to you. What manner of helpe the Lord bringeth vs, we haue aboue shewed, and it is not needfull here to repeate it. This one thing I woulde haue graunted me, that it is vainly gathered, that there is required in vs a power to fulfill the lawe, because God doth command the obedience of it: For as much as it is evident, that for the fulfilling of all the commanndements of God, the grace of the lawe givener is both necessarie for vs and promised vnto vs. Thereby then it appearereth, that at the least there is more required of vs than we are able to pay. And that saying of *Hieremie* cannot be wiped away with any cauillations: that the couenant of God made with the ancient people was voide, because it was onely literall, and that it coulde no otherwise be stablished, than when the sprite commeth vnto it, which frameth the harts to obedience. Neither doth that saying, Turne yee to me, and I will turne vnto you, fauour their error. For there is meant, not that turning of God, wherwith he reneweth our harts to repenteance, but wherewith he by prosperitie of things doth declare himselfe fauourable and mercifull: as by aduersitie he sometime sheweth his displeasure. Whereas therefore the people being vexed with many sorts of miseries, & calamities, did complaine that God was turned away from them: he answereth, that they shall not be destitute of his fauour, if they retorne to vprightenesse of life, and to himselfe that is the paterne of righteouesnesse: Therefore the place is wrongfully wrested, and it is drawen to this purpose, that the worke of our conuerstion should seeme to be parted betweene God and men. These things we haue comprehended so much the shortlyer, because the proper place for this matter shall be where we intreate of the lawe.

The vse of condi-  
tional promises  
albough it be not  
in our owne power  
to fulfill the condi-  
tion whereon they  
depend.

*Amos.* 5.14.  
*Esaia.* 5.16.  
*Iere.* 4.1.  
*Deut.* 28.1.  
*Leu.* 26.3.

10 The second sort of their arguments is much like vnto the first. They alleadge the promises whereby God doth couenant with our will, of which sort are: Seeke good and not euill, and ye shall live. If ye will and doe heare, ye shall eate the good things of the earth: but if yee will not, the sworde shall deuoure you, because the Lordes mouth hath spoken it. Againe, if thou put away thine abhominations out of my sight, then shalt thou not be driven out: If thou shalt obey diligently the voice of the Lorde thy God, and obserue and doe all his commanndements which I commaunde thee this day, then the Lorde thy God will set thee on high aboue all the nations of the earth. And other like. They doe inconueniently and as it were in mockerie thinke, that these benefites which the Lorde doth offer in his promises, are assigned to our owne will: vnlesse it were in vs to stablish them or make them voide. And right easie it is to amplifie this matter with eloquent complaints, that the Lorde doth cruelly mocke vs, when hee pronounceth that his fauour hangeth vpon our will, if the same will be not in our power: And that this liberalitie of God shoulde be a goodly thing forsooth, if he so set his benefites before vs, that we haue no power to vse them: and a maruellous assyndesse of his promises, which hang vpon a thing impossible, so as they might never bee fulfilled. But of such promises as haue a condition adioyned, wee will speake in another place: so that it shall bee plaine, that there is no absurditie in the impossible fulfilling of them. And for so much as concerneth this place: I denie that God doth vngently mocke vs, when hee moueth vs to deserue his benefites, whome he knoweth to be vtterly ynable to doe it. For whereas the promises are offered both to the faithfull

faithful and to the wicked, they haue their vse with both sorts. As God with his commandements pricketh the consciences of the wicked, that they shoulde not too sweetly take pleasure in their sinnes, without any remembrance of his iudgements: so in his promises hee doth in a manner take them to witnesse, how vnworthie they are of his goodnesse. For who can denie that it is most rightfull and conuenient, that the Lorde doe good to them of whom he is honoured, and punish the despisers of his Maiestie, according to his severitie? Therefore God doth well and orderly when in his promises he adioyneth this condition to the wicked that are bounde with the fetters of sinne, that they shall then onely enjoy his benefites, if they departe from their wickednesse: or for this purpose onely, that they may vnderstande that they are woorthily excluded from these things, that are due to the true worshippers of God. Againe, because he seeketh by all meanes to stirre vp the faithfull to call vpon his grace, it shall not be inconuenient, if he attempt the same thing also by promises, which we haue shewed that hee hath done to great profite with commandements toward them. Being enformed of the will of God, by his commandements, we are put in minde of our miserie, which doe withal our heart too farrre differt from the same, and wee bee therewithall pricked forward to call vpon his spirite, whereby we may be directed into the right way. But because our sluggishnesse is not sufficienly sharpened with commandements, there are added promises which with a certayne sweetnesse may allure vs to the loue of them. And that the more desire that we haue of righteousnesse, we may be the more seruent to seeke the fauour of God. Loe how in these requestes (if you will: If you shall heare,) the Lorde neither giueth vs power to will nor to heare, and yet mocketh vs not for our want of power.

The thirde sort of their arguments, hath also great affinitie with the two former. For they bring fowth the places wherein God reprocheth the vnthankfull people, and sheweth that they themselues onely were the cause that they received not of his tender loue all kinde of good things. Of which sort are the places: *Amaleck* and the *Chanaee* are before you, with whose sworde you shall fall, because yee would not obey the Lorde, because I called and yee answered not, I will do to this house as I did to *Silo*. Againe, this nation hath not heard the voice of the Lorde, their God, nor hath received discipline, therefore it is cast away from the Lorde, Againe, because yee haue hardened your heart and woulde not obey the Lorde, all these euils are happened vnto you. Howe (say they) coulde such reproches be layde against them which might readily aunswere? As for vs, wee loued prosperitie, and feared aduersitie. But where as for to obtaine the one and auoide the other we obeyed not the Lord, nor hearkened to his voice: this was the caule thereof, for that it was not at our libertie so to do, because we were subiect to the dominion of sinne. Vainely therefore are these euils layde to our charge, which it was not in our power to auoide. But leauing the pretence of necessitie, wherein they haue but a weake and sickly defence, I aske of them whether they can purge themselues of all fault. For if they be founde guiltie of any fault, then the Lorde doth not without cause reproche them, that it came to passe by their peruersnesse, that they fel not the fruit of his clemencie. Let them aunswere therefore, whether they can denie, that their foward will was the cause of their stubbornnesse. If they find the spring head of the euill within themselues, why gape they to finde out forreine caules, that they might seeme not to haue beeene authors of their owne destruction? But if it be true that by their owne fault and none others, sinners are both deprivid of the benefits of God, and chastised with punishments, then is there great reason why they shoulde heare these reproches at the mouth of God: that if they goe obstinately fowarde in their faultes, they may learne in their miseries rather to accuse and abhorre their owne wickednesse, than to blame God of vniust crueltie: that if they

*The vnthankfull  
may iustly bee up-  
braided with refu-  
sing the offer that  
God doth make of  
all good things,  
though without his  
grace which offe-  
rest they haue no  
power to attaine  
the things that are  
offred.*

Num.14.43.  
Iere.32.13.  
Iere.32.

## Cap. 5. Of the knowledge of

haue not cast off all willingnesse to learne , they may be wearie of their sinnes, by the deseruings whereof they see themselves miserable and vndone, and may returne into the way, and acknowledge the same with earnest confession which the Lord reherseth in chiding them. For which purpose it appeareth by the solemne praier of *Daniel*, which is in the ninth Chapter, that those chidings of the Prophets which are al leaged, did awaile with the Godly. Of the first vs we see an example in the Iewes, to whom *Hieremie* is commaunded to declare the caufe of their miseries, whereas yet it shoulde not haue fallen otherwise than the Lord had foresaide. Thou shalt speake vnto them all these wordes, and they shall not heare thee : thou shalt call them, and they shall not aunswere thee. To what ende then did they sing to deafe men? that being euen loth and vnwilling, yet they shoulde vnderstand that it was true that they heard, that it were wicked sacrilege if they shoulde lay vpon God the blame of their euils which rested in themselues. By these few solutio[n]s thou maist easily deliuere thy self from the infinite heap of testimonies, which, for to erect an image offree wil, the enemies of the grace of God are woot to gather together, as well out of the commandements as out of the protestations against the professors of the law. It is reprochfully spoken in the Psalme concerning the Iewes : A froward generation that haue not made their heart straight. Also in another Psalme, the Prophet exhorteth the men of his age, not to harden their hearts , and that because all the fault of obstinacie remaineth in the peruersnesse of men. But it is fondly gathered thereof, that the heart is pliable to either side, the preparing whereof is onely of God. The Prophet saith : I haue inclined my hart to keepe thy commandements, because he had willingly and with a cherefull earnest affection of minde addicted himselfe to God, and yet he doth not boast himselfe to be the author of his owne inclination, which he confesseth in the same Psalme to bee the gift of God. Therefore wee must holde in minde the admonition of *Paul*, where he biddeth the faithfull to work their owne saluation with feare and trembling, because it is the Lord that worketh both the willing and the perfourming. Ininde hee assygneth them offices, to be doing, that they shoulde not give themselues to sluggishnesse of the flesh: but in that he comandauneth them to haue feare and carefulnesse, he so humbleth them, that they may remember that the same thing which they are comandaunded to do, is the proper worke of God, wherein plainly he expresseth, that the faithfull worke pas-siuely, as I may so call it, in so much as power is ministred them from heauen, that they should claime nothing at all to themselues. Wherefore when *Peter* exhorteth vs that we shoulde adde power in faith , he graunteth not vnto vs a second office, as if we shoulde do any thing seuerally by our selues, but onely he awaketh the slothfulnesse of the flesh, wherewith commonly faith it selfe is choaked. To the same purpose seemeth that saying of *Paul* : Extinguish not the spirit, for slothfulnesse doth oftentimes creepe vpon the faithfull, if it be not corrected. But if any man conclude thereupon, that it is in their owne choise to cherishe the light being offred them, his ignorance shall be easily confuted : because the selue same diligence that *Paul* requireth, commereth onely from God. For we are also oftentimes comandaunded to purge our selues from all filthinesse : whereas the holy Ghost doeth claime to himselfe alone the office of making holy. Finally, that by way of graunting, the same thing is conueyed to vs that properly belongeth to God, is plane by the wordes of *John*: Whosoeuer is of God, faueth himselfe. The aduauncers of free will take hold of this saying, as if we were fauored partly by the power of God, and partly by our own: as though we had not from heauen the verie same safe keeping, whereof the Apostle maketh mention. For which cause , Christ also prayeth his Father to faue vs from euill, and wee know that the godly , while they warre against Satan, do get the victorie by no other armour and weapons , but by the armour and weapons of God. Wherefore when *Peter* comandaunded vs, to purifie our soules in the obedience of

Dan.9.

Iere.7.27.

Psa.73.8.  
Pfa.55.8.

Psa.119.112.

2 Cor.3.13.

Phi.2.12.

2 Pet.1.3.

2 Thes.1.9.

2 Cor.7.

2 John 5.18.

Zoh.17.15.

of truth, he by and by addeth as by way of correction, (by the holy Ghost.) Finally, <sup>1.Pet.1.22.</sup> how all mens strength is of no force in the spirituall battell, *John* briefly sheweth, <sup>1.John 3.9.</sup> when he saith, that they which are begotten of God, cannot sin, bicause the seede <sup>1.John 3.4.</sup> of God abideth in them. And in another place he rendreth a reason why: for that our faith is the victory that ouercommeth the world.

12 Yet there is alleged a testimony out of the Law of *Moses*, which seemeth to be much against our saluation. For after the publishing of the Law, he protesteth vnto the people in this manner. The commandement that I command thee this day, is not hid from thee, neither farre off: It is not in heauen, but hard by thee, it is in thy mouth and in thy hart, thou shouldest doe it. Truly, if this be taken to be spoken of the bare commandements, I graunt they be of no small weight to this present matter. For though it were easie to mocke it out with saying, that here is spoken not of the easines and readinesse of obseruation, but of knowledge: yet euen so peraduenture it would also leue some doubt. But the Apostle which is no doubtfull expoter, taketh away ali doubt from vs, which affirmeth that *Moses* here spake of the doctrine of the Gospell. But if any obstinate man will say, that *Paul* violently wrested those words, that they might be drawn to the Gospell, although his boldnesse so to say shall not be without impietie, yet is there sufficient matter beside the authoritie of the Apostle to conuince him withall. For if *Moses* spake of the commandements only, then he puffed vp the people with a most vaine confidence. For what should they else haue done, but throwen themselues downe headlong, if they had taken vpon them the keeping of the Law by their owne strength, as a thing not hard for them? Where is then that so ready easinesse to keepe the Law, where there is no accessie vnto it, but by a headlong fall to destruction? Wherfore there is nothing more certaine, than that *Moses* in these words did meane the covenant of mercie, which he had published together with the streight requiring of the Law. For in a few verses before he had taught, that our harts must be circumcised by the hand of God, that we may loue him. Therefore he placed that easinesse, whereof he straighway after speakest, not in the strength of man, but in the helpe and succor of the holy Ghost, which performeth his worke mighty in our weakenes. Albeit the place is not simply to be vnderstandinge of the commandements, but rather of the promises of the Gospell, which are so farre from stablishing a power in vs to obtaine righteousness, that they vtterly ouerthrowe it. *Paul* considering that same, prooueth by this testimony, that saluation is offred vs in the Gospell, not vnder that hard and impossible condition, wherewith the Law dealeth with vs, that is, that they onely shall attaine it which haue fulfilled all the commandements, but vnder a condition that is easie, readie, and plaine to come vnto. Therefore this testimony maketh nothing to chalenge freedom to the will of man.

13 There are also certaine other places wont to be objected, whereby is shewed that God sometime, withdrawing the succor of his grace, trieth men, and waiteth to see to what ende they will apply their endeouours, as is that place in *Osee*: I will goe to my place till they put it in their hart and seeke my face. It were a fond thing (say they) if the Lord should consider whether *Israel* would seeke his face, vnlesse their mindes were pliable that they might after their owne will incline themselues to the one side or the other. As though this were not a thing commonly vsed with God in the Prophets, to make a shew as if hee did despise and cast away his people, till they haue amended their life. But what will the aduersaries gather out of such threatenings? If they meane to gather, that the people being forsaken of God, may purpose their owne saluation: all the Scripture shall cry out against them in so doing. If they confess that the grace of God is necessary to conuersion, why striue they with vs? But they so graunt it necessarie, that still they will haue mans power preserved vnto him. How prooue they that? truely not by this place, nor any like to it.

*When Moses doth  
seeme to intamate  
a kinde of feare  
in man to fulfill  
the Law of God:  
he meaneith by the  
Law the promises  
of the Gospell,  
which are easily  
receiued now in re-  
specht of our habi-  
tacie but of Gods  
mercie which  
workeith mighty  
in framming our  
hartis.*

*Deu.30.11.  
Rom.10.8.*

*Deu.30.8.*

*That God is said  
to withdraw him-  
selfe, and to trie  
whether men will  
seeke after him; a  
no argument that  
of themselves they  
can seeke vnto  
him but that he  
by hiding his face  
doth bring them  
to see that without  
his grace they are  
nothing.*

*Osee.5.14.*

For it is one thing, to depart aside from man, and to looke what he will doe being giuen ouer and left to himselfe, and another thing to helpe his little strength after the measure of his weakenes. What then (will some man say) doe these manners of speaking meane? I answere that they are asmuch in effect, as if God had said: Forasmuch as I preuaile nothing with this stubborne people by admonishing, exhorting and rebuking, I will withdraw my selfe awhile; and let still and suffer them to be afflicted: I will see if at length, after long miseries, they will begin to remember mee, to seeke my face. The Lords going farre away, signifieth the taking away of Prophecie: his looking what men will doe, signifieth that he keeping silence, and as it were hiding himselfe, doth for a time exercise them with diuers afflictions. Both these things he doth to humble vs the more. For we should sooner be dulled than amended with the scourges of aduersitie, vnlesse he did frame vs to that tractableness by his spirite. Now whereas the Lord being offended, and in a manner wearied with our obstinate stubbornnesse, doth for a time leue vs (that is by taking away his word in which he is wont to giue vs a certaine prefence of himselfe) and doth make a prooef what we would doe in his absence, it is falsly gathered hereof that there is any strength of free will that he shoulde beholde and trie, forasmuch as he doth it to no other ende, but to drue vs to acknowledge our owne being nothing.

*As the euil works  
which we doe are  
ours, so the good  
works which are  
termed ours we  
doe: howbeit, so  
that to doe is ours  
by nature, but to  
doe well by grace  
which is giuen vs  
from above.*

Mat. 6.

14 They bring also for their defence the continual manner of speaking, that is vved both in the Scriptures and in the talke of men. For good workes are called ours, and it is no lesse laid that we doe the thing that is holy and pleasing to God, than that we commit sinnes. But if sinnes be iustly imputed to vs, as proceeding from vs, truly in righteous doings also somewhat by the same reason ought to be asigned vnto vs. For it were against reason that it shoulde be said that we doe those things, to the doing whereof being vnable of our owne motion, we are mooued by God like stones. Therefore though we giue the chiefe part to the grace of God, yet these manners of speaking doe shew that our endeouour hath also yet a second part. If that thing onely were stll enforced, that good works are called ours, I would object againe, that the bread is called ours, which we pray to haue giuen vs of God. What will they get by the title of possession, but that by the bountifullnesse and free gift of God, the same thing becommeth ours, which othewise is not due vnto vs? Therefor either let them laugh at the same absurditie in the Lords prayer, or let them not recken this to be laughed at, that good works are called ours, in which we haue no propertie, but by the liberalitie of God. But this is somwhat stronger, that the Scripture oftentimes affirmeth that we our selues doe worship God, obey the Law and apply good works. Sith these are the dueties properly belonging to the minde and will: how could it agree that these things are both referred to the holy Ghost, and also attributed to vs, vnlesse there were a certaine communicating of our endeouour with the power of God? Out of these snares we shall easilly vnwinde our selues, if we well consider the manner how the spirite of the Lord worketh in the holy ones. The similitude wherewith they enuiously presle vs is from the purpose, for who is so fond to think that the mouing of man differeth nothing from the casting of a stone? Neither doth any such thing follow of our doctrine. We reckon among the naturall powers of man, to allow and refuse, to will and not to will, to endeouour and to resist, that is, to allow vanitie and to refuse perfect goodnesse, to will euill and to be vnwilling to good, to endeouour our selues to wickednesse, and to resist righteousness. What doth the Lord herein? If it be his will to vse that peruerenesse as an instrument of his wrath, he directeth and appointeth it to what ende he will, that he by an euil hand may execute his good worke. Shall we then compare a wicked man that so serueth the power of God, when he laboureth onely to obey his owne lust, to a stone that being thrown by the violence of another, is caried neither with moving nor sense nor will of his owne? We see how much difference there is. But what doth

doth he in good things, of which is our principall question? when he erecteth his kingdome in them, he by his spirite restraineth mans will, that it be not caried vp and downe with wandering lustes, according to the inclination of nature: and that it may be bent to holnesse and righteousness, he boweth, frameth, fashioneth and directeth it to the rule of his righteousness: and that it shouldest not stumble or fall, he doth establish and confirme it with the strength of his spirite. For which reason *Augustine* saith: Thou wilst say vnto me: then are we wrought and worke not. Yea, thou both workest and art wrought, and thou workest well when thou art wrought of that which is good. The spirite of God that worketh thee, helpeth them that worke, and giueth himselfe the name of a helper, for that thou also workest somewhat. In the first part he teacheth, that mans working is not taken away by the mouing of the holy Ghost, because will is of nature, which is ruled to aspire to goodnes. But where he by and by addeth, that by the name of helpe, may be gathered that we also doe worke somewhat, we ought not so to take it, as if he did giue any thing severally to vs: but because he would not cherish slothfulness in vs, he so matcheth the working of God with ours, that to will may be of nature, and to will well of grace. Therefore he said a little before, Vnlesse God helpe vs, we shall not be able to ouercome, no nor yet to fight at all.

15 Hereby appeareth, that the grace of God (as the word is taken when we speake of regeneration) is the rule of the spirite, to direct and gouerne the will of man. And it cannot gouerne it, vnlesse it correct it, reforme it, and renew it (from whence wee say that the beginning of regeneration is, that that which is ours might be destroyed) and vnlesse it mooue it, stirre it, druiue it forward, carie it, and holde it. Whereupon we doe truly say, that all the dooings that proceede from it, are wholly the onely worke of the same grace. In the meane time we deny not that it is very true that *Augustine* teacheth, that will is not destroyed by grace, but rather repaired. For bothe these things doe stand very well together: that mens will be said to be restored, when the faultines and peruersties thereof being reformed, it is directed to the true rule of iustice: and also that a new will be said to be created in man, forasmuch as it is so defiled and corrupted, that it needeth vterly to put on a new nature. Now is there no cause to the contrarie, but that we may well be said to doe the same thing that the spirite of God doth in vs, although our owne will doe of it selfe giue vs toward it nothing at all that may be seuered from his grace. And therefore wee must keepe that in minde, which we haue elsewhere alleaged out of *Augustine*, that some doe in vaine trauall to finde in the will of man some good thing that is properly his owne. For whatsoeuer mixture men study to bring from the strength of free will to the grace of God, it is nothing but a corrupting of it, as if a man would delay wine with dritte and bitter water. But although whatsoeuer good is in the will of man it proceedeth from the meere instinct of the holy Ghost, yet because it is naturally planted in vs to will, it is not without cause said, that we doe those things wherof God chalengerth the praise to himselfe. First, bicause it is ours whatsoeuer by his goodnes he worketh in vs, so that we understand it to be not of our selues: and then because the minde is ours, the will is ours, the endeuer is ours, which are by him directed to good.

16 Those other testimonies beside these, that they scrape togither here & there, shall not much trouble euene meane wits that haue well conceiuied only the solutions aboue said. They alleadge that saying out of Genesis, Thine appetite shall be vnder thee, and thou shalt beare rule over it. Which they expound of sin, as if the Lord did promise to *Cain*, that the force of sin should not get the upper hand in his minde, if he would labor in subduing of it. But we say that it better agreeth with the order of the text, that this be taken to be spoken of *Abel*. For there Gods purpose was to reprocure the wickednes of the enuie that *Cain* had conceiuied against his brother. And that he

*which the grace of  
the Spirit worketh  
in us, wee our  
selues are said to  
doe, because the  
faculties whereby  
we worke and the  
verie act of wor-  
king are ours, al-  
though the mou-  
ing and the sta-  
ming them to good  
be wholly and  
merely his.*

*That which is  
spoken to Cain  
concerning the  
subjection of appetites is farre from  
procuring freewill.  
Gen.4:7.*

doth two waies. One, that in vaine he imagined mischief to excel his brother in gods sight, before whom no honour is giuen but vnto righteousnes : the other, that he was too much vnthankfull for the benefit of God which he had already received, which could not abide his brother, although he had him subiect vnder his authority. But lest we should seem therfore to imbrace this exposition, because the other is against vs: let vs admitt that God speake of sin. If it be so, then God either promiseth or commandeth that which he there declareth. If he comand, then haue we already shewed, that thereby followeth no prooef of the power of man. If he promise, where is the fulfilling of the promise? for Cain became subiect to sin, ouer which he should haue had dominion. They will say, that in the promise was included a secret condition, as if it had bee[n] said, that he shoulde haue the victory if he would striaue for it. But who wil receiu these crooked compasses? For if this dominion be meant of sin, then no man can doubt that it is spoken by way of commandement, wherein is not determined what we are able to do, but what we ought to do, yea though it be aboue our power. Albeit both the matter it selfe & the order of Grammar do require, that there be a comparison made of Cain and Abel, because the elder brother shoulde not haue bin set behind the yonger,ynles he had become worse by his owne wicked doing.

*6 Paules words  
speaking in one  
place of mans will  
and Gods mercie,  
in another of their  
labour with God  
whose seruice God  
accepteth, fould abu-  
sed by upholders of  
freewill.*

*Rom. 9. 16.  
Li. 7. in Ep. ad ad  
Rom.  
Hieroc. dial. in  
Isla.*

*Mic. 4.*

*Epi. roya[m] V[er]o  
Gem.*

17 They vse also the testimonie of the Apostle, which saith, that it is not of him that willeth, nor of him that runneth, but of God that hath mercy. Wherby they gather that there is somewhat by mans will and endeuor, which of it selfe though it be weak, being holpe by the mercy of God, is not without prosperous successe. But if they did soberly wey what matter Paul there intreateth of, they would not so vnaudifedly abuse this sentence. I knowe that they may bring foorth Origen and Hierome for maintaineres of their exposition: and I could on the other side set Augustine againt them. But what they haue thought it maketh no matter to vs, if we know what Paul meant. There he tacheth that saluation is prepared onely for them, to whom the Lord vouchafeth to graunt his mercie: and that ruine and destruction is prepared for all those that he hath not chosen. He had vnder the example of Pharaon declared the state of the reprobate, and had also confirmed the assurednesse of free election by the testimonie of Moses, I will haue mercie vpon whom I will haue mercie. Now he concludeth, that it is not of him that willeth, or of him that runneth, but of God that hath mercie. If it be thus vnderstanding, that will or endeuor are not sufficient, because they are too weake for so great a weight, that which Paul saith, had not been aptly spoken: Therefore away with these subtleties, to say: It is not of him that willeth, nor of him that runneth, therfore there is som wil, there is some running. For Pauls meaning is more simply, thus: It is not wil, it is not running that get vs the way to saluation, herein is only the mercy of god. For he speakeith no otherwise in this place than he doth to Titus, where he writeth, that the goodnesse and kindnesse of God appeareth not by the workes of righteousness which we haue done, but for his infinite mercie. They themselues that make this argument, that Paul meane that there is some will and some running, because he said, that it is not of him that willeth, nor of him that runneth, would not give me leaue to reason after the same fashion, that we haue done some good workes, because Paul saith, that we haue not attained the goodnes of God by the good works that we haue done. If they see a faulke in this argument, let them open their eies, and they shall perceiue that their owne is not without the like deceit. For that is a sure reason that Augustine resteth vpon, if it were therefore said that it is not of him that willeth nor of him that runneth, because neither the will nor the running is sufficient. Then it may be turned on the contrarie part that it is not of the mercie of God, because it alone worketh not. Sith this second is an absurditie, Augustine doth rightfully conclude, that this is spoken to this meaning, that there is no good will of man, vniess it be prepared of the Lord, nor but that we ought both to will and to runne, but because God worketh both in vs.

No lesse vnaptly doe some wrest that saying of *Paul*: We are the workers with God, which out of doubt ought to be restrained only to the ministers: and that they are called workers with him, not that they bring any thing of themselves, but because God vseth their seruice, after that he hath made them meete and furnished with necessarie giftes.

18 They bring foorth *Ecclesiasticus*, who, as it is not vnknowen, is a writer of whose authoritie is doubted. But although we refuse it not (which yet we may lawfully doe) what doth he testifie for free will? He saith, that man so soone as he was created, was left in the hand of his owne counsell: that commandementes were giuen him, which if he obserued, he should againe be preferred by them: that before man was set life and death, good and euill: that whatsoeuer he would, should bee giuen him. Bee it, that man received from his creation power to obtaine either life or death. What if on the othe side we answere that he lost it? Truly my minde is not, to speake against *Salomon*, which affirmeth that man at the beginning was create vp-right, and he forged vnto himselfe many inuentions. But bicause man in fwaruing, lost as it were by shipwracke both himselfe and all his good things, it followeth not by and by, that all that is giuen to his first creation belongeth to his nature being corrupted and degenerate. Therefore I answere, not to them onely, but also to *Ecclesiasticus* himselfe whatsoeuer he be. If thou meane to instruct man, to seeke within himselfe power to attaine saluation, thy authoritie is not of so great force with vs, that it may be any prejudice, be it never so small, against the vndoubted word of God. But if thou onely study to restraine the malice of the flesh, which in laying the blame of his own euils vpon God, vseth to seeke a vaine defence for it selfe, and therefore thou answerefst that vprightnes was giuen vnto men, whereby it may appearre that himselfe was cause of his own destruction, I willingly agree vnto it: so that againe thou agree in this with me, that now by his owne fault he is spoyled of those ornaments, where-with God had clothed him at the beginning: and that so we confess together, that now he more needeth a Phisitian than a defender.

19 Yet they haue nothing oftener in their mouth than the parable of Christ of the waifaring man, whom theeuers laid abroad halfe dead in the way. I know that it is common almost wth all writers, that the calamitie of mankind is represented vnder the figure of that wayfaring man. Thereupon doe our aduersaries gather an argument, that man is not so maymed with the robbery of sinne and the deuill, but that he keepeth still remayning the leauings of his former good things, forasmuch as it is said, that he was left halfe aliue. For where is that halfe life, vnlesse some portion both of right reason and will remayned? First if I would not giue place to their allegorie, I beseech you, what would they doe? For there is no doubt that it was devised by the fathers beside the naturall sense of the Lords words. Allegories ought to goe no further than they haue the rule of Scripture going before them: so far is it off, that they be by themselves sufficient to ground any doctrines. And there want not reasons, whereby I can, if I list, overthrow this devise, for the word of God leaueth not to man halfe a life, but teacheth that bee is vtterly dead, forasmuch as concerneth blessed life. And *Paul* when he speaketh of ourredemption, doth not say that we were healed, when we were halfe dead and halfe aliue, but that we were raised vp againe when we were dead. He calleth not vpon them that are halfe aliue to receiue the light of Christ, but them that sleepe and are buried. And in like manner speaketh the Lorde himselfe, when he saith, that the houre is come when the dead shall rise againe at his voice. With what face would they set this light allusion against so many plaine sentences? But let this allegorie haue the force of a certayne testimonie, yet what shall they wring out of vs thereby? Man is halfe a liue, therefore he hath somewhat left safe. I graunt: he hath a wit capable of vnderstanding, although it pearce not to the heauenly and spirituall wisdome: he hath

*A sentence of Ecclesiasticus  
wrestled also to  
like purpose.  
Ecccl. 5. 14.*

*The will of man  
through the  
round of origi-  
nall sinne was  
not left halfe dead  
and halfe aliue,  
as some would  
gather by the pa-  
rable of the wa-  
faring man, whose  
theeuers left lying  
in the high way.  
Luc. 10. 30.*

true iudgement of honestie : he hath some feeling of the Godhead, howbeit that he attaine not the true knowledge of God. But to what purpose come all these things ? Truly they bring not to p̄sele that the same saying of *Augustine* be taken frō vs, which is also approued by common consent of the Schooles : that after mans fall the freely giuen good things, whereupon salvation hangeth, are taken away from him, and that his naturall giftes are corrupted and defiled. Let therefore this tru. h remaine with vs vndoubted, which can be shaken by no engines, that the minde of man is so estranged from the righteouſnes of God, that it conceiueth, coueteth, and enterpriseth all wickednesse, filthinesse, vncleanenesse, and mischiefe : that his heart is so throughly soled in poysin of sinne, that it can breath out nothing but corrupt ſtupe : But if at any time they do vtter any goodnesse in shew, yet ſtill the minde remaineth alway wrapped in hypocriſie and deceitfull crookednes, and the hart entangled with inward peruerſnes.

### The vi. Chapter.

*That man being loſt, muſt ſeek for redempſion in Chriſt.*

*Except we know  
the fatherly good-  
nes of God ſowing  
in the face of Iefus  
Christ, which  
knowledge is ac-  
quired unto by the  
Gospel, other know-  
ing of God ſo  
far forth as he may  
be knownen by his  
creatures, neither  
hath beene to any  
ones falſation  
ſince the fall of  
Adam, neither  
can be to ours ſuf-  
ficiently available.*

**S**I th all mankind hath perished in the person of *Adam*, that excellencie and nobilitie of beginning which we haue ſpoken of, would ſo little profit vs, that it would rather turne to our greater shame, till God appearre the redeemer in the perſon of his onely begotten ſonne, which acknowledgeth not men defiled and corrupted with ſinne to be his worke. Therefore ſith we are fallen from life into death, all that knowledge of God the creatour wherof we haue entreated, were vnprofitable, vnauleſſe there followed also faith ſetting forth God a father vnto vs in Christ. Truly this was the naturall order that the frame of the world ſhould be a Schoole vnto vs to learne godlineneſſe, from whence might be made a paſſage for vs to eternall life and perfect felicitie: but ſince our falling away, whether ſoever we turne our eies vpward and downward, the curse of God ſtill preſenteth it ſelfe unto our ſight, which while it poſſeſſeth and enwrappeth innocent creatures by our fault, muſt needes ouerwhelme our owne ſoules with deſperation. For although Gods will is that his fatherly fauour toward vs do ſtill many waies appeare: yet by beholding of the world we cannot gather that he is our Father when our conſcience inwardly pricketh vs, and ſheweth that there is in ſin iuft caufe of forſaking, why God ſhould not account or recken vs for his children. Beside that there is in vs both flothfulneſſe and vnthankfulneſſe: because both our mindes, as they bee blinded, doe not ſee the truth, and alſo as all our ſenſes be peruerſe, we maliciously defraude God of his glorie. Therefore we muſt come to that ſaying of *Pauſt*: because in the wiſedom of God, the world knew not God by wiſedom, it pleadeth God by the foolishneſſe of preaching to ſave them that beleeue. The wiſedom of God he calleth this honourable ſtage of heauen and earth, furnished with innumerable miſſacles, by beholding wherof we ought wiſely to haue knownen God. But because we ſo ill profited therein, he calleth vs backe to the faith of Chriſt, which for that it ſeemeth foolish, the vnbelleeuers do diſdaine. Wherefore although the preaching of the croſſe doe not agree with mans wit, yet ought wee humbly to embracie it, if we deſire to returne to God our creator and maker, that he may begin againe to be our father. Truly ſince the fall of the firſt man, no knowledge of God auailed to ſaluation, without the Mediatour. For Chriſt ſpeaketh not of his own age onely, but comprehendeth all ages, when he ſaieth that this is the eternall life, to knowe the firſt the one true God, and him whom he hath ſent Iefus Chriſt. And ſo much the fowler is their ſluggiſhneſſe, which take vpon them to ſet open heauen to all prophanie and vnbelleeuing men, without his grace, whoru the Scripture each

*2. Cor. 1.22.*

*John. 17.3.*

where

where teacheth to be the onely gate whereby we enter into saluation. But if any will restraine that saying of Christ onely to the publishing of the Gospell, we haue in readines wherewith to confute him. For this hath heene a common sentence in all ages & among all nations, that without reconciliation they that are estranged from God, and pronounced accursed, and the children of wrath, cannot please God. And heere may bee also alleaged <sup>the</sup> which Christ answered to the woman of Samaria : Yee worship what yee know not, but we worship that which we know : because the saluation is from the Jewes. In which wordes hee both condemneth of falsehood all the religions of the Gentiles, and also assigneth a reason why, for that the Redeemer was promised vnder the lawe to the onely chosen people. Whereupon it followeth, that no worship euer pleased God, but that which had respect vnto Christ. For which cause also *Paul* affirmeth that all the nations of the *Gentiles* were without God, and vnde the hope of life. Nowe where as *John* teacheth that life was from the beginning in Christ, and that all the worlde fell from it, wee must returne to the same fountaine Christ. And therefore Christ, insomuch as he is the reconciler, affirmeth himselfe to be the life. And truely the entrance of heauen belongeth to none, but to the children of God. But it is not meete that they be accounted in the place and degree of children, that are not grafted into the bodie of the onely begotten sonne. And *John* plainly testifieth, that they which beleue in his name, are made the children of God. But because it is not directly my purpose yet to discourse of faith in Christ, therefore it shal for this time be sufficient to haue touched it by the way.

2 And therefore God neuer shewed himselfe mercifull to the olde people, nor *That the fathers under the Law never promised any happiness to the Church otherwise than by Christ.* ever did put them in any hope of grace without the mediator. I omit to speake of the sacrifices of the law, wherein the faithfull were openly and plainly taught, that saluation is no where else to be sought, but in the cleansing which was perfourmed by Christ alone. Onely this I saie, that the blessed and happy state of the Church hath beene alway grounded vpon the person of Christ. For though God comprehended all the issue of *Abraham* in his covenant, yet doth *Paul* wisely reason, that Christ is properly that seede in whom all nations were to be blessed, forasmuch as we know that not all they were reckoned his seed that were begotten of him according to the flesh. For (to speake nothing of *Ismael* and other) how came it to passe, that of the two sonnes of *Isaac*, that is *Iacob* and *Iacob*, brethren bo:ne at one birth, while they were yet together in their mothers wombe, the one was chosen the other refused? Yea, how came it to passe that the elder was rejected and the yoonger onely tooke place? And howe also came it to passe, that the greater part shoulde be forsaken? It appeareth therefore, that the seede of *Abraham* was principally reckened in one person, and that the promised saluation did neuer stande sure till it came to Christ, whose office is to gather together the things that were scattered abroad. Therefore the first adoption of the chosen people did hang vpon the grace of the Mediator. Which though it be not in so plaine wordes expressed by *Moses*, yet it sufficiently appeereth that it was commonly knownen to all the godly. For before that there was any king create among the people, *Hanna* the mother of *Samuel* entreating of the felicitie of the godly, euen then saide thus in her song: God shall giue strength to his king, and shall exalt the horne of his annointed. In which wordes she meaneith that God shall blesse his Church. Wherewith also agreeth the oracle that is within a little after adioyned: The Priest whom I shal appoint shal walk before mine annointed. Neither is it to be doubted, but that the will of the heauenly father was to haue the liuely image of Christ to be teene in *David* and his posteritie. Therefore meaning to exhort the godly to the feare of God, he biddeth them to kisse the Sonne. Wherewith this saying of the Gospell also agreeth: He that honoureth not the sonne, honoureth not the father. Therfore although by falling away of ten tribes *Psal. 2. 12.* *1 Sam. 3. 16.* *1 Cor. 5. 23.* the

## Cap.6.

## Of the knowledge of

1.Reg.11.8.  
12.24.

1.King.11.29.  
1.King.15.4.  
1.King.11.34.

Psa.97.50.67.

Psa.20.10.

Psal.118.25.26.4

Psal.80.18.

Lam.4.20.

*The ancient Prophets never spoke of the churches deliueraunce out of miserie, but they gaue witness, that through Christ they were deliuered.*  
Hab.3.13.

Esay.7.14.

the kingdome decaied: yet it behoued the covenant to stand which God had made in *Dauid* and his successours: as also he said by the Prophets: I will not altogether cut off the kingdome, for *Dauid* my seruants sake, and for *Hierusalem*s sake, whom I haue chosen: but there shall remaine one tribe to thy sonne. Where the same thing is repeated the second and third time. It is also expressly addeth: I will afflict the seed of *Dauid*, but not for euer. Within a little space of ~~time~~ after, it is said: For *Dauid* his seruants sake God hath giuen a light in *Hierusalem*, to raise vp a sonne, and to keepe *Hierusalem* in safetie. Now when the state grewe towarde destruction, it was faide againe: God would not scatter *Iuda* for *Dauid* his seruants sake, because he had spoken that he would giue a light to him and his sonnes for euer. Finally, this is the summe, that all other being passed ouer, onely *Dauid* was chosen, vpon whom the good pleasure of god shoulde rest. As in another place it is said: He hath refused the tabernacle of *Silo*, and the tabernacle of *Ioseph*, and he hath not chosen the tribe of *Ephraim*, but he hath chosen the tribe of *Iuda*, the mount *Sion* which he hath loued. He hath chosen his seruant *Dauid* to feede *Jacob* his people, and *Israel* his inheritance. To conclude, it pleased God so to saue his church, that the safetie and preseruation thereof shoulde hang vpon that one head, and therefore *Dauid* crieth out, The Lorde, the strength of his people, the strength of the salutons of his Christ. And by and by hee addeth a praier: Saue thy people and blesse thine inheritance; meaning that the state of the Church is with ynseperable knot ioyned to the gouernment of Christ. And in the same meaning in another place: Lord saue vs: Let the king heare vs in the day that we shall call vpon him. In which words he plainly teacheth, that the faithful did vpon none other confidence flie to the helpe of God, but because they were hidden vnder the succour of the king. Which is gathered by another Psalme. Lord saue vs: Blessed is he that commeth in the name of the Lord. Where it is plaine inough, that the faithfull are called backe vnto Christ, that they may hope that they shall be saued by the hand of God. The same respect hath the other praier, where all the church calleth vpon the mercie of God. Let thy hand be vpon the man of thy right hand, vpon the sonne of man, whom thou haft preferuced (or appointed) to thy selfe. For though the author of the Psalme bewaileth the scattering abroad of the whole people, yet he praieth for their restitution in the head alone. Where, when the people was led away into exile, the land wasted, and all things to mans seeming destroyed, *Ieremiel* lamenteth the ouerthrowe of the Church, he doth principally complain that by destruction of the kingdome all hope was cut off from the faithfull. Christ (faith he) the spirit of our mouth is taken in our sinnes, to whom wee faide: In thy shadow we shall liue among the nations. Heereby nowe it sufficientlie appeareth that because God cannot be mercifull to mankind without the Mediatour, therefore Christ was alway set before the holy fathers in time of the lawe, to whom they might direct their faith.

3 Now, where comfort is promised in affliction, specially where the deliuernce of the Church is described, there the banner of affiance and hope is auanced in Christ alone. God went out to the sauing of his people with his Messiah, saith *Habacuc*. And so oft as the Prophets make mention of the restoring of the Church, they call backe the people to the promise made to *Dauid*, concerning the euerlasting continuance of the kingdome. And no maruell. For otherwise there had been no assurance of the covenant. For which purpose serueth that notable answer of *Esay*. For when he sawe that the vnbelieuing king *Achaz* refused that which he had declared to him of the raising of the siege of *Hierusalem* and of present safetie, as it were so dainly, he passed ouer to *Messias*. Behold a virgine shall conceiue and bring foorth a sonne, meaning indirectly that though the king and his people by their frowardnes refused the promise offered vnto them, as though they did of purpose bend themselves to discredite the truth of God, yet the covenant shoulde not be voide, but that

the redeemer should come at his appointed time. Finally, it was the care of all the Prophets, to the ende they might shewe that God woulde be mercifull, alway to set out thackingdom of *David*, whereupon hanged the redemption and everlasting salvation. So *Esay* saith: I will make a covenant with you the faithfull mercies of *David*. *Esay.55.3.* Behold I haue giuen him for a witnesse vnto nations, that is, because the faithful when their state is at the worst, could not otherwise haue any hope, but by the meanes of him being witnesse, that God would be appealable toward them. Likewise *Hieremie*, to raise them vp being in despaire, saith: Behold the daies come, wherin I will raise Hier.23.6. vp vnto *David* a righteous branch, and then shall *Israell* be saued, and *Israell* shall dwell in safetie. And *Ezechiel* saith, I will raise vp one shephearde ouer my sheepe, even Eze.34.23. *David* my seruant. I the Lord will bee a God to them, and my seruant *David* for a shephearde. And I will make a covenant of peace with them. Also in another place, after he had entreated of the incredible renewing, he saith: my seruant *David* shall Eze.37.25. be their king, and there shall be one shepheard ouer all, and I will make an euerlasting covenant of peace with them. I gather here and there a fewe places out of many, because I onely meane to haue the readers put in minde, that the hope of all the godly hath alway beene reposed no where else but in Christ. And all the other Prophets also speake agreeably hereunto, as it is saide in *Osee*. The children of *Israell* Ose.1.12. and the children of *Israell* shall be gathered together, and shall appoint to themselues one head. Which he afterwarde more plainly expoundeth, The children of *Israell* Ose.3.5. shall returne, and shall secke for the Lorde their God, and *David* their king. And *Michee* speaking of the retурne of the people expresly saith, The king shall goe Miche.2.13. before them, and the Lord in their head. So *Amos* meaning to praise therenewing of Amos.9.16. the people saith: I will in that day raise vp the tabernacle of *David* that is fallen downe, and I will hedge vp the gaps, and raise vp the places ouerthrown, even because that was the onely standart of saluation, to liue the roiall glorie to rise vp againe on high in the stock of *David*, which is fulfilled in Christ. Therefore *Zacharie*, as his age was neerer to the appeirring of Christ, so doth he more plainly crie out: be glad thou daughter of *Sion*, reioice thou daughter of *Hierusalem*. Beholde thy king Zach.9.9. commeth, righteous and sauad. Which agreeth with the place of the Psalme before alleged: The Lorde the strength of the salutations of his annointed, Lorde sauvs vs. Psal.28.8. Where saluation is deriu'd from the head to the whole bodie.

4 It was Gods will to haue the Iewes instructed with these prophecies, that to seek for their deliurance, they shold bend their eies directly to Christ. And though they had shamefully swarued, yet could not the remembrance of the generall principle be abolished, that God by the hande of Christ, as he had promised to *David*, would be the deliuerer of the Church, and so the covenant shold be of his owne free graunt, whereby God had adopted his chosen. Herby it came to passe, that this song sounded in the mouth of the children when Christ a little before his death entered into *Hierusalem*, Hosanna to the sonne of *David*. For it appeereth that it was commonly knownen and spoken of, and according to common vse that they sung that the onely pledge of Gods mercie remained vnto them, in the comming of the Re-leemer. For this cause Christ himselfe, to make his disciples plainly and perfectly beleue in God, biddeth them to beleue on himselfe, Believe yee in God (saith he) then beleue also in me. For though (to speake properly) faith climeth vp from Christ to the father, yet he meaneith that the same faith, albei it rest vpon God, doth by little and little vanish away vnsesse he become a meane to holde it in assured stedfastnesse. Otherwise the maiestie of God is too high for mortall men, which crepe vpon the grounde like wormes, to attaine vnto it. Wherefore I allowe that common saying, that God is the obiect of faith, but in such sort that it needeth correction. Because Christ is not in vaine called the invisible Image of God, but by Col.1.15. this title we are put in minde, that if wee finde not God in Christ, saluation cannot be

*It was a common principle generally received amongst the Iewes, though not so perfectly understood as be-houed, that their deliuerer shold be Christ, without whose knowledge all other nations vainly worshipped God.*

*Mat.21.9.  
Ichn.14.1.*

## Cap.7. Of the knowledge of

be knownen vnto vs. For although among the Iewes, the Scribes and Pharisees had darkened with false inuentions, that which the Prophets had spoken concerning the Redeemer: yet Christ tooke it for a thing confessed as receued by common consent, that there was none other remedie in a dispaire case, and none other meane of deliuering the Church, but by giuing the Mediator. In deede that was not comonly knownen among the people as it ought to haue beene, which *Paul* teacheth, that Christ is the end of the lawe. But how true and assured it is, doth plainly appeere by the lawe and the Prophets. I speake not yet of faith, because there shall be elsewhere a more conuenient place for it. Onely let the readers hold this as fast stablished, that the first degree of godlinesse be, to acknowledge God to be a Father vnto vs, to defend, gouerne, and cheriſh vs, till he gather vs together into the euerlaſting inheritance of his kingdome: and that hereby it plainly appeereth which we said euē now, that the knowledge of God which bringeth ſaluation, standeth not without Christ, and that therefore from the beginning he hath beene ſet forth vnto all the elect, that they ſhould looke vpon him, and that in him ſhould reſt all their affiance. According to this meaning writeth *Irenæus*, that the Father which is vnmēaſurable, is in his Sonne measured, because he hath applied himſelfe to the measure of our capacitie, leaſt he ſhould drowne our mindeſ with the vnmēaſurablenesse of his glorie. Which thing the phrentike men not conſidering, doe wrefte a profitabele ſentencē to a wicked fantasie, as though there were in Christ but a portion of the godhead deriuēd from the whole perfection: whereaſ it meaneth nothing elſe, but that God is comprehended in Christ alone. That ſaying of *Iohn* hath alwaies beeene true. He that hath not the Sonne, neither hath he the Father. For though in olde time many did boſt that they worshipped the ſouerayne God, the maker of heauen and earth: yet because they had no Mediator, it was impoffible that they ſhould truly taste of the mercie of God, and ſo be perfwaded that he was their father. Therefore because they knew not the head that is Christ, the knowledge of God was but vaine among them, whereby alſo it came to paſſe, that at length falling into gracie and filthie ſuperſtitioñs, they bewraied their owne ignorance. As at this day the Turks althoſh they report with full mouth, that the creator of heauen and earth is their God, yet doe they thrusſt an idole in place of the true God while they ſwarue from Christ.

## The viij. Chapter.

*That the lawe was given, not to hold ſtill the people in it, but to nouriſh the hope of ſaluation in Christ, vntill his coming.*

*The lawe was giuen by Moses to nouriſh men in hope of ſaluation by Christ, as appeareth by the often mention which he maketh of the couenant, and by the whole forme of ceremonies and ſeruice therein preſcribed, which without ſpiritual relation vnto this were vaine and idle.*

BY this continual proceſſe that we haue rehearſed, may be gathered, that the lawe was added about fower hundred yeeres after the death of *Abraham*, not for this intent to leade away the chosen people from Christ: but rather to keepe their mindeſ in expectation vntill his coming, to kindle a deſire of him, and to confirme them in looking for him, that they ſhoule not waxe faint with long tariance. I meane by this worde Lawe, not onely the ten commaundementes, which prescribe a rule how to liue godliuely and righteouſly, but also the forme of religion deliuereſ by the hande of *Moses*. For *Moses* was not made a lawgiver to abolishe the blessing promiſed to the kindred of *Abraham*: but rather we ſee how every where he putteth the Iewes in remembrance of the free couenant made with their fathers whose heires they were, as if he had beeene ſent to renew the ſame. That was moſt plainly ſet forth by the ceremonieſ. For what were more vaine and fond, than for men to offer vp loathſome ſinke of the fat of cattell, to reconcile themſelues to God, thereby? to flee to the ſprinkling of water or bloud to walh away their filthineſſe? Finally, all the ſeruice of God appointed in the lawe (if it be conſidered by it ſelue, and doe not containe

contain shadowes and figures, which the truth should answer vnto) shall be but a verie mockerie. Wherefore not without a cause both in *Stephens sermon*, and in the *Heb.8.5.*  
*Exod.25.40.* Epistle to the *Hebrue*, is that place so diligently weyed. Where God commandeth *Moses* to make all things pertaining to the tabernacle, according to the paterne that had beeene shewed him in the mount. For if there had not beeene some spirituall thing appointed, that they shoulde tende vnto, the Iewes shoulde no lesse haue fondly spent their labour in them, than the Gentiles did in their trifles. Prophane men that never earnestly applied the studie of godlinesse, can not without lothsome tediousnes abide to heare so many sundry fashions of usages: and they not onely maruell why God wearied his people with such a heape of ceremonies, but also they despise and scorne them as childrens plaies. And the cause is, for that they consider not the ende, from which if the figures of the lawe be seuered, they must needs be condemned of vanitie. But that same figure sheweth, that God did not therefore command sacrifices because hee woulde occupie them that worshipped him with earthly exercizes, but rather to rase vp their mindes higher. Which may also plainly appeere by his nature: for as he is spirituall, so he is delighted with no other worshipping but spirituall. This do the sayings of the Prophets testifie, wherein they rebuke the Iewes of sluggishnes, for that they thought that any sacrifices were of anie value with God. Is that because their purpose is to derogate any thing from the law? No, but according as they were true expositours of the lawe, so they woulde by this meane haue mens eies directed to the marke from which the common people strayed. Now by the grace offered to the Iewes it is certainly gathered, that the lawe was not void of Christ. For *Moses* did set foorth vnto them this end of the adoption, that they should become a priestly kingdome to God. Which they coulde not obtaine vnlesse there were had for the meane therof a great & more excellent reconciliation than by the bloud of beasts. For what is lesse likely than *Adams* children, which by inheritably descending infection are all borne the bondslaves of sinne, to be aduanced to roiall dignitie, and so to become partakers of the glorie of God, vnlesse that so excellent a benefit shoulde come vnto them from elsewhere than from themselues? Also howe coulde the right of priesthood remaine in force among them, who by filthinesse of sinnes were abominable to God, vnlesse they had beeene consecrate in a holie head? Wherefore *Peter* doth verie aptly turne that saying of *Moses*, where he teacheth, that the fulnesse of grace, the taste whereof the Iewes had taken vnder the law, was giuen in Christ: Yee are (faith he) a chosen kindred, a kingly priesthood. *Exod.10.6.* *1.Pet.2.9.* For to this end tendeth that turning of the words, to shew that they, to whom Christ appeared by the Gospele, haue obtained more than their fathers, because they are all endued both with priestly and kingly honour, that trusting vpon their mediatar, they may freely be bold to come foorth into the sight of God.

2 And heere by the way it is to be noted, that the kingdome which at length was erected in the house of *David*, is part of the lawe, and contained vnder the Ministerie of *Moses*. Wherupon followeth, that aswell in all the kindred of the *Leuites* as in the posterite of *David* Christ was set before the eies of the olde people as in a double looking glasse. For, as I saide euuen nowe, they coulde not otherwise bee before God either kings or priests, which were both the bondslaves of sinne and death, and defiled by their owne corruption. Heereby appeereth that that saying of *Taylour* is most true, that the Iewes were holden as vnder the keeping of a Schoolemaster, till the seede came for whose sake the promise was giuen. For, because Christ was not yet familiarly knownen, they were like vnto children, whose weakenesse could not yet bear a full knowledge of heauenly things, but how they were by ceremonies, as it were lead by the hand to Christ, is spoken before, and may be better understood by many testimonies of the Prophets. For although it was commanded them to com daily with new sacrifices to appease God: yet *Esay* promiseth that all their sinnes shall *Gal.3.24.* *Esa.53.6.* be

*How the law both ceremoniall and moral led the people of God vnto Christ.*

## Cap.7. Of the knowledge of

Dan. 9.

Psal. 110.4.

Rom. 10.4.

2.Cor. 3.6.

Gal. 3.19.

be clesned with one onely sacrifice. Wherewith *Daniell* agreeably saith: The Priest appointed of the tribe of *Lewi*, did enter into the Sanctuarie: but of the onely priest it was once faide, that by an oath he was chosen of God to be a priest for euer, according to the order of *Melchisedec*. At that time the annoyncting with oyle was visible: but *Daniel* by his vision pronounceth that there shall be another manner of annoyncting. And because I will not tarrie vpon manie examples, the author of the Epistle to the *Hebreus* euuen from the fourth Chapter to the eleventh doth largely and plainly enough shewe, that the ceremonies are nothing woorthe and vaine till wee come to Christ. As concerning the ten commandements: that lesson of *Paul* is likewise to be kept in minde, that Christ is the end of the law vnto saluation, to every one that belieueth. And an other lesson, that Christ is the Spirit that quickeneth the letter which of it selfe slaieth. For in the first of these two, he meaneth that righteousness is vainly taught by commandements, vntill Christ do give it both by free imputation and by the spirit of regeneration. Wherefore he worthily calleth Christ the fulfilling or ende of the lawe. Because it shoulde nothing profit vs to know what God requireth of vs, vnlesse he did succour vs fainting and oppresed vnder the yoke and vntollerable burden. In another place he teacheth that the lawe was made for transgressions, that is to bring men to humilitie being prooued guiltie of their owne damnation. And, because this is the true and onely preparation to seeke Christ, whosoever he teacheth in diuers words do all verie well agree togither. But because hee then was in contention with peruerse teachers, which fained that we do deserue righteousness by the workes of the law, to confute their error, he was compelled sometime to speake precisely of the bare lawe, which yet otherwise is clothed with the couenant of free adoption.

*Although the lawe doe promise and would no doubt performe life unto them that keepe the lawe, yet can we looke for no fruit at all by those promises, but feele our owne miserie thereby the more increased be cause of our wearines which answereth not the righteousness prescribed by the lawe.*

*Deut. 30.19.*

3. But now it is good to know, how being taught by the morall lawe, we are made more inexcusable, that our owne guiltinesse may mooue vs to craue pardon. If it be true that we be taught perfection of righteousness in the law: then this also followeth, that the absolute keeping thereof is perfect righteousness before God, that is, whereby a man may be deemed and accounted righteous before the heauenly throne of judgement. Wherefore *Moses* when he had published the lawe, doubted not to protest before heauen and earth, that hee had set before *Israel* life and death, good and euill. And we may not denie, but that the rewarde of eternall saluation belongeth to the vpright obediencie of the lawe, as the Lorde hath promised it. Againe, yet it is good to examine, whether we performe that obedience, vpon desert whereof we may conceiuue a truthe of that rewarde. For to what small purpose is it, to see the reward of eternall life set in keeping of the lawe, vnlesse wee further knowe whether we may by that way attaine to eternall life? But heerein the weakenesse of the lawe doth shew it selfe. For because that keeping of the law is found in none of vs al, we are excluded from the promises of life, and do fall into curse onely. I do not now tell what doth come to passe, but what needs must come to passe. For whereas the doctrine of the lawe is farre aboue the power of man, he may indeede a farre off, looke at the promises, but yet not gather anie fruite of them. Therefore this one thing remaineth, that by the goodnes of them he may the better wey his owne miserie, while he considereth, that all hope of saluation being cut off, death doth certainly hang ouer him. On the other side do presse vs terrible penall lawes, which doe holde entangled and fast bound, not onely a fewe of vs, but every one without exception: they presse vs, I say, and do pursue vs, with an vnappaeable rigour, so that we may see most present death in the lawe.

*The promises of the lawe being conditionall, are not of no effect vnto vs, though*

4. Therefore if we looke onely vpon the law, we can doe nothing but be discouraged, be confounded, and dispaire, forasmuch as by it we are all damned and curst, and kept farre off from the blessednesse that he offreth to them that worship him. Wilt thou say then, Doth the Lord so mocke vs? For how smally doth it differ from mocking,

mocking, to shew foorth a hope of felicitie, to allure and exhort men vnto it, to protest that it is laide open for vs, when in the meane season the entrie vnto it is foreclosed and impossible to be come to? I answere: although the promises of the lawe, in so much as they are conditionall, doe hang vpon the perfect obedience of the lawe, which can no where be found, yet are they not giuen in vaine. For when we haue learned that they shall be voide and of no effect vnto vs, vniuersall God embrasse vs with his free goodnesse without regarde of our works, and vniuersall we doe embrace by faith the same goodnesse giuen vs by the gospell, then want they not their effectualnesse, yea with their condition annexed. For then he doth so freely give all things vnto vs, that he addeth this also to the heape of his bountifullnesse, that not refusing our halfe full obedience, and remitting so much as it wanteth of full performance, he so maketh vs to enjoy the frute of the promises of the lawe, as if we our selues had fulfilled the condition. But we will at this present proceede no further in this matter, because it shall be more largely to be entreated of, when we shall speake of the iustification of faith.

5 Whereas we saide that it is impossible to keepe the lawe, that is in few wordes to be both expounded and prooued. For it is woont among the people commonly to be accounted an opinion of great absurditie, so farre that Hierome doubted not to pronouace it accursed: what Hierome thought, I doe nothing stay vpon: as for vs, let vs search what is truth. I will not here make long circumsta[n]ces of diuers sortes of possibilities. I call that impossible, which both never hath beene, and also is hindered by the ordinance and decree of God, that it never hereafter may be. If we record from the farthest time of memorie, I say that there hath none of the holy men, that being clothed with the bodie of death, hath euer attained to that full perfection of loue, to loue God with all his hart, with all his minde, with all his soule, with all his power: Againe, that there hath beene none that hath not beene troubled with concupisence. Who can say nay? I see in deede what manner holy men foolish superstition doth imagine vnto vs, eu[n] such whose purenesse the heauenly Angels doe scarcely counteruaile: but against both the Scripture and prooef of experiance. I say also, that there shall none hereafter be, that shall come to the marke of true perfection, vniuersall he be loosed from the burden of his bodie. For this point there are open testimonies of Scripture. Salomon saide, there is not a righteous man vpon the earth that sinneth not. And David laide: every living man shall not be iustified in thy sight. Job in many places affumeth the lame. But Paul most plainly of all: that the flesh lusteth against the spirite, and the spirite against the flesh. And by no other reaon he prooueth that all that are vnder the lawe are subiect to the curse, but because it is written, that cursed are all they that doe not abide in all the commandments thereof: meaning or rather taking it as a thing confest, that no man can abide in them. And whatoever is foreshown by the Scriptures, that must be holden for perpetuall, yea and necessarie. With such suttletie did the Pelagiens trouble Augustine, saying, that there is wrong done to God, to say that he doth commaunde more than the faithfull are able by his grace to perfourme. Augustine, to auoide their cauilliation confessed, that the Lorde might in deede, if he woulde, aduaunce a mortall man to the purenesse of Angels: but that he neither hath done so at any time, nor wille doe, because he hath otherwise affirmed in the Scriptures. And that doe I also not denie. But I adde further, that it is inconuenient to dispute of his power against his truth, and that therefore this sentence is not subiect to cauilliations if a man should say, that that thing is impossible to be, whereof the scriptures doe pronounce that it shall not be. But if they dispute of the worde: when the Disciples asked the Lord, who may be sauad, he answered: with men in deede it is impossible, but with God all things are possible. Also Augustine with a most strong reason stably defendeth, that in this flesh we never yelde to God the due loue that we owe him.

*we be unable to performe the condition, because our not performing is through mercie pardoned, and our weake obedience accepted and rewarde[n]d, as if we were full performance.*

*The lawe is therefore said to be impossible for men to performe, because no man ever hitherto hath beene, and the scripture teacheth, that no man shall be perfect.*

*1. Reg 8.46.  
Psal 100.43.*

*Gal 3.10.*

*Deut 27.26.*

*Lib. de nat. & gratia.*

*Mat 19.25.  
Lib. de spiritu & litera.*

Loue.

## Cap.7. Of the knowledge of

Loue (saith he) so followeth knowledge, that no man can perfectly loue God, but he that hath first fully knownen his goodnesse. We, while we wander in this world, see by a glasse and in a darke speech: it followeth therefore, that our loue is vnperfect. Let this therefore remaine out of controuersie, that in this flesh it is impossible to fulfill the lawe, if we behold the weaknesse of our owne nature, as it shall yet also in another place be prooued by *Paul*.

Rom.8.3.

The first vse of the  
moral law to make  
men knowe their  
owne vnrigh-  
teousnes, that they  
be not besotted  
through felis-  
king nor deceived  
with a vaine sha-  
dow of holinesse in  
steed of that which  
is sound and per-  
fect.

6 But that the whole matter may be more plainly set foorth: let vs in a compendious order gather vp together the office and vse of the lawe which they call Morall. Now, as far as I vnderstand, it is contained in these three parts. The first is, that while it sheweth to euery man the righteousnesse of God, that is, the righteoufnesse which only is acceptable to God, it admonish, certifie, prooue guiltie, yea and condemne euery man of his owne vnrightheoufnesse. For so is it needfull that man blinded and drunke with loue of himselfe, be driven both to the knowledge and the confession of his owne weaknesse, and vncleanness: for as much as if his vanitie be not evidently conuincid, he swelld with mad affiance of his owne strength, and can never bee brought to thinke of the flendernesse thereof, so long as he measureth it by the proportion of his owne will. But so soone as he beginneth to compare his strength to the hardnesse of the lawe, there he findeth matter to abate his courage. For howsoever he before conceiuied a great opinion of it, yet by and by he feeleth it to pant vnder so great a burden, and then to shake and folter, at last euen to fall downe and faint. So being taught by the schooling of the lawe, he putteth off that arrogancie wherewith before he was blinded. Likewise he is to be healed of another disease of pride, wherof we haue said that he is sicke. So long as he is suffred to stand to his owne iudgement, he deuileth hypocrisie in steede of righteousnesse, wherewith being contented, he riseth vp in courage, by I wot not what forged righteousnesse, against the grace of God. But so soone as he is compelled to trie his life by the balance of the law, then leauing the presumption of the counterfeit righteousnesse, he feeleth himselfe to be an infinite space distant from holinesse: Againe, that he floweth full of infinite vices, wherof before he seemed cleane. For the euils of lust are hidden in so deepe and crooked priuie corners, that they easily deceiue the sight of man. And not without cause the Apostle saith, that he knew not lust, except the law had said: Thou shalt not lust: because except it be by the law disclosed out of her lurking holes, it destroith miserable man so secretly, that he feeleth not the deadly dart thereof.

Rom.7.7.

It is no dishonour  
to the lawe of God  
to say that it doth  
but represent unto  
us our inhabilitie  
to obey, our dis-  
obeying, & our cur-  
sed estate through  
disobedience: be-  
cause in this we  
are taught both  
how our owne  
wickednesse hindereth us from en-  
joying the blessed-  
ness of the law, &  
how the mercie of  
God aboundeth in  
giving vs that  
blessednesse from  
which our owne  
wickednesse doth in  
it selfe exclude vs.

Rom.3.22.  
Rom.5.20.

2.Cor.3.  
Rom.4.15.

De correpl. &  
grat. vide Am.  
brof. cap. 1. de  
Iac. & vita bea-  
ca. cap. 6.

7 So the law is like a certaine looking glasse: wherein we bhold first our weaknesse, and by that our wickednesse, and last of all by them both our accursednesse, even as a glasse representeth vnto vs the spots of our face. For when power faileth man to followe righteousnesse, then must he needs sticke fast in the mire of sinnes. And after sinne by and by followeth curse. And of how much the greater transgression the lawe holdeth vs guiltie and conuict, with so much the more greevous iudgement it condemneth vs. For this purpose maketh the saying of the Apostle, that by the lawe is the knowledge of sinne. For there he speaketh only of the first office of the lawe, the proofe whereof is in sinners not yet regenerate. And like to this are these two sayings, that the law entred that sinne might abound, and therefore that it is the ministracion of death that worketh wrath and flaieth. For without doubt so much more growth iniquite with how much more understanding of sin the conscience is striken, because vnto breach of lawe is added obstinacie against the maker of the lawe. It followeth therefore that the lawe armeth the wrath of God to the destruction of the sinner, because of it selfe it can doe nothing but accuse, condemne and destroy. And as *Augustine* writeth, if the spirite of grace be absent, the law is present with vs, only to this end, to accuse vs and kill vs. And yet when this is saide, neither is the lawe dishonoured thereby, nor any thing taken from the excellencie thereof. Truly if our will were wholly framed and disposed to the obedience of the lawe, then plainly

plainly the onely knowledge of it were sufficient to salvation. But forasmuch as our fleshly and corrupt nature fighteth, as an enimic with the spirituall lawe of God, and is nothing amended with the discipline thereof, this followeth that the lawe which was giuen for salvation, (if it had found fit hearcis) turneth to the occasion of sinne and death. For sith we are all prooued transgressors of it, the more plainly that it openeth the righteousnesse of God, so much the more on the other side it di-  
cloleth our iniquitie: the more surely that it confirmeth the reward of life and salua-  
tion laid vp for righteousnesse, so much the more assured it maketh the destruction  
of the wicked. So farre is it off therefore that these sayings should be to the dishon-  
or of the law, that they much availe to the more glorious commendations of Gods  
bountie. For truly it hereby appeareth that we are hindered by our owne wicked-  
nesse, and peruersenes, that we enioy not the blessednesse of life set openly abroad for  
vs by the lawe. Whereby the grace of God that helpeth vs without the succour of  
the lawe, is made so much the tweeter, and the mercie more louely that giueth it vnto  
vs, whereby we learne that he is never wearied with often doing vs good and  
heaping new gifis vpon vs.

8 And whereas the iniquitie and condemnation of vs all is sealed by the testi-  
monie of the law, it is not done for this purpose (if at least we well profit in it) to  
make vs fall downe with despaire, or with discouraged mindes to tumble downe  
headlong. Indeede the reprobate are amased after that manner, but that is by rea-  
son of their obstinacie, but with the children of God there behoueth to be ano-  
ther ende of instruction. I graunt the Apostle testifieth that we are all condemned  
by iudgement of the law, that euerie mouth may be stopped, and that all the world  
may become bound vnto God: but yet the same Apostle in another place teacheth,  
that God hath concluded all vnder vnbelife, not to destroy all, or to suffer all to pe-  
rih, but that he might haue mercie of all, that leauing the foolish opinion of their  
owne strength, they might vnderstand, that they stand and are vpholden by the one-  
ly hande of God: that they being naked and emptie, may flee to his mercie, that  
they may rest themselues wholly vpon it, hide themselues wholly in it, take hold of  
it alone in steede of righteousnesse and merites, whiche is laide open in Christ for all  
men who soever they be that with true faith do desire and looke for it. For God in  
in the commandements of the law appeareth but a rewarder of perfect righteous-  
nesse, whereof we all are destitute, and on the other side a rigorous judge of euill do-  
ings. But in Christ, his face shineth full of grace and lenitie, even toward the wret-  
ched and vnworthie sinners.

9 Of profiting to craue the grace of his helpe, Augustine speaketh oft, as when  
he writeth to *Hilarie*, The law commaundeth that endeuouring to doe the things  
commaunded, and being wearied with our weakenesse vnder the lawe, we should  
learne to aske the helpe of grace. Againe to *Aselius*: The profit of the law is to con-  
uince man of his owne weaknesse, and compell him to craue the Phisicke of grace  
that is in Christ. Againe to *Innocent of Rome*: The law commaundeth, and grace  
ministreth strength to do. Againe to *Valentine*: God commanndeth those things  
that we cannot do, that we may learne to know what to aske of him. Againe: The  
lawe was giuento accuse you, that being accused you should feare, that fearing  
you should craue pardon, and not preueine of your owne strengthes. Againe: The  
lawe was giuen for this purpose, of great to make little, to shew that thou hast no  
strength of thine owne to righteousnesse, that thou as poore, vnworthie and needie,  
shouldst flee vnto grace. After, he turneth his speech to God and faith: Doe so  
Lord, do so mercifull Lord, commaunde that which cannot be fulfilled: yea, com-  
maund that which cannot but by thy grace be fulfilled, that when men cannot fulfiel it  
by their owne strength, every mouth may be stopped, and no man may thinke him-  
selfe great. Let all be little ones, and let all the world be guiltie before thee. But I am

*The end why the  
law doth bring  
men to the sight of  
their owne misery,  
is not that they  
might despaire, but  
that for forsaking all  
confidence in them-  
selves, they might  
rest upon the mer-  
cie of God in Iesus  
Christ alone.  
Rom.3.19.  
Rom.11.32.*

*Man being con-  
demned of sin by  
the law, the effect  
thereof in the good  
is the crauing of  
helpe from God, in  
the bad their de-  
spairing of them-  
selves without  
aspiring to any  
helper.*

*Epist.200.  
Epist.200.  
Epist.95.  
Lib.de corrept.  
& glosia.  
In Pta.70.  
In Plat.118.  
Ser.27.*

not wise to heape vp so many testimonies , sith that holy man hath written a booke properly of that matter, which he hath intituled, Of the Spirite and Letter. The second profiting he doth not so lively describe, either because he knew that it did hang vpon the former, or because he did not so well understand it , or because he wanted words wherewith distinctly and plainly to expresse his meaning of it , which yet he rightly conceiued : but this first office of the law is not idle eu en in the reprobate also. For though they go not thus far forward with the children of God , that after the throwing downe of their flesh they be renued & florish againe in the inward man, but amased with the first terror do lie stil in desperation : yet it serueth to shew foorth the equitie of Gods judgement, that their conciences be tostid with such waies. For they euer willingly desire to make shift against the judgement of God. Now while the same is not yet opened , they yet so astonished with the testimonie of the law and their conscience do bewray in themselues what they haue deserued.

*The second office  
of the law is the  
bridling of their  
woulnes thorough  
fear of punishment,  
whom the spirite of sanctification  
hath not yet endued with  
an inward hartie  
desire otherwise to  
serve God.*

10 The second office of the lawe , is that they which are touched with no care of that which is iust and right,vnlesse they be compelled, when they heare the terrible penall ordinances therein , may be restrained at least with feare of punishment. But they are restrained,not because their inward mind is moued or affected withal, but because being as it were bridled, they withhold their hand from outward worke, and do keepe in their peruerse[n]ce within them, which otherwise they would haue outrageously poured out. Theseby they become truely neither the better , nor the more righteous before God. For although being letted either by feare or by shame, they dare not put that in practise which they haue conceiued in their minde , nor openly blow abroad the rages of their lust: yet haue they not a heart framed to the feare and obedience of God,yea, the more that they hold backe themselues, so much the stronglier within they are kindled, they burne , they boile , readie to doe any thing, and to breake forth any whither, if this terror of the law did not stay them. And not that onely, but also they most spitefully hate the law, and do detest God the law-maker, so that if they could, they would verie faine take him away, whom they cannot abide , neither when he commandeth rightfull things , nor when he reuengeth him vpon the despisers of his maiestie. In some indeede more darkly , and in some more plainly, but in all generally that are not regenerate , is this feeling, that they are drawen to the following of the lawe not by willing submissiōn , but resifting and against their willes, onely by violence of feare. But this constrained and enforced righteouſnes is necessarie for the publicke common state of men , the quiet whereof is herein prouided for , while order is taken that all things be not confounded with vprore, which would come to passe,if all things were lawfull for all men. Yea, it is not vnproufitable for the children of God to be exercised with this Schooling, so long as they before their calling being yet destitute of the spirit of sanctification , are still wanton with the folly of the flesh. For when they are drawen backe , though it be but from outward licentiousnes, by the terror of Gods vengeance , although for that they are not yet tamed in minde, they go for the present time but a litle fo[ward], yet they partly grow in vre to beare the yoke of Christ, so that when they are called,they be not altogether rude and raw to discipline,as to a thing vnknownen. This office the Apostle seemeth properly to haue touched, when he saith that the law was not set for the righteous man, but for the vnrigheteous and disobedient, wicked and sinners, euill doers and prophanes men, slayers of their parents, and murtherers, fornicators, Sodomites, robbers of children, liers and periured men , and whatsoeuer else is against sound doctrine. For he saith, that it is a stay to the wilde outraging lustes of the flesh, that else would stray abroad without measure.

1. Tim. 1.9.

*Both sortes of men  
schooled by the ter-  
ror of the law as*

11 But to both may that be applied which he saith in another place , that the lawe was to the Iewes a schoolemaster to Christ , for there are two sorts of men, whom with her schooling she leadeth by the hand to Christ. The one sort, of whom we

we first spake, because they are too full of affiance of their owne strength or righteounesse, are not meete to receiue the grace of Christ, vnsleſſe they be first emptied: therefore the Law bringeth them downe to humilitie by knowledge of themſelues, that ſo they may be prepared to desire that which before they thought they wanted not. The other ſort neede a bridle to be holden backe, leaſt they ſo glue loſe the reines to the wantonnes of their flesh, that they fall off altogether from all ſtudy of righteouneſſe. For where the ſpirite of God doth not yet gouerne, there ſometime luſtes do ſo boyle, that it is in great perill leſt they throw downe the ſoule that is ſubiect to them into the forgetfulneſſe and diſpiling of God: and ſo would it come to paſſe if God did not with this remedie prouide for it. Therefore thole whom he hath appointed to the inheritance of his kingdome, if he doe not by and by rege-nerate them, he keepeth them by the workeſ of the Law vnder feare, vntill the time of his viſitation, not that chaff and pure feare ſuch as ought to be in children, but yet a profitable feare for this that they may according to their capacitie be trauight by introduction to true godliſſe. Of this we haue ſo many prouoies, that it needeth no example. For whosoeuer haue any time continued in not knowing of God, wil confeſſe that this happened vnto them, that they were holden by the bridle of the Law in ſome feare and obedience of God, vntill the time that being regeneratē by his ſpirite, they began hartily to loue him.

**12** The third vſe, which is alſo the principall vſe, and more nearely looketh vnto the proper end of the Law, concerneſt the faithfull, in whiche harts alreadie liueth and reigneth the ſpirite of God. For although they haue the Law written and grauen in their harts by the finger of God, that is to ſay, be ſo affectionated and minded by the direction of the ſpirite that they deſire to obey God, yet doe they ſtill two waies profit in the Law. For it is to them a very good meane, whereby they may daily better and more assuredly leaſne what is the will of the Lord, which they aſpire vnto, and may be confirmed in the vnderſtanding thereof. As if a ſeruant be alreadie bent with all the affection of his hart, to pleafe his Lord: yet hath he neede diligently to ſearch out and marke the fashions of his Lord, that he may frame and apply himſelfe vnto them. And let none of vs exempt himſelfe from this neede. For no man hath hitherto attained to ſo great wiſedome, but that he may by dayly iuſtruction of the Law get new profit in proceeding to the purer knowledge of Gods will. Then because wee neede not onely doctrine but alſo exhortation: this other profitte shall the ſeruant of God take by the Law, to be by the often meditation thereof stirred vp to obedience, to be ſtrengthened in it, to be holden backe from the ſlippere way of offendineſſe. For after this manner, muſt theſe holy ones drue forward themſelues, which with how great cheerefulneſſe ſo euer they traualle to Godwarde according to the ſpirite, yet they are alwaies laden with the ſluggiſhneſſe of the flesh, that they proceede not with ſuch full readineſſe as they ought. To this flesh is the Lawe gauen as a whippe, that like a ſlowe and dull Aſſe it may be pricked forward to worke. Yeato the ſpirituall man, because he is not yet diſpatched of the burden of the flesh, it ſhall be a continuall prike that ſuffereth him not to ſtand ſtill. Euen to this vſe *Dauid* had reſpet, when he did ſet forth the Law with thole notable prayes: The Law of the Lord is vndefiled, conuerting ſoules: the iuſtices of the Lord are upright, and chearing harts: the commandement of the Lord is bright, that giueth light to the eyes, &c. Againe: A lanterne to my feare is thy word, and a light vnto my pathes, and innumerable other that he rehearſeth in all that Psalme. Neither are theſe things againſt the ſayings of *Paul*, wherein is the ſecond, not what vſe the Law minſtreth to the regeneratē, but what it is able to giue to man of it ſelue. But here the Prophet reporteth with howe great profitte the Lorde doth iuſtruct them by reading of his Lawe, to whome he inwardly iuſprieſt a readineſſe to obey. And he taketh hold not of the commaudementſ only, but alſo the promise of grace

well they that  
would otherwise  
thynke too highly  
of their owne  
righteouneſſe,  
as they which too  
boldly woulde follow  
the ſway of their  
owne luſt.  
Gal.3.24.

The third office of  
the law refpeſting  
properly them that  
are regeneratē by  
the ſpirite of grace,  
is first to iuſtruct  
them what the will  
of God is, and ſecondly to breed in  
them ever diſire  
full more and more  
to goe forward in  
obſeruing it.

Pſal.19.8.

Pſal.119.105.

annexed to the things which onely maketh the bitternesse to waxe sweete. For what were lesse amiable than the Law, if it should onely with requiring and threatening trouble soules carefully with feare; and vex them with terror? But specially *David* sheweth, that he in the Law conceiued the Mediatour, without whome there is no delite or sweetenesse.

*The Law because  
it ingēneth death  
is not therefore to  
be shoken off, but  
must be followed  
as a rule which  
serueth to direct  
all the actions of  
our life.*

Deut. 31.6.

Psal. 1.2.

13 Which while some vnskilfull men cannot discerne, they boldly shake away all *Moses*, and bidde the two tables of the Law farewell, because they thinke it is not greeable for Christians to cleue to that doctrine that conteineth the ministracion of death. Let this prophane opinion depart farre out of our mindes. For *Moses* taught excellently well, that the same Law which with sinners can engender nothing but death, ought in the holy to haue a better and more excellent vse. For thus, when he was readie to die, he openly saide to the people: Lay your hertes vpon all the words that I doe testifie to you this day, that ye may commit them to your chilidren, that ye may teach them to keepe, to doe, and to fulfill all the thinges that are written in the volume of this Law, because they are not vainely commandedyou, but that every one shoulde liue in them. But if no man can denie that there appeareth in it an absolute paterne of rightcousnesse, then either we must haue no rule at all to liue iustly and vyprightly, or else it is not lawfull for vs to depart from it. For there are not many but one rule of life, which is perpetuall and cannot be bowed. Therefore, whereas *David* maketh the life of a righteous man continually busied in the meditation of the Lawe, let vs not referre that to one age onely, because it is most meete for all ages to the end of the world: and let vs not therefore be frayed away, or flie from being instructed by it, because it appointeth a much more exact holynesse than we shall performe, while we shall carry about the person of our body. For now it executeth not against vs the office of a rigorous exacter that will not be satisfied, but with his full taske perfourmed: but in this perfection whereunto it exhortheth vs, it sheweth vs a marke, toward which in all our life to endeuer, is no lesse profitable for vs, than agreeable with our duetie. In which endeuer if wee faile not, it is well. For all this life is a race, the space whereof being runne out, the Lord will graunt vs to attaine to that marke, toward which our endeuerours doe traualle a faire off.

*The abrogating of  
the Law of God, so  
the faithfull is  
their deliuering  
from the curse  
threatened in the  
Law, not from the  
duetie of comma  
and endeavouring to  
fulfil that which  
the law inuyneth.*

Mat 5.17.

14 Now therefore, whereas the Law hath toward the faithfull a power to exhort, not such a power as may binde their consciences wth curse, but such as with often calling on, may shake off sluggishnesse and pinch imperfection to awake it: many when they meane to expresse this deliuierance from the curse thereof, doe say, that the Law is abrogate to the faithfull. (I speake yet of the Law morall) not that it doth no more command them that which is right, but onely that it be no more vnto them that which it was before, that is, that it doe no more, by making afraide and confounding their consciences, damne and destroy them. And truly such an abrogation of the Lawe, *Paul* doth plainly teach, and also that the Lord himselfe spake of it, appeareth by this that he would not haue confuted that opinion that hee should dissolve the Law, vnielss it had beeene commonly received among the Lewes. But forasmuch as it could not rise causelcely and without any colour, it is likely that it grew vpon false understanding of his doctrine, as in a manner all errours are wont to take occasion of truth, but least we should also stumble at the same stone, let vs diligently make distinction, what is abrogate in the Lawe, and what remaineth yet in force. Where the Lord protesteth that he came not to destroy the Law but to fulfill it: and that till heaven and earth passe away, no one iote of the Law should passe away, but that all should be fulfilled: he sufficiently confirmeth that by his comming nothing should be taken away from the due keeping of the Law. And for good cause: sith he came rather for this ende, to heale offences. Wherefore the doctrine of the Law remaineth for all Christians, inuiolable, whch by teaching, admonishing, rebuking

rebuking and correcting may frame and prepare vs to euyer good worke.

15 As for those things that *Paul* speaketh of the curse, it is evident that they belong not to the very instruction, but onely to the force of binding the conscience. For the Law not only teacheth, but also with authoritie requireth that which it commandeth. If it be not performed, yea if duetie be flacked in any part, it bentheth him thunderboulte of curse. For this cause the Apostle saith, that all they that are of the workes of the Law, are subiect to the curse, because it is written: Cursed is euerie one, that fulfilleth not all. And he saith, that they be vnder the workes of the Law, that doe not set rightheousnesse in the forgiuenesse of finnes, by which we are loosed from the rigour of the Law. He teacheth therefore that we must be loosed from the bonds of the Lawe, vnlesse we will miserably perish vnder them. But from what bonds? the bonds of that rigorous and sharpe exacting, that releaseth nothing of the extremitie of the Law, and suffreth not any offence vnpunished. From this curse (I say) that Christ might redeeme vs, he was made a curse for vs. For it is written: Cursed is every one that hangeth vpon the tree. In the chapter following in dede he saith, that Christ was made subiect to the Lawe, to redeeme them that were vnder the Lawe, but all in one meaning, for he by and by addeth, that by adoption wee might receiue the right of children. What is that? that we should not be oppressed with perpetuall bondage, that should hold our conscience fast strained with anguish of death. In the meane time this alway remaineth vnsheakened, that there is nothing withdrawn of the authoritie of the Law, but that it ought still to be received of vs with the same reverence and obedience.

16 Qf ceremonies it is otherwise, which we abrogate not in effect, but in vse only. And this, that Christ by his comming hath made an ende of them, doth so nothing diminishe their holynesse, that it rather setteth them foorth, and maketh them glorious. For as they shold haue giuen but a vaine shew to the people, vnlesse the power of the death and resurrection of Christ had bee shewed therein, so if they had not ceased, we could not at this day discerne to what purpose they were ordained. Therefore *Paul*, to prooue that the keeping of them now is not onely superfluous, but also hurtfull, teacheth that they were shadowes whereof we haue the body in Christ. We see therefore how in the abolishing of them, the truth shineth better than if they did still a farre off, and as it were with a veilesprede before, shew a figure of Christ that hath already plainly appeared. And therefore the veile of the Temple at the death of Christ was torn in two peeces and fell downe: because now the true and expresse image of the heauenly good things was come to light, which before had bee but vnprefectly begun with darke rude draughtes, as the Author of the Epistle to the Hebrewes saith. Hereunto scruech that saying of Christ, that the Law and the Prophets were vnto the time of *John*, and that from that time forwarde, the kingdome of God began to be ioysfully preached: not meaning that the holy fathers were without the preaching that containeth the hope of saluation, and of eternall life, but because a farre off, and vnder shadowes only they did beholde that which we at this day see in the full light. But why it behouethed that the Church of God should climbe vp higher from those first instructions, *John* the *Baptist* declareth, for that the Law is giuen by *Moses*, but grace and truth began by Iesus Christ. For although the purging of finnes were truly promised in the olde sacrifices, and the Arke of the covenant was a sure pledge of the fatherly fauour of God, yet all this had bee but a shadowe, if it had not bee grounded vpon the grace of Christ, wherein is found, perfect and eternall stedfastnesse. Let this then remaine sure, that although the ceremoniali vsages of the Law haue ceased to be obserued, yet by the ende of them it is the better knownen how great was the profit of them before Christis comming, which in taking away the vse of them hath sealed the force and effect of them with his death.

The bonds of the law from whiche we are loosed are those exactions, she rigor and extremitie whereof, if he were not mitigated, would cause despair, and noe those intencions of obedience, the authority whereof doth and must stand in force for ever.  
*Gala.3.10.*  
*Deut.27.26.*  
*Gal.3.12. & 5.4.*

The exercise of the law ceremoniall taken away yet the holines thereof confirmed by the performance of that which was therein shadowed.

*Col.2.17.*

*Mat.27.51.*

*Heb.10.1.*

*Luk.16.26.*

*John 1.15.*

In what sense  
the ceremonial  
law is termed a  
handwriting a-  
gainst them which  
did obserue it.  
Col.2.12.

Ephc.2.14.

Heb.7.8 & 9. & 10.

Heb.9.15.

17 Somewhat more hard is the point that *Paul* noteth. And he hath renewed you together with him, when ye were dead by sinnes, and the vncircumcision of your flesh, forgiuing you all your offences, blotting out the handwriting that remained in the decrees against vs, which was contrarie vnto vs, and he hath taken it away, fastening it to the croffe, &c. For it seemeth to stretch the abolishing of the lawe somewhat further that now we haue nothing to do with the decrees thereof. For they erre that expound it of the lawe morall whose vnappeaseable rigor rather then doctrine thereof they think to be taken away. Some more deeplye wavyng the wordes of *Paul*, do espie that it is properly spoken of the lawe ceremoniali, and do shewe that this word Decree, doth more than once so signifie in *Paul*. For to the *Ephesians* he sayeth thus: He is our peace, that maketh both to be one, that maketh voide the lawe of commandements consisting in the decrees, that he might make two in himselfe into one new man. It is no doubt that he speaketh there of the ceremonies, for he calleth it the partition wherewith the Iewes were seuered from the Gentiles: wherefore I graunt that those first expositors are rightfully reprooved by these: but yet mee thinkes that these do not sufficiently well set foorth the minde of the Apostle. For I like not at al, to haue these two places compared togither in all points, when his purpose was to aduertise the *Ephesians* of their adoption into the fellowship of *Israell*, he teacheth that the stop is taken away, whereby they were before time keept asunder, that was in ceremonies. For the usages of washings & sacrifices, wherwith the Iewes were made holy vnto the Lord, do seuer them from the *Gentiles*. But in the Epistle to the *Colossians*, who seech not that he toucheth a higher mysterie? In deed the point of the disputation there, is of *Musaiacall* obseruations wherunto the false Apostles did labour to drive the Christian people. But, as in the Epistle to the *Galathians* he searcheth that controuersie further off, and as it were bringeth it backe to the first head thereof, so doth he alio in this place. For if in the ceremonies you consider nothing else but a necessarie of; the vse of them, to what purpose was it, to call it a hand writing against vs? moreouer to set the whole sum in a manner of our redemption in this, that it should be cancelled? Wherefore the matter it selfe trieth out, that here is some more secret thing to be considered. And I trust that I haue attained the naturall vnderstanding of it if at least this be graunted me to be true, which in one place is most truly written by *Augustine*, yea that he hath taken out of the plaine wordes of the Apostle, that in the Iewish ceremonies was rather a confession than a cleansing of sinnes. For what did they else by sacrifices, but confess themselves in their conscience guiltie of death, that did put cleanings in their place? What did they with their cleannings, but testifie themselves to be vncleane? And so was the handwriting of their sin & vncleanenes oft renued by them, but there was no discharge in that testifying thereof. For which cause the Apostle writeth that at length by meane of the death of Christ, was perfourmed the redemption of the offences that remained vnder the olde testament. Therefore the Apostle doth worthily call the ceremonies handwritings against those that obserue them: forasmuch as by them they did openly seale to their owne damnation & vncleannes. And it hindereth not, that they were also partakers of the same grace with vs. For this they obtained in Christ, not in the ceremonies, which there the Apostle doth seuer from Christ, because being at that time vsed, they did obscure the glory of Christ. Thus learne we, that the ceremonies, if they be considered by themelues, are well and fitly called handwritings against the saluation of men, because they were as solemn instruments that testifieth their being bound. When the false Apostles went about to binde the Christian church to them againe: *Paul* did not without cause admonish the *Colossians*, by fetching the signification of them further off, to what point they should fall backe againe, if they suffered themselves in such sorte to bee yoked by them. For herewithall was the benefit of Christ wrested away from them, in asmuch

as he hauing once performed the eternall cleensing, hath vtterly abolished those dayly obseruations which were onely of force to seale sinnes, but could doe nothing to the putting away of them.

## The viij. Chapter.

*An expositio[n] of the Morall Law.*

H ere I thinke it shall not be from the purpose, to enterlace the tenne Commandments of the Law with a short exposition of them, because thereby both that shall better appeare which I haue touched, that the same keeping of them which God hath once appointed, remaineth yet in force: and then also we shall haue besides that a proofe of the second point, that the Iewes did not onely learne by it what was the true force of godlinesse, but also by the terror of the judgement, sith they saw themselues vnable to keepe it, they were compelled whether they would or no, to be drawen to the Mediator. Now in setting foorth the summe of those things that are required in the true knowledge of God, we haue alreadie taught, that we cannot conceiue him according to his greatnessse, but that by and by his maiestie presenteth it selfe vnto vs, to binde vs to the worship of him. In the knowledge of our selues we haue set this for the chiefe point, that being voide of the opinion of our owne strength, and cleane stripped of the trust of our owne righteounesse, and on the other side discouraged and beaten downe with conscience of our owne needinesse, wee should learne perfect humilitie and abasement of our selues. The Lord setteth foorth both these pointes in the Law, where first challenging to himselfe due power to gouerne, he calleth vs to the reuerence of his diuine maiestie, and appointeth out vnto vs wherein it standeth and consisteth: and then publishing a rule of his righteousnesse, (against the righteousnesse whereof our nature as it is perverse and crooked, doth alwaie striue, and beneath the perfection wherof our power as of it selfe it is weake and feeble to doe good, lieth a great way below) he reprooueth vs both of weakenesse and vnrighteousnes. Moreouer, that inward law which we haue before said to be grauen and as it were imprinted in the harts of all men, doth after a certayne manner enforne vs of the same things that are to be learned of the two tables. For our conscience doth not suffer vs to sleepe a perpetuall sleepe without feeling, but that it inwardly is a witnesse and admonisher of those things that we owe to God, and layeth before vs the difference of good and euill, and so accuseth vs when wee swarue from our duety. But man being wrapped in such darkenes of errors as he is, skarfe euен slenderly tasteth by that law of nature, what worship pleafeth God: but truely he is very farre distant from the right knowledge thereof. Beside that, he is so swollen with arrogancie and ambition, and so blinded with selfeloue, that he cannot yet looke vpon, and as it were, descend into himselfe to learne to submit and humble himselfe, and confess his owne misery. Therefore (as it was necessarie both for our dulnes and stubbornesse) the Lord hath set vs a law written, which shoulde both more certainly testifie that which in the Law naturall was too obscure, and also shoulde shake away our drouesinesse, and more lively touch our minde and remembrance.

2. Now it is easie to vnderstand what is to be learned of the Law, that is, that as God is our Creator, so of right he hath the place of our Father and Lord, and that by this reason we owe to him glorie, reuerence, loue, and feare. Yea, and also that we are not at our owne libertie, to followe whither soever that lust of our minde doth mooue vs, but that we ought to hang vpon his becke, and to rest onely vpon that which pleafeth him. Then we learne, that he delighteth in righteounesse, that he abhorreth wickednesse, and therefore that vnto us we will with wicked

*The worship due  
to God, and the  
vnrighteousnesse  
which is in vs, be-  
cause the inward  
Law naturally  
written in our  
harts cannot suf-  
ficiently teach,  
therefore God him-  
selfe hath given a  
law which doth.*

*By the law we un-  
derstand that we  
owe God obedience  
and that he loueth  
righteousnes which  
we must seek af-  
ter, not excusing  
our selues by our  
inabilitie which  
is no excuse.*

vnthankfulnes fall away from our creator, we must necessarily obserue righteousness all our life long. For if then onely we yeede vnto him the reuerence that we owe, when we preferre his will before our owne, it followeth, that there is no other due worship of him, but the obseruation of righteousness, holinesse and cleannesse. Neither may we pretende this excuse that we want power, and like wasted detters be not able to pay. For it is not conuenient that we shold measure the glorie of God by our owne power: for whatsoeuer we be, he alway abideth like to himselfe, a louer of righteousness, a hater of wickednesse. Whatsoeuer he requireth of vs (because he can require nothing but that which is right) by bondes of nature we must of necessarie obey: but that we are not able is our owne fault. For if we be holden bound of our owne lust wherein sinne raigneth, so that we are not loose at libertie to obey our father, there is no cause why we shold alleage necessarie for our defence, the euill whereof is both within vs, and to be imputed vnto our selues.

*The law bringeth  
men by shipwrack  
to the haauen.*

3 When we haue thus farre profited by the teaching of the lawe, then must wee by the teaching of the same lawe also descend vnto our selues: whereby at length we may carrie away two things. The first is, by comparing the righteousnesse of the law with our life, to learne, that we are farre off from being able to satisfie the will of God, and that therefore we are not worthie to haue place among his creatures, much leſſe to be reckened among his children. The second is, in cōſidering our strength, to learne that it is not only ſufficient to fulfil the law, but also vtterly none at all. Hereupon followeth both a diſtruct of our owne strength, and a care and fearefullerneſſe of minde. For conſcience cannot beare the burthen of iniquitie, but that by and by the iudgement of God is preſent before it: and the iudgement of God cannot be felt, but that it striketh into vs a dreadfull horrore of death. And likewife being constrained with prooues of her owne weakenesse, it cannot choose but by and by fall into diſpaire of her owne ſtrength. Both theſe affections do ingender humilitie and abatement of courage. So at length it commeth to paſte, that man made afraide with feeling of eternall death, which he ſeeth to hang ouer him by the deferring of his owne righteousnesse, turneth himſelfe to the onely mercie of God, as to the onely hauen of ſaluation: that feeling that it is not in his power to pay that he oweþ vnto the law, diſpairing in himſelfe, he may take breath againe and begin to craue and looke for helpe from elſewhere.

*The uſe of the pro-  
mises and threat-  
enings of the law.*

4 But the Lord not contented to haue procured a reuerence of his righteousnesse hath alſo added promises and threatenings to fill our hearts with loue of him, and with hatred of wickednesse. For, because our minde is too blinde, to be moued with the onely beautie of goodnesse, it pleased the moſt mercifull Father of his tender kindnesse, to allure vs with sweetnesse of rewardes to loue and long for him. He pronounceth therefore, that with him are rewardes laid vp for vertue, and that he ſhall not ſpend his labour in vain, whomeuer he be, that ſhall obey his commandements. He proclaimeth on the other ſide, that he not only abhorreth vnrightheouſnes, but alſo that it ſhall not escape vnpunished, for that he will be a reuenger of the contempt of his maiestie. And to exhort vs by all meaneſ, he promiseth as well the blesſings of this preſent life as also eternall blesſednes to their obedience that keepe his commandements: and to the transgrefſors thereof, he threatneth both preſent miſeries and the punishment of eternall death. For the ſame promise, (he that doth theſe things ſhall liue in them:) and alſo the threatening that anſwereth it, (the ſoule that ſinneth, that ſame ſhall die) do without doubt belong to the immortallitie or death that is come, and ſhall neuer be ended. Albeit, whereoeuer is mentioned the good will or wrath of God, vnder the one is contained the eternitie of life, vnder the other eternall deſtruction. Of preſent blesſings and curses there is a longer register reheaſed in the law. And in the penall ordinances appeareth the ſoueraigne cleannelleſſe of God, that can ſuffer no iniquitie: but in his promises, beſides his great loue

*Leu.18.5.  
Eze.18.4. & 20.*

*Leu.26.4.  
Deu.23.1.*

Ioue of righteousnes, (which he cannot finde in his hart to defraude of her rewarde) there is also prooued by his maruellous bountifullnes. For wheras we and all ours are indebted vnto his Maiesie, by good right whatsoeuer he requireth of vs, he demandeth it as due debt, but the painement of debt is not woorthise of reward. Therefore he departeth with his own right, when he offereth reward to our obediences, which we do not yeeld of our selues as things that were not due: but what those promises doe bring vnto vs, is partly said alreadie, and partly shall appeere more plainly in place fit for it. It sufficeth for this present, if we remember and consider, that there is in the promises of the law, no small commendations of righteousnes, that it may the more certainly appeere how much the keeping thereof pleaseith God: that the penall ordinances are set for the more detestation of vnrigheteousnesse, least the sinner delited with the sweete flatterings of vices, should forget that the iudgement of the lawmaker is prepared for him.

Now whereas the Lord giuing a rule of perfect righteousnes, hath applied all the parts thereof to his owne will, therein is declared that nothing is to him more acceptable than obedience, which is so much more diligently to be marked, as the wantonnes of mans minde is more readie to deuise now and then diuers sorts of worshipping to winne his fauour withall. For in all ages that irreligious affectation of religion, because it is naturally planted in the wit of man, hath shewed and yet doth shew foorth it selfe, that men do alway delite to inuent a way to obtaine righteousness beside the word of God, whereby it commeth to passe that the commandements of the lawe haue but small place among the works that are commonly calld good workes, while that innumerable rout of mens workes occupieth almost all the roome. But what other thing meant Moses than to restraine such licentiousnesse, when after the publishing of the lawe he spake thus to the people: Giue heede, and heare all the things that I command thee, that it may bee well to thee and to thy children after thee for euer, when thou shalt doe that which is good and pleasant before thy God. What command thee, that onely do: adde not vnto it, nor diminish it. And before, when he had protested, that this was his wisedome and vnderstanding before other nations, that he had receiued iudgements, righteousnes, and ceremonies of the Lord, he said further, Keepe therefore thy selfe and thy soule carefully, that thou forget not the words which thine eies haue seene, and that at no time they fall out of thy hart. For, because God did foresee, that the Israelites would not rest, but that after they had receiued the lawe, they would beside it trauell in bringing foorth new righteousnes, if they were not seuerely holden backe: therefore he pronounceth that herein is contained the perfection of righteousnesse, which should haue been the strongest stae to holde them backe, and yet they did not ceafe from that boldnesse so much forbidden them. But what of vs? we are surely comprehended within the same charge: for it is no doubt that that continueth still whereby the Lord hath challenged to his lawe the absolute doctrine of righteousnesse, yet we not contented therewith, do monstrously traualle with forging and coyning of newe good workes one vpon another. For the healing of this fault, the best remedie shall be, if this thought shall be stedfastly settled in vs, that the law is giuen vs from God to teach vs a perfect righteousnesse: that therein is taught no righteousnes, but the same that is examined, by the appointed rule of Gods will: that therefore new forms of works are vainly attempted to winne the fauour of God, whose true worship standeth in onely obedience: but rather that such studie of good workes as windreth out of the law of God, is an intollerable defiling of Gods righteousnesse and of the true righteousnes. Augustine also saith most truly, which calleth the obedience that is done to God, sometime the mother and keeper, sometime the originall of all vertues.

6 But when we haue expounded the law of the Lorde, then more fitly and with more profit shall that be confirmed which I haue before spoken of the office and

*God by making his will and precription the onely rule of our obedience, excludes all our own by inuentiones of pleasing him as unpleasante and unacceptable.*

*Deut.12.28.*

*Deut.4.9.*

*Lib.4.de civitate.  
Dei cap. 12. de  
bono coniugali  
cont aduer. Legis  
& proph.6.*

*The first rule for  
rights vnderstanding  
of the law is  
vse*

## Cap.8.

## Of the knowledge of

that is required  
not only outward  
but inward hol-  
ness; which is  
plaine to him that  
noresh the differ-  
ence betweene  
God and mortall  
lawmakers.

use of the law. But before that I begin to discourse every severall commandement by it selfe, it shall be good now to giue such lessons as serue to the vniuersall knowledge thereof. First let vs hold for determined, that the life of man is instructed in the lawe not onely to outward honestie, but also to inward and spirituall rightcousnes. Which thing whereas no man can denie, yet there be few that rightly marke it. That commeth to passe, because they looke not vpon the lawmaker, by whose nature the nature of the law also ought to be weied. If any king doe by proclamation forbide to commit fornication, to kill, or to steale: in this case I grant that if a man doe onely conceiue in his minde a lust to commit fornication, to sinne, or to steale, and do not commit any of these things in deede, hee is out of the compasie of this prohibition. And the reason is, for that because the foresight of a mortall lawmaker, could not extend but to outward ciuitie his commandements are not broken, but when the outward offences are committed. But God (whose eie nothing escapeth, and which regardeth not so much the outward shew as the cleannes of the hart) vnder the forbidding of fornication, manslaughter and theft, forbiddeth lust, wrath, hatred, coueting of another mans guile, and whatsoeuer is like to thele. For inasmuch as he is a spiritual lawmaker, he speaketh no lesse to the soule than to the body. But the manslaughter of the soule, are wrath and hatred: the theefe of the soule, is euill desire and couetousnes: the fornication of the soule, is lust. But mans lawes alio (will some man say) haue regard to intents and wils, and not to successes of fortune. I grant, but yet they are such intents and wils, as haue outwardly broken out. They wcy with what intent every outward act hath beene done, but they search not the secret thoughts. Therefore they are satisfied when a man onely withholdeth his hands frō offending. On the other side, because the heauenly law is made for our minds, therefore the restraint of mindes is principally needfull to the keeping thereof. But the common sort of men, even when they mightily dissemble their contempt of the law, do frame their eies, their feete, their hands, and all the parts of their bodies to some obseruation of the lawe, in the meane time they hold their hart most farre off from all obedience, & thinke themselves well discharged, if they keepe close from ment that which they doe in the sight of God. They heare it said: Thou shalt not kill: Thou shalt not commit adulterie: Thou shalt not steale: they draw not out their sword to kill: they ioyne not their bodies with harlots: they lay not their hands vpon other mens goods. All this is well hitherto. But in their whole harts they breath out murthers, they boyle in lust, they cast their eies aside at all mens goods, and devoure them with coueting. Nowe wanteth that which was the chiefe point of the lawe. Whence, I pray you, commeth so grosse dulnesse, but that leauing the lawmaker, they rather measure righ-teoufnesse by their owne wit? Against these doth Paul mightily crie out, affirming that the law is spirituall, whereby he meaneth, that it not onely demandeth an obedience of the soule, minde and will, but also requireth an Angelike purenesse, which hauing all the filthinesse of the flesh cleane wiped away, may sauour nothing but of the spirit.

Rom.7.14.

This Christ sheweth by expounding  
the law, not by teach-  
ing a newe and  
another lawe per-  
fector and better  
as some pernicious  
dy imagine.

Mat.5.21.

7 When we say that this is the meaning of the lawe, we thrust not in a new ex-position of our owne, but we follow Christ the best expositor of the lawe. For when the Pharisees had infected the people with a false opinion, that he performeth the lawe that hath with outward worke committed nothing against the lawe, hee reprooueth this most perilous error, and pronounced that vnchaste looking at a woman is fornication: hee protested that they are manslayers that hate their brother, for hee maketh them guiltye of iudgement that haue but conceiued wrath in their minde, and them guiltye of the councel that in murmuring or grudging haue vttered any token of a displeased minde: and them guiltye of hell fire, that with taunts and railing breake forth into open anger. They that haue not espied these things, haue fained Christ to be another Moses, the givere of the lawe of the Gospell which supplied the imperfection

fection of the lawe of *Moses*. Whereupon commeth that common principle of perfection of the lawe of the Gospell, which farre passeth the olde lawe, which is a most pernicious opinion. For hereafter, where we shall gather a summe of the commaundements, it shall appeere by *Moses* himselfe, how reprochfully they dishonour the lawe of God. Truly it sheweth that all the holinesse of the fathers did not much differ from hypocrisie, and it leadeth vs away from that onely and perfect rule of righteousnesse. But it is very easie to confute that errore: for that they thought that Christ did adde vnto the lawe, whereas he did but restore the lawe to her integritie, while he made it free, and cleansed it being obscured with lies, and defiled with leauen of the Pharisees.

8 Let this be our second note, that there is alway more contained in the commaundements and prohibitions, than is by wordes expressed, which yet is so to bee tempered, that it be notlike a *Lesbian* rule, whereby licentiously wresting the Scriptures, wee may make of every thing what wee list. For many bring to passe by this vnmeasured libertie of running at large, that with some the authoritie of Scripture groweth in contempt, and otherfome despaire of vnderstanding it. Therefore if it be possible, we must take some such way, that may by right and perfect path leade vs to the will of God, we must I say search how farre our exposition may exceede the boundes of the wordes; that it may appeere that it is not an addition of mens glories knit to the worde of God, but rather that the pure and naturall meaning of the lawegiuere is faithfully rendred. Truely in a manner in all the commaundements it is so manifest, that there are figuratiue speeches, meaning more in exprefsing part that he may woorthily be laughed at that will restraine the meaning of the lawe to the narrownesse of the wordes. It is evident therefore, that sober exposition doeth passe beyonde the wordes: but howe farre, that remaineth harde to judge, vnsleſe there be some measure appointed: wherefore I thinke this to bee the best measure, that if it be directed to the intent of the commaundement, that is, that in every commaundement be weraied, why it was giuen vs. As for example: Euerie commaundement is either by way of bidding, or of forbidding: the truth of both sortes shall forthwith be founde, if we consider the intent or the ende thereof. As the ende of the fifth commaundement is, that honour is to bee giuen to them to whome God appointeth it. This therefore is the summe of the commaundement, that it is right and pleaseth God, that wee honour them to whome hee hath giuen any excellencie, and that hee abhorreteth contempt and stubbornesse against them. The intent of the first commandement is, that God alone be honoured. The summe therefore of the commaundement shall be, that true godlinesse, that is to say, true worship of his maiestie please God, and that hee abhorreteth vngodlinesse. So in euerie commaundement we must looke vpon what matter it treateth: then must we search our the ende, till we finde what the lawemaker doth testifie therein properly to please or displease him: and last of all must wee drawe an argument from the same to the contrarie, after this manner: If this please God, then the contrarie displease him: if this displease him, then the contrarie please him: if he command this, then he forbiddeth the contrarie: if he forhid this, then he comaundereth the contrarie.

9 That which is now somewhat darkly touched, shall in expounding of the commaundements become very plaine by practise, wherefore it sufficeth to haue touched it, sauing that this last point, is to be shortly confirmed with some prooфе thereof, because otherwise either it should not bee vnderstood, or being understand, it might perhaps at the beginning seeme to sound like an absurditie. This needeth no prooфе, that when a good thing is comaunded, the euill is forbidden that is contrarie to it: for there is no man but he will graunt it me. And common judgement will not much sticke to admit, that when euill things are forbidden, the contrarie duties are.

*The second rule to  
vnderstande the  
lawe by is that in  
every comande-  
ment, more uerence  
than the naked  
words doe literally  
import, and how  
much more the  
scope of each com-  
mandement com-  
pared with the  
matter thereof to-  
gether with the  
contrarie will  
shew.*

*That she forbid-  
ding of euill in the  
lawn, impleib a  
commanding of  
the contrarie du-  
ties which are  
good.*

are commaunded. It is an vniuersall opinion that vertues are commended, when the contrarie vices are condemned. But we require somewhat more than those formes of speech doe signifie commonly among the people. For they for the most part take the vertue contrarie to any vice, to be the abstaining from the same vice : we say that it proceedeth farther, that is to contrarie duties and doings. Therefore in this com-maundement, Thou shalt not kill, the common sense of men will consider nothing else, but that we must abstaine from all hurt doing, or lust to doe hurt. I say that there is further contained, that we should by all the helpes that we may, succour the life of our neighbour. And, least I speake without a reason, I prooue it thus : God forbiddeth that our brother be hurt or misused, because he willett that our neighbours life be deere and precious vnto vs : hee doth therefore require withall those duties of loue that may be done by vs for the preseruation of it. And so may we see how the end of the com-maundement doth alway disclose vnto vs all that we are therein com-maunded or forbidden to doe.

*The cause why  
God hath forbid-  
den the very secret  
motion vnto sinne  
by the name of the  
grosse and actuall  
deede, is that the  
foulnesse of such  
terms might make  
vs the better to  
understand the  
vnglynesse of those  
faultes, which being  
expressed by more  
proper and soft  
names, we would  
make leſſe account  
of.*

10 But why God, in such as it were halfe com-maundements, hath by figures rather secretely signified, than expressed what his will was, whereas there are woont to be many reasons rendred thereof, this one reason pleaseth me aboue the rest. Because the flesh alway endeouereth to extenuate the filthinesse of sinne, and to colour it with faire pretenses, sauing where it is euē palpable for grossenesse, he hath set forth for an example in every kinde of offence that which was most wicked and abominable, at the hearing whereof our very lenlesse might be mooued with horrour, thereby to imprint in our mindes a more hainous detesting of euerie sort of sinne. This many times deceiuetvs in weyng of vices, that if they be any thing secrete, we make them seeme small. These deceites the Lord doth disclose, when he accuflometh vs to referre all the whole multitude of vices to these principall heads, which doe best of all shew, how much every kinde is abominable. As for example, wrath and hatred are not thought so hainous euils, when they are called by their owne names, but when they are forbidden vs vnder the name of manslaughter, wee better understand how abominable they are before God, by whose worde they are set in the degree of so horrible an offence : and we mooued by his iudgement, doe accustome our selues better to weigh the hainousnesse of thole faultes that before seemed but light vnto vs.

*The reason of diui-  
ding the law into  
two partes or ta-  
bles, whereof the  
former containeth  
the dutie which  
we owe properly  
unto God, & for  
that his worship  
is the fountaine,  
head and foun-  
dation without  
which there can  
no good or accep-  
table dute passe  
from man to  
man.*

11 Thirdly is to be considered, what meaneth the diuiding of the lawe of God into two tables, whereof all wise men will judge that there is sometime mention made not vnsiftly from the purpose, nor without cause. And we haue a cause readie, that doth not suffer vs to remaine in doubt of this matter. For God so deuided his law into two partes, in which is contained the whole righteousnesse, that he hath assigned the first to the duties of religion that doe peculiarly pertaine to the worshipping of his Godhead, the other to the duties of Charitie which belong vnto men. The first foundation of rightcousnes is the worship of Gqd : which being once ouerthrown, all the other members of righteousnesse are torn in sunder and dissolued, like to the partes of an houſe vniointed and fallen downe. For what maner of righteousnesse wilt thou call it, that thou vexest not men with robberye and extorsions, if in the meane time by wicked sacrilege thou spoileſt Gods maiestie of his glorie ? that thou defileſt not thy bodie with fornication, if with thy blasphemies thou profanely abuse the sacred name of God ? that thou murdereſt no man, if thou trauell to destroy and extinguish the memorie of God. Wherefore righteousnesse is vainely boasted of without religion, and maketh no better shewe, than if a mangled bodie with the head cut off, should be brought foorth for a beautifull sight. And religion is not onely the principall part of righteousnesse, but also the very soule wherewith it breatheth, and is quickened. For men keepe not equitie and loue among themselves without the feare of God. Therefore we say, that the worship of God is the begin-ning

ning and foundation of righteousness, because when it is taken away, all the equitie continence and temperance that men vse among themselues, is vaine and trifling before God. We say also that it is the springhead and lively breath of righteousness, because hereby men do learne to liue among themselues temperately and without hurt doing one to another, if they reverence God as the iudge of right and wrong. Wherfore in the first table he instructeth vs to godlinesse and the proper duties of religion, wherewith his maiestie is to be worshipped: in the other he prescribeth how for the feares sake of his name, we ought to behau our selues in the fellowship of men. And for this reason our Lord (as the Euangelists rehearse it) did in a summe gather the whole lawe into two principall points, the one that we shoulde loue God with all our hart, with all our soule, with all our strength: the other, that we loue our neighbour as our selues. Thus thou seest how of the two parts wherein he concludeth the whole lawe, he directeth the one towarde God, and appointeth the other toward men.

*Matth.22.27.  
Luk.10.27.*

12 But although the whole lawe be contained in two principall points, yet to the ende to take away all pretense of excuse, it pleased our God to declare in the ten commandements more largely and plainly all things that belong both to the honor, feare and loue of himselfe, and also to that charite which he commaundeth vs to beare to men for his sake. And thy studie is not ill spent to know the diuision of the commandements, so that thou remember that it is such a matter wherein euerie man ought to haue his iudgement free, for which we ought not contentiouslie to striue with him that thinketh otherwise. But we must needes touch this point, least the Readers shoulde either scorne or maruell at the diuision that we shall vse, as new and lately devised. That the law is deuided in ten wordes, because it is oft approoued by the authoritie of God himselfe, it is out of controuersie, wherefore there is no doubt of the number, but of the manner of diuiding. They that so diuide them, that they giue three commandements to the first table, and put other seauen into the second, doe wipe out of the number the commaundement concerning images, or at least they hide it vnder the first: whereas without doubt it is severally set by the Lorde for a commandement, and the tenth commandement of not coueting the things of his neighbour, they do fondly teare into two. Beside that it shall by and by be done to vnderstande, that such manner of diuiding was vnknowne in the pure age. Other do reckon, as we do, fourre seuerall commandements in the first table, but in place of the first they let the promise without the commandement. As for me, because vnaesse I be conuincyd by evident reason, I take the ten words in *Moses* for ten commandements, me thinkes I see so many diuided in very fit order. Therefore, leauing to them their opinion, I will follow that which I best allow, that is, that the same which these later sort make the first commandement, shall be in stede of a preface to the whole law, and then shall follow the commandements, fower of the first table, and sixe of the second, in such order as they shall be rehearsed.

*Augustine also to Lib.2 quæst.  
Boniface agreeeth with vs, which in rehearsing them keepereth this order: that God one-  
ly be served with obedience of religion, that no idole be worshipped, that the name of  
the Lord be not taken in vaine, when he had before severally spoken of the shadowish  
commandement of the Sabbat. In another place in deede that first diuision pleaseth  
him, but for too slender a cause, that is, because in the number of three, if the first ta-  
ble consist of three commandements, the mysterie of the Trinitie more plainly ap-  
peareth. Albeit in the same place he sticketh not to confess that otherwise he ra-  
ther liketh our diuision. Besides these, the authour of the Vnperfect worke vpon *M-*  
*atthew* is of our side. *Iosephus*, vndoubtedly according to the common consent of his  
time, assigneth to either table fve commandements. Which is both against  
reason, because it confoundeth the distinction of religion and charite, and also is  
confuted by the authoritie of the Lord himselfe, which in *Matthew* reckeneth the  
comman-*

*That in the former  
table besides a ge-  
neral preface to  
the law former  
commandements  
are contained, in  
the later table  
sixe.*

Math.19.19.

commandement of honouring our parents, in the number of the second table. Now let vs heare God himselfe speaking in his owne wordes.

## The first Commandement.

*I am the Lord thy God, which hath brought thee out of th lande of Egypt, out of the house of bondage. Thou shalt haue no strange Gods before my face.*

To keep the lawe  
from growing into  
contempt the law-  
maker in the pre-  
face thereto  
vseth three  
meanes: the first is  
a declaration of his  
greatnes which to  
shewe he termeth  
himselfe the Lord,

Rom.11.36.

The second, a ma-  
nifestation of his  
loue towards them  
vnto whom he  
gave the law, signi-  
fying in gratiouse  
words that he had  
broken himselfe  
zoe wholy theirs.  
Ier.31.33.  
Match.22.32.

Deu.7.6. & 14.2.  
& 26.18.  
Leuit.19.2.  
Mal.1.6.

The third, a re-  
bearsall of such a  
benefit as could  
not bee vnto  
them that received  
it, an everlasting  
bond of dutifull  
obedience.

13 Whether you make the first sentence a part of the first commandement, or read it severally, it is indifferent vnto me, so that you do not deny me that it standeth instead of a preface to the whole lawe. First in making of lawes is heed to be taken, that they be not shortly after abrogate by contempt. Therefore God first of all prouideth, that the maiestie of the law that he shall make, may never at any time come in contempt. For stablishing whereof he vseth three maner of arguments. First he challengeth to himselfe power and right of dominion, whereby he may constraine his chosen people, that they must of necessitie obey him: then he setteth foorth a promise of grace with sweetenesse thereof to allure them to studie of holines. Thirdly he recitateth the benefite that he did for them, to reprooue the Iewes of vnthankfulness, if they do not with obedience answer his kindness. Vnder the name of Ichouah, the Lord, is ment his atuthoritie and lawfull dominion. And if all things be of him, and do abide in him, it is right that all things be referred to him, as Paul saith. Thereforwe we are with this word alone suffiently brought vnder the yoke of gods maiestie, because it were monstrous for vs to secke to withdrawe our selues from vnder his government, out of whom we cannot be.

14 After that he hath shewed that it is he that hath power to command, to whom obedience is due, least he should seeme to drawe by onely necessitie, he also allureth with sweetnes in pronouncing, that he is the God of the Church. For there is hidden in this speech a mutuall relation, which is contained in the promise: I will be to them a God, and they shall be to me a people. Whereupon Christ prooueth that Abraham Isaac, and Jacob haue immortall life, by this that God testified that he is their God. Wherefore it is as much in effect, as if he should say thus: I haue chosen you to be my people, not onely to do you good in this present life, but also to giue you the blessednes of the life to come. But to what end this tendeth, it is noted in diuers places in the law. For when the Lord doth vouchsafe to deale thus mercifully with vs, to cal vs into the companie of his people, he chooth vs (faith Moses) that we should be a peculiar people vnto himselfe, a holy people, and should keepe his commandements. From whence also commeth this exhortation: Be yee holy, for I am holy. Now out of these two is deriu'd that protestation that is in the prophet: The sonne honoureth the father, and the seruant honoureth his Lord. If I be a Lord, where is my feare? If I be a father, where is my loue?

15 Now followeth the rehearsal of his benefite, which ought to be of so much more force to moue vs, as the fault of vnthankfulness is more detestable euen among men. He then did put Israel in remembrance of a benefit lately done, but such a one as for the miraculous greatnesse thereof being worthie to be had in remembrance for euer, should remaine in force with their posteritie. Moreouer it is most agreeable for this present matter. For the Lord seemeth to say that they were deliuerned out of miserable bondage for this purpose, that they shoulde with obedience and readines of seruice honour him, the authour of their deliuernance. Hee vseth also, (to the ende to holde vs fast in the true worshipping of him alone) to set out himselfe with certaine titles, whereby he maketh his sacred maiestie to be differently knownen from al idols and forged gods. For, as I saide before, such is our readie inclination to vanitie, ioyned with rash boldnes, that so soone as God is named, our mind cannot take heed

to it selfe, but that it by and by falleth away to some vaine inuention. Therefore, when the Lord meaneth to bring a remedie for this mischeefe, he setteth ouer his owne godhead with certaine titles and so doth compasse vs in, as it were within certaine grates, least we shoulde wander hither and thither and rashly forge our selues some new God, if forsaking the living God, we shoulde erect an idol. For this cause so oft as the Prophets meane properly to point out him, they clothe him, and as it were incloſe him, within those markes, whereby he had opened himselfe to the people of *Israell*. And yet when he is called the God of *Abraham*, or the God of *Israell*, when he is set in the temple of *Hierusalem* among the Cherubins, these and like formes of speech doe not binde him to one place or to one people, but are set onely for this purpose, to stay the thoughtes of the godly in that God, which by his couenant, that he hath made with *Israell*, hath so represented himselfe, that it is no way lawfull to varie from such a paterne. But let this remaine stedfastly imprinted, that there is mention made of the deliuernace to this end, that the Lewes might the more cheerfully giue themselves to the God that doth by right claime them vnto him. And we (least we should thinke that the same nothing belongeth to vs,) ought to consider, that the bondage of *Egypt* is a figure of the spirituall captiuitie, wherein we are all holden bounde, vntill our heauenly deliuerner doe make vs free by the power of his arme, and conuey vs into the kingdome of libertie. As therefore when in the olde time he minded to gather together the Israelites that were scattered abroad, to the worshipping of his name, he deliuerner them out of the intollerable dominion of *Pharao*, whercwh they were oppressed: so all those to whom at this day he professeth himselfe a God, he doth now deliuern from the deadly power of the diuell, which was in a shadow signified by that corporall bondage. Wherefore there is no man, but his minde ought to be inflamed to haarken to the lawe which he heareth to haue proceeded from the soueraigne king. From whence as all things take their beginning, so is it meete that they haue also their ende appointed and directed to him. There is no man (I say) but hee ought to be rauished to imbrace the lawemake, to the keeping of whose commandements, he is taught that he is peculiarly choien: from whose bountie he looketh both for flowing store of all good things, and also the glorie of immortall life: by whose maruellous power and mercie, he knoweth himselfe to be deliuerner out of the lawes of death.

16 After that he hath grounded and stablished the authoritie of his lawe, he setteth foorth the first commaundement, *That we haue no strange Gods before him*. The end of this commaundement is, that God will onely haue preminence, and wholly enjoy his owne authoritie among his people. And that it may so be, he commaundeth that there be farre from vs all vngodlynesse and superstition, whereby the glorie of his godhead is either diminished or obscured: and by the same reason he commaundeth, that we worship and honor him with true endeouour of godlynesse. And the very simplicitie of the wordes themselues doe in a manner expresse the same. For we cannot haue God, but we must also comprehend therein all things that properly belong to him. Whereas therefore he forbiddeth vs to haue other Gods, he meaneth thereby, that we should not giue away elsewhere that which is proper to him. For although the things that wee owe vnto God bee innumerable, yet not vnfitly they may bee brought vnto foure principall points. Adoration, whercunto as a thing hanging vpon it, is adioined spirituall obedience of conscience: Affiance, Invocation and Thankgiving. Adoration I call the reverencce and worship wherewith every one of vs yeeldeth vnto him, when he submitteh himselfe vnto his greatness: wherefore I doe not without cause make this a part thereof, that we yeeld our consciences in subiectiōn to his lawe. Affiance is an aliuredesse of resting in him by reknowledging of his powers, when reposing all witedome, righteounesſe, power, truth and goodnesse in him, we thinke our selues blessed with only partaking of him. Invocation, is a resorting of our minde

*Exod. 3.6.  
Amos. 1.2.  
Habac. 2.28.  
Psa. 80.2 99.1.  
Ezay. 37.16.*

*The first commandement wherein to establish his sole preminence over his people, here required that which is due to be given him, and him alone, as adoration, affiance, invocation, and thanksgiving: whiche if we doe not yeeld vnto him, or doe vnto others with him, either in whole or in part, he hath a reuealinge eye to behold it, be it never so small or secret.*

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minde to his faith and helpe as to our onely succour, so oft as any necessarie presseth vs. Thanksgiving is a certaine thankfulness whereby the praise of all good things is givē unto him. Of these, as God suffereth nothing to be conueyed away elsewhere, so he commandeth all to be wholy giuen to himselfe. Neither shall it bee ynough to abstaine from hauing any strange God, vnlesse thou restraine thy selfe in this, that many wicked contemners are woont, which thinke the readiest way, to to scorne all religions: but true religion must goe before, whereby our mindes may be directed to the living God, with knowledge whereof they being endued may aspire to reverence, feare and worship his maiestie, to embrace the communicating of all his good things, every where to seeke for his helpe, to reknowlede and aduaunce with confession of praise the magnificence of his workes, as to the onely marke in all the doings of our life. Then, that we beware of peruerse superstition, whereby our mindes swaruing from the true God, are drawen hither and thither as it were vnto diuers gods. Wherefore, if we be contented with one God, let vs call to remembrance that which is before saide, that all forged gods are to be driven farre away, and that the worship is not to be borne in funder, which hee alone clameth to himselfe. For it is not lawfull to take away any thing from his glorie, be it never so little, but that all things that belong to him may wholy remaine with him. The parell of sentence that followeth (Before my face) encreaseth the hainousnes: for that God is prouoked to iealousie, so oft as wee thrust our owne inuentions in his place, as if an unchaste woman by bringing in an adulterer openly before her husbandes eies should the more vexe his minde. Therefore when God testified that with his present power and grace hee looked vpon the people that hee had chosen, the more to fray them from the wicked act of falling from him, he giueth them wyrning that there can be no new gods brought in, but that he is witnesse and beholder of their sacrilege. For this boldnesse is encreased with much wickednes, that man thinketh that in his flyings away he can beguile the eies of God. On the other side, God crieth out that whatsoeuer wee purpose, whatsoeuer we goe about, whatsoeuer wee practise, it commeth in his sight. Let therefore our conscience be cleane even from the most secrete thoughts of swaruing from him, if we will haue our religion to please the Lord. For he requireth to haue the glorie of his godhead whole and vncorrupted not only in outward confession, but also in his eies, which doe behold the most secrete corners of harts.

### The second Commaundement.

*Thou shalt not make to thee any grauen image, nor any similitude of those things that are in heauen above or in earth beneath, or in the water vnder the earth. Thou shalt not worship them, nor serue them.*

*The end of these commandements being to keep the worship of God pure from propriezation, he forbiddeth first to make any image for representation of God, and secondly to worship any image made.*

17 As in the first commandement he pronounced that he is the one God beside whom there are no other gods to be deuised or had, so now he more openly declarereth what manner of God he is, and with what kinde of worship he is to be honourē: that we may not presume to forge any carnall thing for him. The ende therefore of this commandement is, that hee will not haue the lawfull worship of him, to bee profaned with superstitious viages. Wherefore in summe, he calleth and draweth vs away from the carnall obseruations, which our foolish minde is woont to invent, when it conceiteth God according to her owne grossenesse. And therefore he frameth vs to the lawfull worship of him, that is the spirituall worship, and which is appointed by him. He speakest of the grosseſt fault that is in this offence, namely outward idolatrie. And there be two parts of this commandement. The first restraineth our libertie, that we do not presume to make subiect to our sensēs or by any form to

to represent God, which is incomprehensible. The second part forbiddeth vs to honour any images for religions sake. Moreouer he shortly reciteth all the formes wherwith he was wont to be expressed in shape, by the prophane and superstitious nations. By those things that are in heauen, he meaneth the Sunne, the Moone, and other Starres, and peraduenture also birdes, as expressing his meaning in the fourth of Deuteronomie he meaneth as well birds as stars. Which note I would not haue spoken of but that I sawe some vnskilfully to apply it to Angels. Therefore I omit the other parts, because they are sufficiently knownen of themselues. And we haue already in the first booke taught plainly enough, that whatsoeuer visible formes of God man doth invent, they are directly contrarie to his nature, and that therefore so soone as images come foorth, true religion is corrupted and defiled.

Deut.4.15.

18 The penall ordinance that followeth ought not a little to auaile to snake off our slouthfulness. For he threatneth : That he is the Lorde our God , a strong and ielous God, that visiteth the iniquite of the fathers vpon the children vnto the third and fourth generation, in them that hate his name, and sheweth mercie vnto thousands to them that loue him and keepe his commandements. This is as much in effect , as if he should haue said , that it is he onely vpon whom we ought to sticke. And to bring vs therunto, he speakest of his power, that doth not without punishment suffer it selfe to be contemned or diminished. Here is indeed set the name El, which signifieth God. But because it is deriu'd of strength, to expresse the sene the better, I did not sticke so to translate it, or to put it into the text. Then he calleth himselfe ielous that can abide no fellow. Thirdly, he affirmeth that he will be a reuenger of his maiestie and glory if any do transfer it to creatures or to grauen images, and that not with a short or slender reuenge, but such as shall extend to the children and childrens children, and childrens childrens children, that is such as shall be followers of their fathers vngodlynes : as also he sheweth a perpetuall mercie and bountifulnes vnto long continuance of posterite, to those that loue him and keepe his law. It is a common maner with God to take vpon him the person of a husband toward vs. For the coniunction wherewith he bindeth himselfe vmo vs , when he receiueth vs into the bosome of his church , is like vnto a certaine holy wedlocke , that must stande by mutuall faithfulness. As he doth all the duties of a faithfull and true husband, so againe he requireth of vs such loue and chafttie as ought to be in wedlocke, that we yeeld not our soules to Satan, to lust, and to filthie desires of the flesh, to be defiled by them. Whereupon he that rebuketh the Apostasis of the Iewes , complaineth that they did throw away chafttie, and were defiled with adulteries. Therefore, as the husband, the more holy and chast that he himselfe is, the more is he kindled to anger if he see his wiues minde incline to a strange louer : so the Lord that hath wedded vs vnto himselfe in truth, testifieth that he hath a most feruently burning ielousie , so oft as neglecting the purenes of his holy mariage, we are defiled with wicked lustes, but specially then when we transfer to any other , or do infect with any superstition the worship of his name, which ought to be most vncorrupted : Forasmuch as by this meane we do not onely breake the faith giuen in wedlocke, but also so defile the very wedding bed with bringing into it adulterers.

*The penallarie annexed to the second commandement, which the better to imprint God men-  
tioneth his strenght,  
his vniuersall  
shew-  
ing both vengeance  
and mercie,  
not slighthly but  
with long cons-  
nuance as well of  
the one as the other:  
and the rea-  
son why God of  
himselfe as in the  
person of an hus-  
band.*

19 In the threatening is to be seene what he meaneth by this, when he saith, that he will visite the iniquite of the fathers vpon the children vnto the third and fourth generation. For, beside that it standeth not with the equitie of Gods iustice, to punishe the innocent for an others offence, God himselfe also saith, that he will not make the sonne to beare the wickednesse of the Father. But this sentence is more than once repeated, of prolonging the punishment of the sinnes of the ancestors vpon the generation to come. For so doth Moses oftentimes speake vnto him : Lord, Lord, that rendrest the iniquite of the fathers to the children, vnto the third and fourth generation. Likewise Hieremie : Thou that shewest mercie in thousandes, that

*Iere 3.  
Osee, 2.  
That by the pa-  
nitement which  
God doth threaten-  
to the children of  
the defolatiōnes for  
their fathers  
faulē, that spiritu-  
al curse is meant  
whereby as the fa-  
ther being deſtitute of the spir-  
ituall nakedly,  
so the sonne i ke-  
wle forsaken of  
God, followeth the  
same way to de-  
ſtruction.  
Eze.18.20.  
Num.14.8.  
Ier.32.18.*

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renderest the iniquitie of the fathers into the bosome of the children after them. Manie, while they trauell much in loosing this knot , thinke that it is to be vnderstandinged onely of temporall punishments , which if the children suffer for the parents faults, it is no absurdtie, for as much as they are oftentimes laide vpon them for their saluation, which is in deede true. For *Esay* declared to *Ezechias*, that his sonnes should be spoiled of the kingdome, and carried into exile for the sinne that he had committed. The houses of *Pharao* and *Abimelech* were plagued for offending *Abraham*. But when that is alleged for assyoling of this question , it is rather a shif than a true exposition. For here and in like places he threatneth a more grecuous reuenge than it may be limittted within the boundes of this present life. It is therefore thus to be taken : that the iust curse of the Lord , lieth not onely vpon the head of the wicked man himselfe, but also vpon his whole familie : when the curse once lieth vpon them, what is else to be looked for , but that the father being destitute of the spirit of God, live most wickedly, and the sonne likewise forsaken of the Lord for the fathers fault, do follow the same way of destruction:and finally the childe's child, and the child of the childe's child, the cursed seed of detestable men do fall headlong after them?

*That for God so  
to plague men in  
their posterite, is  
neither vnusuall  
nor repugnant  
vnto that which  
the Prophet hath  
where he teacheth  
how chilidens  
teeth are not set  
on edge by the  
sover grapes  
which their fa-  
thers haue eaten.*  
*Eze.18.20.*

20 First let vs see, whether such reuenge be vnseemely for the iustice of God. If all the nature of man be damnable, we know that destruction is prepared for them, to whom the Lord vouchsafeth not to communicate his grace. Neuertheless they do perish by their owne vnrigheteousnes, and not by vnrigheteous hatred of God. Neither is there left any cause to quarell. Why they be not holpen by the grace of God to saluation as other are. Whereas therefore this punishment is laide vpon wicked men and euill doers for their offences, that their houes are deprived of the grace of God during manie generations : who can accuse God for this most iust reuenge? But the Lord on the other side pronounceth , that the punishment of the fathers sinne shall not passe ouer vnto the son. Note what is there intreated of. When the Israelites had beene long and continually vexed with manie calamities , they begant to vsse for a Proverb, that their fathers had eaten a fower grape , wherewith the chilidens teeth were set on edge: whereby they meant that their fathers had committed sinnes, whereof they, being otherwise righteous , and not deseruing it, did suffer the punishment, rather by the vnappeasable wrathfullnesse of God, than by a moderate seueritie. The Prophet pronounceth vnto them that it is not so : because they are punished for their own offences, and that it standeth not with the iustice of God, that the righteous sonne should suffer punishment for the naughtinesse of the wicked father. Which thing also is not contained in this present ordinance. For if the visiting, whereof mention is now made, be fulfilled when the Lord taketh away from the houle of the wicked his grace, the light of his truth and other helpe of saluation : in this that the children being blinded and forsaken of him , do goe on in the steps of their fathers, they sustaine curses for their fathers offences. But inasmuch as they are put to temporall miseries , and at last to eternall destruction, herein they are punished by the iust judgement of god,not for the sins of other, but for their own iniquitie.

*The promise of  
mercie towards  
them and theirs  
that feare God,  
breedeth comfort,  
is not conuain'd  
by their issues,  
swaruing some-  
times out of kind,  
and it setteth out  
the largenesse of  
his mercie to ex-  
ceede the rigor of  
his iustice.  
*Gen.17.7.  
Pro.20.7.**

21 On the other side is offered a promise of enlarging the mercie of God into a thousand generations,which promise is also often found in the scriptures , and is set in the solemne couenant of the Church: I will be thy God , and of thy seede after thee. Which thing *Salomon* haung respect vnto , writheth that the children of the righteous shall be blessed after their death, not onely by reason of holy bringing vp, which also not a little auxilie thereunto , but also for that blessing promisid in the couenant, that the grace of God shall rest eternally in the houses of the godly. Hereupon groweth great comfort to the faifthfull, greater terror to the wicked. For if euen after death, the remembrance both of righteousness and wickednes be of so great force with God , that the cursing of the one , and the blessing of the other redoundeth vnto

vnto posterite, much more shall it light and rest vpon the heades of the dooers them-selues. But it maketh nothing against vs, that the issue of the wicked many times commeth to good prooфе, and the issue of the faithfull swarueth out of kinde: because the Lawmaker meant not here to stablish such a perpetuall rule as shoulde derogate his free election. For it sufficeth for the comfort of the righteous and for the terror of the sinner, that the penaltie is not vaine or of no effect, although it doe not alway take place. For as the temporall punishments that are laid vpon a few wicked men, are testimonies of the wrath of God against sinnes, and of the iudgement that shall one day be giuen vpon all sinners, although many escape vnpunished euen to the end of their life: So when God giueth one example of this blessing to shew mercie and bountifullnesse to the sonne for the fathers sake, he giueth a prooфе of his constant and perpetuall fauour to them that worship him: and when he once pursueth the wickednes of the father in the sonne, he sheweth what iudgement is prepared for all the reprobate for their owne offences. Which assurednesse he had in this place principally respect vnto. And by the way hee commendeth vnto vs the large-nesse of his mercie, which he extendeth vnto a thousand generations, whereas he assignd but onely foure generations to vengeance,

The third Commandement,

*Thou shalt not take the name of the Lord thy God in vaine.*

22 The ende of this commandement is, that his will is to haue the maiestie of his name to be holy among vs. Therefore the summe shall be that we doe not defile it with contemptuously and irreuerently vsing it. With which prohibition the commandement hangerth orderly together, that we take study and care godly to reuenerate it. Therefore we ought so to order our selues both in our mindes and in our toonges, that we neither thinke nor speake any thing of God himselfe or his misteries, but reverently and with much sobrietie: that in vsaying his workes, we conceiue nothing but honorable toward him. These three things I say, it behoueth vs not negligently to marke, that whatsoeuer our minde conceiueth of him, whatsoeuer our toong vttereth, it may fauour of his excellencie, and may agree with the holy highnesse of his name: and finally may serue to aduaunce his magnificence. That we doe not rashly or disorderly abuse his holy worde and reuerend mysteries either to ambition, or to couetousnesse, or to our owne triflings: but that as they beare the dignitie of his name imprinted in them, so they may keepe their honor and estimation among vs. Last of all, that we doe not carpe againt or speake euill of his works, as these wretched men are wont to babble reprochfully againt them: but that what soeuer we rcheare done by him, we report it with words of praise of his wisdome, righteousnesse and goodness. That is to sanctifie the name of God. Where otherwiche is done, it is defiled with vaine and peruerse abuse, because it is violently carried from the right vse whereto only it was appointed: and though there be no other hurt done, yet it is spoyled of his dignitie, and by little and little brought to contempt. Now, if there be so much euill in this rash readinesse to vse the name of God out of season, much more mischiefe is in this, if it be employed to quill vses, as they doe that make it to serue the superstitions of Necromancie, cruel execrations, vnlawfull coniurations, and other wicked enchauntments. But swearing is chiefly mentioned in the commandement, as the thing wherein the peruerse abuse of Gods name is most detestable, that thereby we may be the better altogether frayed away from all defiling thereof. But that here is commandement giuen of the worship of God, and of the reuerence of his name, and not of the truth and equitie that is to be kept among men, appeareth by that that he after-

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warde in the second table condemneth periurie and false witnesse, whereby hurt is done to the fellowship of men: but it were in vaine to repeat it againe, if this commandement intreated of the ductie of charitie. And also the division of the Law it selfe requireth it, because as it is said, God did not in vaine appoint two tables for his Law, whereby is gathered that in this commandement he chalengeth his own right to himselfe, and defendeth the holynesse of his name, and teacheth not what men owe to men.

*The honor which  
God requireth to  
be given to him  
name in othes.*

*Esay 19.18.*

*Esay 65.16.*

*Ier.12.16.*

*Iere.5.7.  
Soph. 1.5.*

*Periurie, a pro-  
phanation of the  
name of God.  
Leu.19.12.*

*Iosue 7.9.*

*John 9.24.  
1.S. m. 1.4.  
2.Reg. 6.31.  
2.Cor. 1.23.*

*The name of God  
abused when used  
as a witness though.*

23 First is to be learned what is an othe. It is a taking of God to witnesse, to confirme the truth of that which we speake. For those cursed speeches that containe manifest reproches against God, are vnworthie to be reckened among othes. That such taking to witnesse, when it is rightly done, is a kinde of worshipping of God, is shewed in diuers places of the Scripture. As when *Esay* prophesieth of the calling of the *Affryrians* and *AEgyptians* into fellowship of the covenant with *Israell*, They shall speake (saith he) in the tong of *Canaan*, and shall sweare in the name of the Lord. That is to say, in swearing by the name of the Lord, they shall yelde a confession of his religion. Againe, when he speaketh of the enlargement of his kingdome, he saith: Whosoeuer shall blesse himselfe, shall blesse in the God of the faithfull: and he that shall sweare in the land shall sweare in the true God. *Ieremie* saith, if they shall teach the people to sweare in my name as they haue taught them to swear by *Baal*, they shall be builded vp in the middes of my house. And for good cause it is said, that when we call vpon the name of the Lorde to witnesse, wee doe witness our religion toward him. For so we confess that he is the eternall and unchangeable truth, whom we call vpon, not onely as a most substanciall witnessse of truth aboue all other, but also as the onely defence thereof, which is able to bring foorth hidden things into light, and then as the knower of harts. For where testimonies of men doe faile, there we flee to God for witnes specially where any thing is to be prooued that lyeth secret in conscience. For which cause the Lord is bitterly angrie with them that sweare by strange Gods, and he iudgeth that manner of swearing to be an argument of manifest falling from his allegiance: Thy sonnes haue forsaken me, and doe swear by them that are no gods. And he declareth the hainousnesse of this offence by the threatening of punishment: I will destroy them that sweare by the name of the Lord, and sweare by *Melchan*.

24 Now then we vnderstand that it is the Lords will that there be in our othes a worship of his name: so much the more diligent heed is to be taken, that in steede of worshipping they doe not conteine dishonour, contempt or abacement of it. For it is no small dishonor, when periurie is committed in swearing by him, wherfore it is called in the law, Profanation. For what is left to the Lord when he is spoyled of his truth? he shall then ceaste to be God. But truly he is spoyled thereof, when he is made an affirmer and approouer of falsehood. Wherfore, when *Iosua* minded to drue *Achan* to confess the truth, he said: My Sonne, giue glory to the Lord of *Israell*, meaning thereby, that the Lorde is grievously dishonored if a man sweare falsely by him. And no maruell. For we doe as much as in vs lyeth, in a manner to staine his holy name with a lie. And that this manner of speech was vsed among the Iewes so oft as any was called to take an othe, appeareth by the like protestation, that the Pharisees vse in the Gosspell of *Ioan*. To this heedfulness the formes of othes that are vsed in the Scriptures doe instruct vs: The Lord lueth, The Lord doe these things vnto me, and adde these things, The Lord be witnesse vpon my soule. Which doe prooue, that we cannot call God for witnesse of our sayings, but that we also with him to take vengeance of our periurie, if we speake deceitfully.

25 The name of the Lord is made vile and comon, when it is vsed in superfluous othes, although they be true. For in such case it is also takē in vaine. Wherfore it shal not be sufficient to abstaine from swearing falsly, vntille we doe also remember, that swearing

sweareing was suffered and ordained not for lust or pleasure, but for necessities sake: and therefore they goe beyond the lawfull vse thereof, that apply it to things not necessary. And there can no other necessarie be pretended, but where it is to serue either religion or charitie, wherein at this day men doe too much licentiously offend, and so much the more intolerably, for that by very custome it hath ceassed to be reckoned for any offence at all, which yet before the iudgement seate of God is not slenderly weyed. For every where without regarde, the name of God is defiled in trifling talkes, and it is not thought that they doe euill, because by long suffered and ynpunished boldnesse, they are come to rest as it were in possession of so great wickednes. But the commandement of the Lorde remaineth in force, the penaltie abideth in strength, and shall one day haue his effect, whereby there is a certaine speciall reuenge proclaimed against them that vse his name in vaine. This commandement is also transgressed in another point, that in our othes wee put the holy seruants of God in the place of God, with manifest vngodlinesse, for so we transferre the glorie of his Godhead to them. Neither is it without cause that the Lord hath giuen a speciall commandement to sweare by his name, and by speciall prohibition forbidden, that we should not be heard sweare by any strange gods. And the Apostle evidently testifieth the same, when he writheth, that men in i swearing doe call vpon a higher than themselues, and that God which had none greater than his owne glory to sweare by, did sweare by himselfe.

26 The Anabaptistes not contented with this moderation of swearing, doe detest all othes without exception, because the prohibition of Christ is generall: I say vnto ye, sweare not at all, but let your talke be yea yea, and nay nay, whatsoeuer is more than this, is of euill. But by this meane, they doe without consideration flumble against Christ: while they make him aduersarie to his Father, and as if hee had come downe from heauen to repeale his Fathers deccres. For the eternall God doth not onely in the Law permit swearing as a thing lawfull, which were enough: but also in necessarie doth command it. But Christ affirmeth that he is all-one with his Father: that he bringeth no other thing, but that which his Father commanded him, that his doctrine is not of himselfe, &c. What then? will they make God contrarie to himselfe, which shall afterward forbid and condemne the same thing in mens behauours, which he hath before allowed by commanding it? But because there is some difficultie in the words of Christ, let vs a little weigh them. But herein we shall neuer attaine the truth, vniessc wee bend our eyes vnto the intent of Christ, and take heede vnto the purpose that he there goeth about. His purpose is not either to release or restraine the Law, but to reduce it to the true and naturall vnderstanding, which had beeene very much depraued by the false glozes of the Scribes and Pharisees. This if we holde in minde, we shall not thinke that Christ did vtterly condemne othes, but onely those othes which doe transgresse the rule of the Law. Thereby it appeareth, that the people attat time did forbear no manner of swearing but perjuries, whereas the law doth not onely forbid perjuries, but also all idle and superfluous othes. The Lord therefore the most sure expositor of the Law, doth admonissh them, that it is not onely euill to forswear, but also to sweare. But how to sweare? in vaine. But as for these othes that are commended in the Lawe, he leaueth them safe and at libertie. They seeme to fight somewhat more strongly when they take earnest hold of this word, At all, which yet is not referred to the word Sweare, but to the formes of swearing that are after rehearsed. For this was also part of their error, that when they did sweare by heauen and earth, they thought that they did not touch the name of God. Therefore after the principall kinde of offence against this commandement, the Lord doth also cut off from them all by iustices that they shoulde not thinke that they haue escaped, if not speaking of the name of God they call heauen and earth to witnesse. For here by the way it is also to be noted, that althoug-

Deu.6.13. &amp; 10.

20.

Exo.23.13.

The foly of Ana-  
baptistes in collec-  
ting the simple vns-  
lawfynes of all  
othes out of the  
words of our Sa-  
uiour Christ.

Mat.5.

Jacob.5.  
Exod.22.11,  
John 7.16.

Mat.5.34.

the name of God be not expressed, yet men by indirect formes doe sweare by him, as if they sweare by the liuely light, by the bread that they eat, by their Baptisme or other tokens of Gods liberalitie towards them. Neither doeth Christ in that place where he forbiddeth them to sweare by heauen and earth and Hierusalem, speake it to correct superstition, as some men falsely thinke, but he rather confuteth their sophisticall suttletie, which thoughte it no fault babbingly to throwe out indirect othes, as though they spared the holy name of God, which is ingrauen in all his benefits. But otherwise it is, where either a mortall man, or a dead man, or an Angell is put in the place of God: as among the prophane nations flatterie devised that stinking forme of swearing by the life or soule of the king: for then the false making of Gods doth obscure and minish the glorie of the one onely God. But when we meane onely, to procure credit to our saying by the holy name of God, although the same be indirectly done, yet in all such twitting othes his maiestie is offended. Christ taketh from this licentiousnesse, all pretencie of excuse, in this that he forbiddeth to sweare at all. And James to the same purpose, reciting the same wordes of Christ which I haue before alleged, because the same rash boldnesse hath alwaies beeene in the worlde, which is a prophane misusing of the name of GOD. For if yee refer this word, at all, to the substance, as if without any exception it were altogether vnlawfull to sweare: wherefore serueth that exposition which is added afterwarde: Neither by heauen nor by earth, &c? Wherby it sufficiently appeareth that those cauillances are met withall, by which the Iewes thought their fault to be excused.

*Othes not onely  
publicke but also  
priuate soberly &  
reuerently taken  
allowable and ac-  
cording both to  
reason and to ap-  
proved examples.*

27 Therefore it cannot nowe bee doubtfull to sounde iudgements, that the Lorde in that place did onely reprooue those othes that were forbidden by the law. For hee himselfe which shewed in his life an exemplar of the perfection that hee taught, did not sticke to sweare when occasion required. And his disciples, who (we doubt not) did obey their master in all things, followed the same example: who dare say that Paul woulde haue sworne, if swearing had beeene vterly forbidden? but when the matter so required, he sware without any sticking at it, yea, somtime adding an execration. But this question is not yet ended, because some doe thinke that onely publicke othes are excepted out of this prohibition, as those othes that we take when the Magistrate doth offer them to vs and require them of vs. And such as Princes vse to take in establishing of leagues, or the people when they sweare allegiance to their Prince, or the Souldiar when he is put to an oath for his true seruice in the war, and such like. And to this sort they adioyne, and that rightfully, such othes as are in Paul, to confirme the dignitie of the Gospell, for as much as the Apostles in their office are not priuate men but publike ministers of God. And truly I denie not that those are the safest othes, because they are defended with soundest testimonies of Scripture. The Magistrate is commanded in a doubtfull case to drue the witnesse to an oath, and he on the other side to answere by oathe: and the Apostle saith, that mens contiouerfies are by this meane ended. In this commandement both these haue a perfect allowance of their offices. Yea, and we may note, that among the olde heathen men, the publicke and solemne oath was had in great reuerence, but common othes that were vsually spoken without consideration, were either nothing or verie little regarded, because they thought that in these they had not to doe with the maiestie of God at all. But yet it were too much dangerous to condemne priuate othes, that are in necessarie cases soberly, holily, and reuerently taken, which are maintained both by reason and examples. For if it be lawfull for priuate men in a weightie and earnest matter to appeale to God as iudge between them, much more is it lawfull to call him to witnesse. Put the case: thy brother will accuse thee of false breach of faith, thou endeuourerest to purge thy selfe according to the dutie of charitie, and he by no meanes will suffer himselfe to be satisfied. If thy good

good name come in perill by his obstinate malitiousnesse, thou shalt without offence appeale to the iudgement of God, that it will please him in time to make thine innocence knowne. Now if the weight of the words be considered, it is a leffe matter to call him to witnesse. Therefore I see not why in this case we should affirme, that the calling him to witnesse is vnlawfull. And wee are not without many examples thereof. For though the othe of *Abraham* and *Isaac* with *Abimelech* be said not to serue for our purpose, because it was made in the name of a publike companie, yet *Jacob* and *Laban* were priuate men, which stablished a couenant with mutuall othe betweene themselues. *Ebooz* was a priuate man which by the same meane confirmed his promise of marriage to *Ruth*. *Abdias* was a priuate man, a iust man and fearing God, which affirmed vnto *Elias* by oth, the thing that he meant to perswade him. Therefore I haue no better rule, but that othes be so tempered, that they be not vnduised, that they be not common without regarde, that they be not vsed of raging lust, nor trifling, but that they serue iust necessitie, as where the Lords glory is to be maintained, or the edification of our brother furthered, to which ende the commandement of the law tendeth.

Gen.21.24. & 26.  
31. & 31. 53.  
Ruth. 3.13.

1.Reg.18.10.

#### The fourth Commandement.

*Remember that thou keepe holy the Saboth day. Sixe daies shalt thou worke and doe all thy workes. But on the seuerth day is the Saboth of the Lord thy God. In it thou shalst doe no worke, &c.*

28 The ende of this Commandement is, that we being dead to our owne affections and workes, should be busied in meditation of the kingdome of God, and to the same meditation should be exercised, by such meanes as he hath ordained. But because this Commandement hath a peculiar and seuerall consideration from the rest, therefore it must haue also a seuerall maner of exposition. The olde writers vse to call it a shadowith Commandement, for that it conteineth the outward obscuracion of the day, which by the comming of Christ was taken away with the other figures. Wherein I graunt they say truly, but they touch but halfe the matter. Wherefore we must fetch the exposition of it further off. And (as I thinke) I haue marked that there are three causes to be considered, whereupon this Commandement consisteth. For first the heauenly lawmaker meant vnder the rest of the seauenth day, to set out in figure to the people of *Israel* the spirituall rest, whereby the faithfull ought to cease from their owne workes, that they might suffer God to worke in them. Secondarily, his will was to haue one appointed day, wherein they shold meeke together to heare the Law, and execute the ceremonies, or at least beslow it peculiarily to the meditation of his workes: that by such calling to remembrance, they might be exercised to godlines. Thirdly, he thought good to haue a day of rest granted to seruants, and such as liued vnder the gouernement of other, wherein they might haue some ceasing from their labor.

29 But we are many waies taught, that the same shadowing of the spirituall rest, was the principall point in the Saboth. For the Lorde required the keeping of no gure of spiritual rest. Commandement in a manner more seuerely, than this: when his meaning is in the Prophets to declare that all religion is ouerthrown, then he complaineth that his Sabbothes are polluted, defiled, not kept, nor sanctified: as though that preece office being omitted, there remained no more wherein he might be honored. He did set foorth the obseruung thereof with high praises. For which cause the faithfull did among other oracles maruellously esteeme the receiuing of the Sabbath. For in *Nehemiah* thus spake the Leuites in a solemn conuocation, Thou hast shewed to our fathers thy holy Saboth, and hast giuen them the Commandements and the cere-

Three causes considerable in the fourth commandement concerning the obseruation of the Saboth day.

Num.13.22.  
Eze.20.11. and  
33.38.  
Iere.17.12. & 27.  
Exod.31.13. &  
35.2.  
Neh.9.14.

## Cap.8. Of the knowledge of

monies, and the law by the hand of *Moses*. You see how it is had in singular estimation among all the commandements of the law. All which things do serue to set foorth the dignitie of the mysterie, which is very wel expressed by *Moses* and *Ezechiel*. Thus you haue in *Exodus*, See that yee keepe my Sabbath day, because it is a token betweene mee and you in your generations: that you may know that I am the Lord that sanctifie you: keepe my Sabbath, for it is holy vnto you. Let the children of *Israel* keepe the Sabbath and celebrate it in their generations, it is an euerlasting couenant betweene mee and the children of *Israel*, and a perpetuall token. Yet *Ezechiel* speaketh more at large. But the summe thereof commeth to this effect, that it is for a token whereby *Israel* should know that God is their sanctifier. If our sanctification be the mortifying of our owne will, then appeareth a mest apt relation of the outward signe with the inward thing it selfe: we must altogether rest, that God may work in vs: we must depart from our owne will, we must renigne vp our heart, we must banish all lustes of the flesh. Finally, we must cease from all the doings of our own wit,  
*Eze.20.12.*  
*Heb.3.13. & 4.9.* that we may haue God working in vs: that we may rest in him, as the Apostle also teacheth.

*Gods appointing  
the seuenth day  
for the sabbath, and  
his ratifying the  
same, by his owne  
example, was to  
confirme the per-  
fection of that e-  
uerlasting rest  
whereof the sabbath  
day being a  
figure is appointed  
on a day which  
following in order-  
ly numeration  
beareth the name  
of a perfect num-  
ber.*

*Esa.66.23.  
1.Cor.15.28.*

*The principall  
thing in the sabbath  
is the mysterie of  
perpetuall rest: the  
ceremoniall use  
thereof abrogated,  
the superstitious ob-  
seruation to be  
avoided.*

*Esa.58.13.*

30 This perpetuall ceasing was represented to the Lewes, by the keeping of one day among seuen: which day, to make it be obserued with greater deuotion, the Lord commaunded with his owne example. For it aualeth not a little to stire vp mans endeavour, that he may know that he tendeth to the following of his Creator. If any man search for a secret signification in the number of seuen: Forasmuch as that number is in the Scripture the number of perfection, it was not without cause chosen to signifie euerlasting continuance. Wherewith this also agreeth that *Moses* in the day that he declared that the Lord did rest from his works, maketh an end of describing the succeeding of daies and nightes. There may be also brought another probable note of the number, that the Lord thereby meant to shew that the Sabbath should never be perfectly ended, til it cam to the last day. For in it we begin our blessed rest, in it we do daily proceede in profiting more and more. But bicause we haue still a continuall warre with the flesh, it shall not be ended vntill that saying of *Esaie* be fulfilled, concerning the continuing of newe Moone with new moone, of Sabbath with Sabbath, even then when God shall be in all. It may seeme therefore that the Lord hath by the seuenth day set foorth to his people the perfection to come of his Sabbath at the last day, that our whole life might by continuall meditation of the Sabbath, aspire to this perfection.

31 If any man mislike this obseruation of the number as a matter too curious, I am not against him, but that he may more simply take it: that the Lord ordained one certaine day, wherein his people might vnder the schooling of the lawe be exercised to the continuall meditation of the spirituall rest: And that he assigned the seuenth day, either bicause he thought it sufficient, or that by setting foorth the likenes of his own example, he might the better moue the people to keepe it or at least to put them in mind, that the Sabbath tended to no other end, but that they should become like vnto their creator. For it maketh small matter, so that the mysterie remaine which is therein principally set foorth, concerning the perpetuall rest of our workes, to consideration whereof the Prophets did now and then call backe the Lewes that they should not thinke themselves discharged by carnall taking of their rest. Beside the places alreadie alledged, you haue thus in *Esay*: If thou turne away thy foote from the Sabbath, that thou do not thine owne will in my holy day, and shall call the Sabbath delicate and holy of the glorious Lord, and shal gloriſe him while thou doest not thine owne waies, and seekest not thine owne wil to speake the worde, then shalt thou be delited in the Lord, &c. But it is no doubt, that by the coming of our Lord Christ, so much as was ceremoniall herein, was abrogate. For he is the truth, by whose presence all figures do vanish away, he is the bodie at sight whereof

the

the shadowes are left, he, I say, is the true fulfilling of the Sabbath, we being buried with him by Baptisme, are grafted into the fellowship of his death, that we being made partakers of the resurrection, we may walke in newnesse of life. Therefore in another place the Apostle wrieth, that the Sabbath was a shadow of a thing to come: and that the true bodie, that is to say, the perfect substance of truth is in Christ, which in the same place he hath well declared. That is not contained in one day, but in the whole course of our life, vntill that we being utterly dead to our selues, be filled with the life of God. Therefore superstitious obseruing of daies ought to be farre from Christians.

32 But forasmuch as the two latter causes ought not to be reckoned among the old shadowes, but do belong alike to all ages: since the Sabbath is abrogated, yet this hath still place with vs, that wee should meeet at appointed daies to the hearing of the word, to the breaking of the mysticall bread, and to publike praier: and then that to seruants and labourers be granted their rest from their labour. It is out of doubt that in commanding the Sabbath, the Lord had care of both these things. The first of them hath sufficient testimonie by the onely vse of the Lewes to prooue it. The second, Moses spake of in Deuteronomie in these wordes: that thy man seruant and thy maide seruant may rest as well as thou: remember that thou thy selfe didst serue in Egypt. Againe, in Exodus: that thy Ox and thy Asse may rest, and the sonne of thy bondwoman may take breath. Who can denie that both these things do serue for vs as well as for the Lewes? Meetings at the Church, are commauded vs by the worde of God, and the necessarie of them is sufficiently knownen in the verie experience of life. Unless they be certainly appointed and haue their ordinarie daies, how can they be kept? All things by the sentence of the Apostle are to bee done comely and in order among vs. But so farre is it off, that comlinesse and order can be kept without this policie and moderation, that there is at hand present trouble and ruine of the Church, if it be dissolved. Now if the same necessarie be among vs, for releefe wherof the Lord appointed the Sabbath to the Lewes: let no man say that it belongeth nothing vnto vs. For our most prouident and tender Father, willed no less to prouide for our necessarie than for the Lewes. But thou wilt saie, why doe we not rather daily meeet together, that the difference of daies may be taken away? I would to God, that were granted, and truly spirituall wisdome was a thing worthy to haue daily a peece of the time cut out for it. But if it cannot bee obtained of the weakenes of many to haue daily meetings, and the rule of charitie doth not suffer vs to exact more of them, why should we not obey the order which we see laide vpon vs by the will of God?

33 I am compelled heire to be somewhat long, because at this day many vnquiet spirits do raise trouble, concerning the Sunday. They crie out that the Christian people are nourished in Iewishnesse, because they keepe some obseruation of daies. But I answer, that we keepe those daies without any Iewishnesse, because we doe in this behalfe farre differ from the Lewes. For we keepe it not with straite religion as a ceremonie, wherein we thinke a spirituall mysterie to be figured, but we retaine it as a necessarie remedy to the keeping of order in the Church. But Paul teacheth that in keeping thereof they are not to be iudged Christians, because it is a shadow of a thing to come. Therefore he feared that he had laboured in vaine among the Galatians, because they did still obserue daies. And to the Romaines he affirmeth that it is superstition if any man doe make difference betwene day and day. But who, sauing these madde men onely doth not see, of what obseruing the Apostle meaneith? For they had no regard to this politciall ende and the order of the Church, but whereas they kept them still as shadowes of spirituall things, they did euen so much darken the glorie of Christ and the light of the Gospell. They did not therefore cease from handie works, because they were things that did call them away from holy

Rom.6.4.

Col.2.16. &amp; 17.

*Although the first  
use of the Sabbath  
which was to fig-  
nifie spiritual rest  
being ceremonially  
done away, yet  
the second and  
third, whereby it  
was appointed for  
the people of God  
to meeet and for  
labours to cease  
on dials still re-  
maine.*

Deut.5.14.  
Exo.25.12.

1.Cor.14.40.

*The difference be-  
twene Iewes and  
Christians in ob-  
seruing the sabbath  
days: they keep it as  
a shadowe of a  
thing spirituall, we  
only for politciall  
party, and partie  
for Ecclesiasticall  
orders sake.*

Col.2.16.

Gal.4.10.

Rom.14.5.

## Cap.8. Of the knowledge of

holy studies and meditations, but for a certaine religion, that in ceasing from worke they did dreame that they still kept their mysteries of old time deliuering them. The Apostle ; I saie, inueieth against this disordered difference of daies, and not against the lawfull choise of daies that serueth for the quietnesse of Christian fellowship : for in the Churches that he himselfe did ordaine , the Sabbath was kept to this vse. For he appointeth the *Corinthians* the same day, wherein they should gather the collection to relieu the brethren at *Ierusalem*. If they feare superstition, there was more danger thereof in the feast daies of the Iewes , than in the Sundaies that the Christians now haue. For so as was expedient for the ouerthrowing of superstition , the day that the Iewes religiouly obserued is taken away : and, so as was necessarie for keeping of comlinesse, order, and quiet in the Church, another day was appointed for the same vse.

1.Cor.16.2.

*The blameless intent of Christians, substituting the Sunday in stead of the Iewes Sabbath, & of others among Christians having other festual dates appointed for the same purposes: the principall exercisces whereby the Sabbath is sanctified: their trifling vanities which see no difference between Iewes and Christians but the change of the day, when in the vse of the day indeed we principally differ.*

Hist.trip.lib.9.  
cap.38.

Esay. 1.13. & 58.

34 Albeit the old fathers haue not without reason of their choise, put in place of the Sabbath day, the day that we call Sunday. For whereas in the Resurrection of the Lorde is the end and fulfilling of that rest, whereof the old Sabbath was a shadow: the Christians are by the verie same day that made an end of shadowes, put in mind that they should no longer sticke vnto the shadowish ceremonie. But yet I doe not so rest vpon the number of seauen, that I would binde the Church to the bondage thereof. Neither will I condemne those Churches, that haue other solemne daies for their meetings, so that they be without superstition , which shall be, if they be onely applied to the obseruation of Discipline and well appointed order. Let the sum hereof be this : as the truth was giuen to the Iewes vnder a figure, so is it deliuering vs without any shadowes at all. First, that in all our life long we should be in meditation of a continual Sabbath or rest from our owne worke , that the Lorde may worke in vs by his spirit : then that euery man priuately so oft as he hath leisure , shoulde diligently exercise himselfe in godly calling to minde the workes of God, and also, that we all shoulde keepe the lawfull order of the Church appointed , for the hearing of the worde , for the ministracion of the Sacraments and for publike praier : thirdlie, that we shoulde not vngently oppresse them that be vndervs. And so do the triflings of the false prophets vanish away that in the ages past haue infected the people with a Iewish opinion , that so much as was ceremoniall in this commandement is taken away, which they in their toong call the appointing of the senech day, but that so much as is morall remaineth , which is the keeping of one day in the weeke. But that is nothing else in effect, than for reproch of the Iewes to change the day, and to keepe still the same holinesse in their minde. For there still remaineth with vs the like signification of mysterie in the daies as was among the Iewes. And truly we see what good they haue done by such doctrine. For they that cleue to their constitutions, do by these as much exceed as the Iewes in grosse and carnall superstition of Sabbath : so that the rebukings that are read in *Esay*, do no lesse fitly serue for them at these daies, than for those that the Prophet reprooued in his time. But this generall doctrine is principally to be kept, that least religion shoulde fall away or waxe faint among vs, holy meetings are to be diligently kept, and those outward helpe are to be vised that are profitable for to nourish the worshipping of God.

### The fift Commandement,

*Honour thy Father and thy Mother, that thou maist live long vpon the lande which the Lord thy God shall give thee.*

*The end of the fift commandement is preservation of order, for which*

35 The end of this commandement is, that because the Lord delith in the preseruation of his order, therefore he willeth that those degrees of preemnence which he hath ordeined be not broken, the summe therefore shall bee that we reuerence those

those whom the Lord hath set over vs, that we yeeld to them honour, obedience and thankefulnesse. Whereupon followeth that it is forbidden vs, to withdraw any thing from their dignity, either by contempt or obstinacie or vnthankefulnesse. For so doth the word Honour, in the Scripture signifie verie largely: as when the Apostle sayeth, that the elders which rule well are worthy of double honour, he meaneth not onely that reuerence is due vnto them, but also such recompence as their ministerie deserves. And because this commaundement of subiection, doeth most of all disagree with the peruersenesse of mans nature, which as it swelleth with greedinesse of climbing high, so it hardly abideth to be brought lowe: therefore he hath set that kind of luperiority for example, which by nature is most amiable and least envious: because he mighte the easilier meeken and reclame our mindes to the vse of submition. Therefore the Lord doth by little and little traine vs to all lawfull subiection by that which is most easie to beare, forasmuch as the rule of all is alike. For to whom he giueth any preeminence, he doth communicate his owne name with them, so farre as is necessarie to preserue the same preeminence: The name of Father, God, and Lord, do so belong vnto him alone, that so oft as we heare one of them named, our minde must needs be touched with a feeling of his maiestie. Therefore whom he maketh partakers of these things, he maketh to glister with a certaine sparke of his brightnesse, that they may be honorable every one according to his degree. Therefore in him that is our father we haue to consider somewhat of the nature of God, because he beareth not the name of God without cause. He that is our Prince or our Lord, hath some partaking of honour with God.

36 Wherefore it ought not to be doubted that God doth here set a generall rule, that as we know any man to be by his ordinance set over vs, so we yeeld vnto him reuerence, obedience, thankefulnesse, and such other dueties as it lieth in vs to do. And it maketh no difference, whether they be worthy or vnworthie. For of what sorte ever they be, they haue not without the prouidence of God attained that place, by reason whereof the lawmaker would haue them to be honored. Yet namely he hath giuen commaundement of reuerence to parents, that haue brought vs into this life, to which reuerence very nature ought in a manner to instruct vs. For they are monsters and not men, that breake the authoritie of parents with dishonour or stubbornnesse. Therefore the Lord commaunded all the disobedient to their parents, to be slaine, as men vnworthie to enjoy the benefite of light, that do not reknowlede by whose meanes they came into it. And by manie additions of the lawe it appeareth to be true that we haue noted, that there are three parts of honour that he here speakest of, Reuerence, Obedience, and Thankefulnesse. The first of these the Lord establisheth when he commaundeth him to be killed that curseth his Father or his Mother, for there he punishment the contempt and dishonour of them. The second he confirmeth when he appriateth the punishment of death for the disobedient and rebellious children. To the third belongeth that saying of Christ in the fifteenth of Mattheu, that it is the commandement of God that we do good to our parents. And so oft as Paul maketh mention of a commandement, he expoundeth that therein obedience is required.

37 There is annexed a promise for a commendation, which doth the rather put vs in mind, how acceptable vnto God is the submission that is here commaunded. For Paule vseth the same prick to stirre vp our dulnesse when he saith: that this is the first commaundement with promise. For the promise that went before in the first Table, was not special and properly belonging to one commandement, but extended to the whole lawe. Now this is thus to be taken: The Lord spake to the Israelites peculiarly of the land which he had promised them for their inheritance. If then the possession of land was a pledge of Gods bountifullnes: let vs not marueile if it pleased God to declare his fauor by giuing length of life, by which a man might long enjoy

*God commandeth  
all things belon-  
ging to the honor,  
and forbiddeth a-  
ny thing tending  
to the dishonor of  
superiors whome  
he beautifieth  
with amiable  
names to meaken  
the mandes of others  
vnto obedience &  
subiection under  
them.  
1.Tim.1.5.*

*Vno parentes so  
learned in respect  
of their preemi-  
nence be they good  
or bad, as also vnto  
our natural pa-  
rents the honor of  
reuerence, obedi-  
ence and thanke-  
fulnesse is requi-  
red at our hands.*

Exod.21.

Leui.20.9.

Leui.10.9.

Pro.10.10.

Deu.21.18.

Mat.15.4.

Epa.5.1.

Col.3.20.

*What is meant  
by this promise an-  
nexed to the first  
commaundement,  
and how it may  
stande with the  
lives that are most  
obedient.*

## Cap.8. Of the knowledge of

enjoy his benefit. The meaning therefore is thus : Honour thy Father and thy Mother, that by a long space of life thou maiest enjoy the possession of that lande that shall be vnto thee for a testimonie of my fauour. But sith all the earth is blessed to the faithful, we doe worthily reckon this present life among the blessings of God. Therefore this promise doth likewise belong vnto vs, forasmuch as the continuance of this life is a prooef of Gods good will. For it neither is promised to vs, nor was promised to the Iewes, as though it contained blessednesse in it selfe, but because it is woon to be to the godlie a token of Gods tender loue. Therefore if it chaunce that an obedient childe to his parents be taken out of this life before his ripe age, which is often-times seene, yet doth God no lesse constantly continue in the performance of his promise, than if he shoulde reward him with a hundred Acres of land, to whome he promised but one Acre. All consisteth in this, that we should consider that long life is so farre promised vs, as it is the blessing of God, and that it is his blessing so farre as it is a prooef of his fauour, which he by death doth much more plentifullly and perfectly witnesse and shew in effect to his servants.

*The curse shal  
upon the disobedient,  
in which number  
are all that  
withdrawe their  
subjection from  
them to whom  
they owe all sub-  
mission in the  
Lord, but no other-  
wise then in the  
Lord.*

38 Moreover, when the Lorde promiseth the blessing of this present life to the children that honor their parents with such reverence as they ought, he doth withall secretly say, that most assured curse hangeth ouer the stubborne and disobedient children. And that the same should not want execution : hee pronounceth them by his lawe subiect to the iudgement of death, and commaundeth them to be put to execution : and if they escape that iudgement, he himselfe taketh vengeance on them by one meane or other. For we see how great a number of that sort of men are slaine in battels and in fraies; and some other tormented in strange vnacustomed fashions, and they all in a manner are a prooef that this threatening is not vaine. But if any escape to olde age, sith in this life being deprived of the blessing of God, they doe nothing but miserably languish, and are reserved for greater paines hereafter, they are fare from being partakers of the blessing promised to the godly children. But this is also by the way to be noted, that we are not comanded to obey them but in the Lord. And that is evident by the foundation before laied : for they sit on high in that place whereunto the Lord hath aduanced them, by communicating with them a portion of his honour. Therefore the submission that is vised towarde them, ought to be a step towarde the honouring of that soueraigne Father. Wherefore if they mooue vs to transgresse the lawe, then are they woorthily not to be accounted parents, but strangers that labour to withdraw vs from obedience to the true Father. And so is to be thought of Princes, Lordes, and all sortes of superiours. For it is shamefull and against coneuience of reason, that their preeminence shoulde preuale to presse downe his highnesse, sith theirs as it hangeth wholly vpon it, so ought onelie to guide vs vnto it.

### The sixt Commandement.

*Thou shalt not kill.*

39 The ende of this commandement is, that forasmuch as God hath bound together all mankinde with a certeine unite, that every man ought to regard the safetie of all men, as a thing gien him in charge, in summe therefore, all violence and wrong, yea and all harme doing, whereby our neighbours bodie may be hurt, is forbidden vs. And therefore we are commanded, if there be any power of succour in murder both forbid our trauaile to defend the life of our neighbours, that we faithfullye imploy the same, all hurt & enoyn that we procure those things that may make for their quiet, that we watch to keepe all suruerance them from hurt, & if they be in any danger, that we give them our helping hand. If which my grove from man to man : thou consider that it is God the lawmaker that so faith, then thinke withall that his

his meaning is by this rule also to gouerne thy soule. For it were a fonde thing to thinke, that he which espieth the thoughts of the heart, and principally resteth upon them, shoulde instruct nothing but the bodie to true righteousness. Therefore the manslaughter of the hart is also forbidden in this law, and an inward affection to preserue our brothers life is heere gien in commandement. The hande in deede bringeth foorth the manslaughter, but the minde conceiueth it, when it is infected with wrath and hatred. Looke whether thou canst be angrie with thy brother without burning in desire to do him hurt. If thou canst not be angrie with him, then canst thou not hate him, forasmuch as hatred is nothing but an old rooted anger. Although thou dissemble and go about to wende out thy selfe by vaine circumstances: yet where anger or hatred is, there is an affection to hurt. If thou wilt still dallie out with shifts to defend it, it is alreadie pronounced by the mouth of the holy Ghost, that he is a manslayer that hateth his brother in his hart. It is pronounced by the mouth of [1. John 5.](#) the Lord Christ, that he is guilty of judgement that is angrie with his brother: that he is guilty of the councell that saith Rhacha: that he is guilty of hell fire, that saith [Matth. 5.22.](#) vnto him, Foole.

40 The Scripture noteth two points of equitie, vpon which this commaunde-  
ment is grounded: because man is both the image of God and our owne flesh, wher-  
fore vnfesse we will defile the image of God, we must haue care to touch man none  
othewise, than as a sacred thing: and vnfesse wee will put off all naturalnes of man,  
we must cherish him as our owne flesh. That manner of exhortation that is fetched  
from the redemption and grace of Christ, shall be intreated of in another place. God  
willed these two things naturally to be considered in man, that might perswade vs to  
the preseruation of him, that we should both reverence the image of God imprinted  
in him, and embrase our owne flesh. Hee hath not therefore escaped the crime of  
manslaughter, that hath kept himselfe from shedding of bloud. If thou commit anie  
thing indeed, if thou go about any thing with endeouer, if thou concerne any thing in  
desire and purpose that is against the safetie of an other, thou art holden guiltye  
of manslaughter. And againe: If thou do not trauell to thy power and as occasion may  
serue to defend his life, thou doest with like hainousnes offend the law. But if there be  
so muche care taken for the safetie of his bodie, let vs hereby gather, how muche studie  
and trauaile is due to the safetie of his soule, which in the Lords sight doth infinitely  
excell the bodie.

which rule must  
bridle and direct  
not only outward  
deeds, but also in-  
ward thoughts.

*Two speciaall  
groundes of this co-  
mendment, the  
excellency of mans  
creation, and the  
price of his re-  
demption, in re-  
gard of which two,  
if somuch care be  
due to his bodie, ta-  
bu foule how  
much more?*

#### The seventh Commandement.

*Thou shalt not commit adultery.*

41 The ende of the commandement is, that because God loueth chastitie and  
cleannessse, therefore all vncleannessse ought to depart farre away from vs. The sum  
therefore shal be, that we be defiled with no vncleanness or lustfull intemperance of  
the flesh. Wherunto answereth the affirmatiue commandement, that we chaste  
and continently order all the parts of our life. But fornication he forbiddeth by name,  
to which all vnychaste lust tendeth: that by the filthinesse of that which is more grosse  
and iensible, for somuch as it also defileth the bodie, he might bring vs to abhorre  
all filthy lust. Sith man was created in this estate, not to live a solitarie life, but to vse  
a helper ioyned vnto him: and since that by the curse of sinne he is driuen the more  
to this necessitie, the Lorde hath in this behalfe provided helpe for him so muche as  
was sufficient, when he ordained mariage, when he sanctified with his blessing the  
fellowship begunne by his authoritie. Whereby followeth, that all other fellowship  
of man and woman out of marriage, is accursed before him, and that the fellow-  
ship of marriage it selfe, was ordeneid for remedie of necessitie, that we shoulde

*In the seventh  
commandement  
chastity and clean-  
nessse being sought,  
God by the name  
of actuall inse-  
perance, doth  
make barefull  
whatsoever re-  
deemethur unto, and  
require a care of  
continuning our bo-  
dies and soules in  
purite for preser-  
nation whereof  
marriage is esta-  
blisched,*  
not

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not run out into vnbrideled lust. Therefore let vs not flatter our selues, sith we heare that man cannot be coupled with woman out of marriage, without the curse of God.

*To whom the gift  
of continencie is  
not giuen, shew  
my selfe the reme-  
die which God  
hath ordaineid.*

Psal. 19.1. & 14.

Mat. 19.12.

2.Cor. 7.7.

*They sinne gree-  
vously against god  
which wife is not  
alough they keep  
themselues un-  
stained with anie  
bodily uncleane-  
set.*

2.Cor. 7.1. & 9.

1.Cor. 6.24.

42 Now forasmuch as by the condition of nature, and by lust more enkindeled since the fall of man, we are become doubly subiect to desire of companie of women, except it be those whom God of his singular grace hath exempted from it: let euery man looke well what is giuen vnto him. Virginitie, I grant, is a vertue not to be despised: but sith it is to some denied, and to some graunted but for a time, let them that are troubled with incontinencie, and strivynge with it, cannot get the vpper hand, resort to the helpe of mariage, that so they may keepe chastitie in the degree of their vocation. For they that cannot conceiue this worde, if they doe not succour their owne intemperance with the remedie that is offred and graunted them, they striue against God and resist his ordinance. And let no man carpe against me ( as manie do at this day ) that being aided with the helpe of God, he can do all things. For the helpe of God is present only with those, that walke in his waires, that is in their vocation from which they do withdraw themselues, which forsaking the helpes of god, do traualle to ouercome and maister their necessarie with vaine rash boldnesse. The Lord affirmeth that continencie is a singular gift of God, and of that sort that are not giuen generally, nor vniuersally to the whole body of the Church, but to a few members thereof. For first he saith, that there is a certayne kinde of men, that haue gelded themselues for the kingdome of heauen, that is, that they might the more loosely and freely applie themselues to the affaires of the heauenly kingdome. But, that no man should thinke that such gelding is in the power of man, he shewed a little before, that all men are not able to receue it, but they to whom it is peculiarly giuen from heauen, whereupon he concludeth: He that can take it, let him take it. But Paul yet affirmeth it more plainly, where he writheth, that every man hath his proper gift of God, one thus, and another thus.

43 Whereas wee are by open declaration admonished, that it is not in euerie mans power to keepe chastitie in single life, although with studie and traualle he endeour never so much vnto it, and that it is a peculiar grace, which God giueth but to certayne men, that hee may haue them the more readie to his worke: doe wee not striue against God and nature which he hath institute, if we doe not apply the kinde of life to the proportion of our power? Heere the Lord forbiddeth fornication, therefore he requireth cleannessse and chastitie of vs. To keepe the same there is but one way, that euery man measure himselfe by his owne measure. Neither let a man despise mariage as a thing viprofitable or superfluous for him, nor otherwise desire single life, vnlesse he be able to liue without a wife. And therein also let him not provide onely for the quiet and commodite of the flesh, but onely that being loosed from this bond, he may be the more in readines and prepared to al duties of godlines. And forasmuch as this benefitte is giuen to many but for a time, let euery man so long abstaine from mariage as hee shall be meete to liue to keepe single estate. If strength faile him to tame his lust, let him learne that the Lord hath now laid vpon him a necessarie to marrie. This the Apostle sheweth when he commandeth that to auoide fornication euery man haue his owne wife; and euery woman haue her owne husband, that he that cannot liue contiently should marrie in the Lord. First he declarereth that the most part of men are subiect to the vice of incontinence: and then of thole that be subiect vnto it, he excepteth none, but commandeth all to that onelie remedie, wherewith ynchastitie is resisted. Therefore if they that be incontinent do neglect to helpe their infirmities by this meane, they sinne euen in this that they obey not the commandement of the Apostle. Neither let him flatter himselfe that toucheth not a woman as though he could not be rebuked of vncastitie, while in the meane season his minde burneth inwardly with lust. For Paul defineth castitie to be a cleannessse of the minde, ioyned with castitie of the body. A woman vnmarrid (faith

(saith he) thinketh vpon those things that are of the Lord, forasmuch as he is holy both in bodie and in spirit. Therefore when he bringeth a reson to confirme that former commandement, he doth not only say, that it is better for a man to take a wife, than to defile himselfe with company of a harlot, but he saith, that it is better to marrie than to burne.

44 Now if married folkes do confess that their fellowship together is blessed of the Lord, they are thereby admonished not to defile it with intemperate and disolute lust. For though the honestie of mariage do couer the filthines of incontinencie, yet it ought not foorthwith to be a pronocation thereof. Wherefore let not married folkes thinke, that all things are lawfull vnto them, but let every husband haue his owne wife soberly, and likewise the wife her husband, and so doing, let them commit nothing vnseeming the honestie and temperance of mariage. For so ought mariage made in the Lord to be restrained to measure and modestie, and not to ouerflow into every kind of extreme lasciuiousnes. This wantonnes *Aml.rose* reprooved with a saying verie fore in dede, but not vnfit for it, when he calleth the husband the adulterer of his owne wife, which in vse of wedlock hath no care of shamefastnes or honestie. Last of all, let vs consider what lawmaker doeth here condeme fornication, euen he which fith of his owne right he ought to possesse vs wholly, requireth purenesse of the soule, spirite and body. Therefore when he forbiddeth to commit fornication, he also forbiddeth with wanton attire of bodie, with uncleanly gestures, and with filthie talke to laye wait to trap anothers chastitie. For that saying is not without good reason, which *Archelaus* spake to a yong man aboue measure wantonly and deintly clothed, that it made no matter in what part he were filthily vnchaſt, if we haue a regard vnto God that abhorreth all filthinesſe in whatſoever part either of our soule or body it appeareth. And to put thee out of doubt, remember that the Lord here commendeth chastitie. If the Lord require chasteſtie of vs, then he condemmeth all that euer is against it. Therefore if thou couet to shew obedience, neither let thy mind burne inwardly with euill lust, nor let thine eyes runne wantonly into corrupt affections, nor let thy body be trimmed vp for allurement, nor let thy tongue with filthie talke entice thy minde to like thoughts, nor let thy gluttonous belly enflame thee with intemperance. For all these vices are, as it were, certaine blots, wherewith the purenesse of chasteſtie is bespotted.

*Marriage to be used as an holy remedie against euil not as a couert of disolute lust, all actes, causes and signes whereof must be avoided in thought, looke, raignement, speech, diet. Ambili.de phil.*

#### The eight Commandement.

##### *Thou shalt not Steele.*

45 The end of this commandement is, because God abhorreth vnrightheouſeſſe, that every man may haue his owne rendred vnto him. The summe therefore shall be, that we are forbidden to gape for other mens goodes, and that therefore we are commaunded every man to employ his faithfull trauaile to preserue to each man his owne goods. For thus we ought to thinke that what every man possesseſſeth is not happened vnto him by chance of fortune, but by the distribution of the soueraigne Lord of all things: and therefore no mans goods can be gotten from him by euil meaneſſe, but that wrong be done to the disposition of God. But of thefts there be many kindeſſe: one standeth in Violence, when the goodes of another are by any maner of force and robbing licentiousſe bereaued. The other kinde consisteth in malicioſe deceite, where they are guilefully conueied away. An other ſort there is that standeth in a more hidden ſuttleſtie, when they are wrong from the owner by colour of lawe. An other ſort in flatterie, where they are ſucked away by pretence of gift. But leaſt we ſhould tarie too long vppon ſenting of all the ſeuerall kindeſſe of theft, let vs knowe, that all craftie meaneſſe whereby the poſſeſſions and money of our

*That every man may haue his own, we are in the eight commandement forbidden all pra- ticing whatſoever to the vnuſt loſſe and daunger of o- others, and all wil- holding of anie duty whereby we are bounde to doe them good, for af- much as either of these doeth make us guilty of theſe.*

neighbourſ.

neighbours are conueyed vnto vs , when they once goe by crooked waies from sincerenesse of hart, to a desire to beguile, or by any meane to doe hurt, are to be accounted for thefes. Although by pleading the lawe, they may preuaile, yet God doth not otherwise weigh them. For he feeth the long captious futilties, wherewith the guilefull man beginneth to entangle the simpler minde, till at length he drawe him into his nets. He feeth the hard and vngentle lawes, wherwith the mightier opprefseth and throweth downe the weaker. He feeth the allurements, wherewith as with baited hookes, the craftier taketh thee vnware. All which things are hidden from the judgement of man, and come not in his knowledge. And this manner of wrong is not onely in money, in wares, or in lands, but in every mans right. For we defraude our neighbour of his goods, if we denie him those duties which we are bound to doe for him. If any idle Factor or Baylife doe deuoure his masters substance, and is not heedfull to the care of his thrift, if he either doe wrongfully spoile, or doe riotously waste the substance committed vnto him, if a seruant doe mocke his master, if hee disclose his secrets by any meanes, if he betray his life and his goodes : againe, if the Lord doe cruelly oppresse his housole, they are before God guiltie of theft. For hee both withholdeth and conueyeth another mans goodes, which performeth not that which by the office of his calling he oweþ to other.

*The duties of all  
sorts of men for  
performance of  
the lawe.*

46 We shall therefore rightly obey this commaundement, if being contented With our own estate, we seeke to get no gaine but honest and lawful, if we courer not to waxe rich with wrong, nor go about to spoile our neighbour of his goodes that our owne substance may encrease, if we labour not to heape vp cruell riches and wrong out of other mens blood, if we doe not immeasurably scrape together every way, by right and by wrong, that either our courteousnesse may be filled, or our prodigalitie satisfied. But on the other side, let this be our perpetuall marke, to aide all men faithfully by counsell and helpe to keepe their owne so faire as we may : but if we haue to doe with false and deceitfull men, let vs rather be ready to yeeldie vp some of our owne, then to striue with them. And not that onely, but let vs communicate to their necessities, and with our store relceue their neede, whome wee see to bee oppressed with hard and poore estate. Finally, let euery man looke how much he is by dutie bound vnto other, and let him faithfully pay it. For this reason let the people haue in honour all those that are set ouer them, let them patiently beare their gouernement, obey their lawes and commaundements, refuse nothing that they may beare, stil keeping God fauourable vnto them. Againe, let them take care of their people, preserue common peace, defend the good, restraine the euill, and so order all things, as readie to gue account of their office to the loueraigne iudge. Let the ministers of Churches faithfully apply their ministerie, and not corrupt the doctrine of saluation, but deliuer it pure and syncere to the people of God, and let them instruct them not onely with learning, but also with example of life: finally, let them so bee ouer them, as good shepheardeis be ouer the sheepe. Let the people likewise receue them for the messengers and Apostles of God, give them that honor whereof the highest master hath vouchsafed them, and minister vnto them such things as are necessarie for their life. Let parents take on them to feede, rule and teach their children, as committed to them of God, and greeue not, nor turne away their mindes from them with crueltie, but rather cherith and imbrace them with such lenitie and tendernesse, as becommeth their person. After which manner, we haue already saide, that children owe to their parents their obedience. Let yoong men reuerence olde age, euen as the Lord willed that age to be honorable, Let old men also gouerne the weaknes of youth with their wisedome and experiance, wherein they excell yoong men, not rating with rough and loude brawling, but tempering feuerite with mildnesse and gentlenesse. Let seruants shew themselues diligent and seruiceable to obey: and that not to the eie, but from the hart, as seruing God himselfe. Also let masters shewe themselues not testie

testie and hard to please, nor oppresse them with too much sharpenesse, nor reprochfully vsē them, but rather acknowledge that they are their brethren and their fellow seruants vnder the heauenly Lord, whom they ought mutually to loue and gently to intreat. After this manner, I say, let euerie man consider what in his degree and place he oweþ to his neighbours, and let him pay that he oweþ. Moreouer, our minde ought alwaies to haue respect to the lawmaker, that we may know that this lawe is made as well for our minds, as for our hands, that men should studie to defend and further the commodities and profit of other.

## The ninth Commandement.

*Thou shalt not be a lying witnes against thy neighbour.*

47 The end of this commandement is, that because God which is truth abhorreth lying, we ought to obserue truth without deceitfull colour. The summe therefore shall be, that we neither hurt any mans name either with flaunders or false reportes, nor hinder him in his goods by lying: finally, that we offend no man, by lust to speake euill, or to be busie: with which prohibition is ioyned a commaundement, that so farre as we may, we employ our fauorthfull endeouour for euerie man in affirming the truth, to defend the safetie both of his name and goods. It seemeth that the Lord purposed to expounde the meaning of his commaundement in the three and twentie Chapter of Exodus, in these wordes: Thou shalt not vse the voice of lying, nor shalt ioynethe hande to speake false witnes for the wicked. Againe, Thou shalt flee lying. Also in another place he doth not onely call vs away from lying in this point that we be no accusers, or whisperers in the people, but also that no man deceiue his brother, for he forbiddeth them both in severall commaundements. Truly it is no doubt, but that as in the commaundements before, he hath forbidden crueltie, vnchaſtitie and couetounesse, so in this he restraineth falsehood. Whereof there are two partes as we haue noted before. For either we offend the good name of our neighbours by maliciousnesse and froward minde to backbite, or in lying and sometime in euill speaking we hinder their commodities. There is no difference whether in this place be vnderſtanded solemne and iudicall testimonie, or common testimonie that is vſed in priuate talkes. For we must alwaies haue recourse to this principle, that of all the general kinds of vices one ſpeciall ſort is ſet for an example, whereunto the rest may be referred, and that that is chiefly chosen, wherein the filthinesſe of the faulfe is moft apparent. Albeit, it were conuenient to extende it more generally to flaunders and ſinifer backebittings wherewiþ our neighbours are wrongfully grieved, for that falſhood of witneſſing which is vſed in iudicall courtes, is neuer without periuie. But periuies in ſomuch as they do prophanie and defile the name of God, are alreadie ſufficiently mett withal in the third commandement. Wherefore the right vſe of this commandement is, that our toong in affirming the truth, do ſerue both the good name and profit of our neighbours. The equitie thereof is more than manifest. For if a good name be more precious than any treasures, whatſoever they be: then is it no leſſe hurt to a man to be ſpoiled of the goodnes of his name than of his goods. And in bereauing his ſubſtance ſometime false witnes doth as muſh as violence of hands.

48 And yet it is maruellous with how negligent carelesnesſe men doe commonly offend in this point, ſo that there are founde verie few that are not notably fickle of this disease: we are ſo much delighted with a certayne poifoned ſweetnesſe both in ſearching out and in diſcloſing the euils of other. And let vs not thinke that it is a ſufficient excuse, if oftentimes we lie not. For he that forbiddeth thy brothers name to be defiled with lying, willeth also that it be preferred vntouched ſo farre as the truth will ſuffer. For howſoever he taketh heed to himſelfe onely, ſo that he tell no

To uphold truthe  
we are in the  
ninth commandement  
forbiddē the  
abuſe of the toong  
in hindering our  
neigbour, & com-  
manded to implo-  
y it for his benefit.

Exod.23.1.  
Leui.19.15.

The great libertie  
which men gaue  
themselves in tran-  
grefſing the law  
by their wanter  
delight to back-  
bite, to ſcoff, to  
iudge, or to heare  
them that doſo.

Lie, yet in the same he secretly confesseth that he hath some charge of him. But this ought to suffice vs to keepe safe our neighbours good name, that God hath a care of it. Wherefore without doubt all euill speaking is vtterly condemned. But we meane not by euill speaking, that rebuking which is vsed for chafftisement: nor accusation, or iudicall proesse, whereby remedie is sought for an euil, nor publick reprehension which tendeth to put other sinners in fear, nor bewraying of faults to them for whose safety it behoueth that they shold be forwarned least they shold be in danger by ignorance: but we mean only hateful accusing, which ariseth of maliciousnes & of a wanton wil to backbite. Also this comandement is extended to this point, that we couet not to vse a scoffing kind of pleasanthes, but mingled with bitter taunts, therby bitingly to touch other mens faults vnder prentice of paftime, as many do that seek priale of merie conceites with other mens shame yea and grieve: also when by such wanton railing many times our neighbours are not a little reproched. Now if we bend our cies to the lawmaker, which must according to his rightful authority bear rule no lesse ouer the eares and mind than ouer the toong: truely we shall finde that greedines to heare backbitings, and a hasty readinesse to euill judgements are no lesse forbidden. For it were verie fonde if a man shoulde thinke that God hateth the fault of euill speaking in the toong, and doth not disallow the fault of euill maliciousnesse in the heart. Wherefore if there be in vs a true feare and loue of God, let vs indeuour so far as we may and as is expedient, and as charity beareth, that we gue neither our toong, nor our eares to euill speakings, and bitter iestings, least we rashly without cause yeeld our minds to indirect suspicions. But being indifferent expositours of all mens sayings, and doings, let vs both in judgement, eares, and toong gently preserue their honour safe.

## The tenth Commaundement.

*Thou shalt not couet thy neighbours house, &c.*

*As the former commandements haue deliuered a rule of charitie to gouerne our euill studies and works: so the last commandement requireth the verie first conceptions of the minde to be framed according to the same rule.*

49 - The end of this comandaument is, that because the Lordes will is that our soule be wholly possessed with the affection of loue: all lust is to be shaken out of our minde that is contrarie to charitie. The summe therefore shall bee, that no thought creepe into vs, which may moue our mindes with a concupiscence hurtfull and turning toward an others loue: wherewith on the other side agreeth the comandaument, that whatsoeuer we conceiue, purpose, will or studie vpon, be ioyned with the benefite and commodite of our neighbours. But here as it seemeth, ariseth a hard and combersome difficultie. For if it be truely saide of vs before that vnder the names of fornication and theft are contayned the lust of fornication, and the purpose to hurt and deceiue, it may seeme superfluously spoken, that the coueting of other mens goodes should afterwarde be severally forbidden vs. But the distinction betweene purpose and coueting, will easilly loose vs this knotte. For purpose (as wee haue meant in speaking of it in the other comandaumentes before) is deliberate consent of will, when lust hath subdued the minde: but coueting may be without any such either aduiseement or assent, when the minde is onely pricked and tickled with vaine and peruerse obiects. As therefore the Lorde hath heretofore comandaunded, that the rule of charitie shoulde gouerne our willes, studies, and workes: so nowe he comandaundeth the conceptions of our minde to be directed to the same rule, that there be none of them crooked and writhen, that may prouoke our minde an other way. As he hath forbidden our minde to be bowed and lead into wrath, hatred, fornication, robberie, and lying: so he doth now forbid vs to be moued thereunto.

*The last commandement which is by someremys.*

50 - And not without cause doth he require so great vprightnesse. For who can denie that it is righteous, that all the powers of the soule be possessed with charitie? But

But if any of them do swarue from the marke of charitie, who can denie that it is dis-eased? Now whence commeth it that so many desires hurtfull to thy neighbour, do enter in thy hart, but of this, that neglecting him thou carest onely for thy selfe? For if thy minde were altogether throughly sooked with charitie, no parcell thereof shoulde be open to such imaginations. Therefore it must needs be voide of charitie, so farre as it receiueth concupisence. But some man will obiect, that yet it is not meete that fantasies that are without order tossed in mans wit, and at length doe vanish away, shoulde be condemned for concupisence, whose place is in the hart. I answer that heere our question is of that kinde of fantasies, which while they are present before our mindes, doe together bite and strike our hart with desire, forasmuch as it never commeth in our minde, to wish for any thing, but that our hart is stirred vp and leapeþ withall. Therefore God commandeth a maruelous feruentnes of loue which he willet not to be entangled with neuer so small snares of concupisence. He requireth a maruelously framed minde, which he suffreth not so much as with slight prouocation to be any thing stirred against the law of loue. To this exposition *Augustine* did first open me the way: because thou shouldest not thinke that it is without consent of some graue authoritie. And though the Lords purpose was to forbid vs all wrongfull coueting: yet in rehearsing that same, he hath brought foorth for example those things that most commonly doe deceiue vs with a false image of delight: because he would leaue nothing to concupisence when hee draweth it from these things, vpon the which it most of all rageth and triumpheth. Loe, here is the second Table of the law, wherein we are taught sufficiently what wee owe to men for Gods sake, vpon consideration whereof hangeth the rule of charitie. Wherefore you shall but vainly call vpon thos duties that are contained in this Table, vniuersall your doctrine do stay vpon the feare & reuerence of God, as vpon his foundation. As for them which seeke for two commandements, in the prohibition of coueting, the wise reader, though I say nothing, wil iudge that by wrong diuisio, they tear in sunder that which was but one. And it maketh nothing against vs, that this word, Thou shalt not couet, is the second time repeated, for after that hee had first set the house, then hee renteth the parts thereof, beginning at the wife: whereby it plainly appeereth, that (as the Hebrews do very well) it ought to be read in one whole sentence, & that God in effect commandeth, that al that every man possesseþ, should remaine safe and untouched, not onely from wrong and lust to defraud them, but also from the very least desire that may moue our minds.

51 But now to what end the whole law tendeth, it shall not bee hard to iudge: that is, to the fulfilling of righteousness, that it might frame the life of man after the example of the purenesse of God. For God hath therein so painted out his owne nature, as if a man do perform in deeds, that which is there commanded, he shal in a manner expresse an image of God in his life. Therefore when *Moses* ment to bring the sum thereof into the mindes of the *Israelites*, he said: And now *Israel*, what dolt the Lord thy God askes of thee, but that thou feare the Lord, & walke in his waires? loue him and serue him in al thy hart, and in all thy soule, and keepe his commandements? And he ceased not still to sing the same song againe vnto them, so oft as he purposed to shewe the ende of the law. The doctrine of the lawe hath such respect hereunto, that it ioyneth man, or as *Moses* in another place termeth it, maketh man to sticke fast to his God in holinesse of life. Now the perfection of that holiness consisteth in the two principall points alreadie rehearsed. That wee loue the Lorde God with all our hart, all our soule, and all our strength, and our neighbours as our selues. And the first indeede is, that our soule be in all parts filled with the loue of God. From that by and by of it selfe forth floweth the loue of our neighbour. Which thing the Apostle sheweth when hee writeth, that the end of the law is loue out of a pure conscience, and a faith not fained. You see how, as it misse into nos, contained nos, bero concepcions or fancies, bus such as do bite & stirre the mind with desire repugnant to that which perfect charity requireth, of which kinde of concupisences those are rehearsed for examples sake which are most vniuersall in mens moudes.

*The drift of the lawe is to touch perfect holiness, which consisteth in pure loue towards God and man, and not to set downe onely certaine rudiments that were afterwards to bee further perfected.*

*Deut. 10. 12.*

*Deu. 6. 5. & 11. 13.*

*Matt. 22.*

*1. Tim. 1. 15.*

## Cap.8. Of the knowledge of

were, in the head is set conscience and faith vnfained, that is to say in one word true godlines, and that from thence is charitie derived. Therefore he is deceived, who fowre thinketh that in the Law are taught onely certayne rudimentes and first introductions of righteousness, wherewith men became to be taught their first schooling, but not yet directed to the true marke of good workes: whereas beyond that sentence of *Moses*, and this of *Paul*, you can desire nothing as wanting of the highest perfection. For how far I pray you, will he proceede that will not be contented with this institution, whereby man is instructed to the feare of God, to spirituall worshipping, to obeying of the Commandements, to follow the vprightnes of the way of the Lord: finally to purenes of conscience, sincere faith and loue? Whereby is confirmed that exposition of the Law, which searcheth for and findeth out in the commandements thereof all the dueties of godlinesse and loue. For they that follow onely the drie and bare principles, as if it taught but the one halfe of Gods will, know not the end thereof, as the Apostle witnesseth.

*The reason why in  
the Prophets and  
the Gospell so often  
times when he  
keeping of the law  
is spoken of the  
dueties only of the  
second Table are  
expressly mentioned.  
Mat. 5.13.*

*Mat. 19.28.*

52 But whereas in rehearsing the summe of the Law, Christ and the Apostle doe sometime leau out the first Table: many are deceived therein while they would faine draw their wordes to both the Tables. Christ in *Mathew* calleth the chiefe points of the Law, mercie, judgement, and faith: vnder the word Faith, it is not doubtfull to me, but that he meaneth truth or faulthnesse toward men. But some, that the sentence might be extended to the whole Law, take it for religioulnesse toward God. But they labor in vain. For Christ speaketh of those workes wherewith man ought to proue himselfe righteous. This reason if we note, we will also ceasse to maruell why, when a yong man asked him what be the commandementes by keeping wherof we enter into life: he answered these things onely: Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steale. Thou shalt bear no false witness. Honor thy Father and thy Mother. Loue thy neighbor as thy selfe. For the obeying of the first Table consisted in manner all either in the affection of the hart, or in ceremonies: the affection of the hart appeared not, and as for the ceremonies the hypocrites did continuallie vse. But the workes of charitie are such, as by them we may declare a perfect righteousness. But this commeth eche where so oft in the Prophete, that it must needs be familiar to a reader, but meanelie exercised in them. For in a manner alway, when they exhort to repentance, they leau out the first Table, and onely call vpon Faith, Judgement, Mercie, and Equitie. And thus they doe not overskip the feare of God, but they enquire the earnest prooef thereof by the tokens of it. This is well knowne, that when they speake of the keeping of the law, they doe for the most part rest vpon the second Table, because therein the study of righteousness and vprightnes is most openly seene. It is needlesse to rehearse the places, because euery man will of himselfe easilly marke that which I say.

*Our charitie so-  
wards men is a  
prooff & exercise  
testifying our reli-  
gion towardes  
God.  
Psal. 16.*

*Ephc.1.5.  
Col.3.14.  
Rom.13.*

*Mat. 7.12.*

53 But thou wilt say, is it then more auailable to the perfection of righteounes, to liue innocently among men, than with true godlinesse to honor God? No, but because a man doth not easily keepe charitie in all pointes, vnfle he earnestly feare God, therefore it is thereby proued, that he hath godlinesse also. Beside that, forasmuch as the Lord well knoweth, that no benefit can come from vs vnto him, which thing he doth also testifie by the Prophet: therefore he requireth not our dueties to himselfe, but doth exercise vs in good workes toward our neighbor. Therefore not without cause the Apostle setteth the whole perfection of the holy ones in charitie. And not inconueniently in another place he calleth the same the fulfilling of the law: adding that he hath performed the law that loueth his neighbour. Againe, That all the law is comprehended in one word, Loue thy neighbour as thy selfe. For he teacheth no other thing but the same which Christ doth when he saith: Whatsoever ye will that men doe to you, doe ye the same to them: For this is the law and the Prophete. It is certaine that in the law and the Prophets Faith and all that belongeth to the

the true worship of God, holdeth the principall place, and that Loue is beneath it in the lower degree: But the Lords meaning is, that in the Law is onely prescribed vnto vs an obseruation of right and equitie, wherein we be exercised to testifie our godly feare of him, if there be any in vs.

54 Here therefore let vs sticke fast, that then our life shall be best framed to Gods will and the rule of his Law, when it shall be euery way most profitable to our brethren. But in the whole Law there is not read one syllable that appointeth to man any rule of such things as he shall doe or leaue vndone to the commodite of his owne flesh. And surely sith men are so borne of such disposition naturally that they be too much carried all headlong to the loue of themselves, and howe much souer they fall from the truth yet still they keepe that selfe loue, there needed no law any more to enflame that loue, that was naturally of it selfe, too much beyond measure. Whereby it plainly appeareth, that not the loue of our selues, but the loue of God and of our neighbour is the keeping of the Commandements, and that he liueth best and most holily, that (so neere as may be) liueth and trauelleth least for himselfe, and that no man liueth worse and more wickedly than he that liueth and trauelleth for himselfe and onely thinketh vpon and seeketh for things of his owne. And the Lord, the more to expresse with how great earnestnesse we ought to be led to the loue of our neighbours, appointed it to be me. Tred by the loue of our selues as by a rule, because he had no other vehementer or stronger affection to measure it by. And the force of the manner of speaking is diligently to be weyed. For he doth not, as certaine Sophisters haue foolishly dreamed, giue the first degree to the loue of our selues, and the second to chariti, but rather that affection of loue which we doe all naturally draw to our selues, he giueth away vnto other, whercupon the Apostle saith, that Chariti seeketh not his owne. And their reason is not to be esteemed worth a haire that the thing ruled is euer inferiour to his Rule. For God doth not make the loue of our selues, a rule whereunto chariti toward other shoulde be subject, but whereas by peruersenesse of nature, the affection of loue was wont to rest in our selues, he sheweth that now it ought to be elsewhere spread abroad, that we shoulde with no lesse cheeresfullnes, fruenties, and carefulnes be ready to doe good to our neighbour than to our selues.

55 Now sith Christ hath shewed in the parable of the Samaritan that vnder the name of Neighbour every man is contained be he never so strange vnto vs: there is no cause why we shoulde restraine the commandement of loue within the boundes of our owne friendships and acquaintances. I deny not that the nearer that any man is vnto vs, the more familiarly he is to be holden with our indeuours to doe him good. For so the order of humanitie requireth, that so many moe dutties of friendship men shoulde communicate together, as they are bound together with streighter bondes of kinred, familiaritie or neighborhooде, and that without any offence of God, by whose prouidence we are in a manner driven thereto. But I say that all mankind without exception is to be imbraced with one affection of chariti: and that in this behalfe is no difference of Barbarous or Grecian, of worthie or vnworthie, of friend or foe, because they are to be considered in God and not in themselves: from which consideration when we turne away, it is no maruell if we be entangled with many errours. Wherefore if we will keepe the true trade of louing, we must not turne our eyes vnto man, the sight of whom would ofter enforce vs to hate then to loue, but vnto God which commandeth that the loue which we offer him, be powred abroad among all men: that this be a perpetuall foundation, that whatsoeuer the man be, yet he ought to be loued because God is loued.

56 Wherefore it was a most pestilent ignorance or malice, that the Schoolemen of these commandements, touching not desiring of reuengement, and louing schoolmen in their

*The law doth not teach us to loue our selues which we do so vehemently without teaching that it setteth vp our affection thus way as a marke which we ought to reach in louing others.*  
Aug lib 1. de doct. Christ. cap. 23.

1. Cor. 13.5

*The commandments of the law in speaking of our neighbours, meane not that we shoulde restraine the dutties of loue and chariti to our speciall acquaintance.*

## Cap.8. Of the knowledge of

ring the commen-  
denses of the  
Law into counsels  
whereunto all mē  
are not bound.

Prou.23.21.  
Exod.23.4.

Deut.32.35.  
Leuit.19.18.

We are not coun-  
selled onlie in the  
law, but comman-  
ded to loue, do good  
to, pray for, and  
blesse our enemies:  
as the reasons an-  
nexed, that yee  
may be the chil-  
dren of your fa-  
ther doeth shewe:  
and so the fathers  
have understoode  
it: neither is the  
reason any thing  
against it, which  
they bring concer-  
ning the hardnes  
of performing it.  
Mat.5.44.  
Lib. de compun-  
etione cordis.  
Mat 5.46.  
Lib. de doctri.  
Christ. cap.30.  
Rom.13.9.

our enimies, which in the old time both were giuen to the Iewes and at the same time were commonly giuen to all Christians, haue made Counsels which it is in our libertie to obey or not to obey. And the necessarie obeying of them, they haue posted ouer to Monkes which were thought but in this one point for looth more righteous than simple Christians, that they willingly bound themselues to keepe the Counsels. And they render a reason why they receive them not for lawes, for that they seeme too burdenous and heauie, specially for Christians that are vnder the lawe of grace. So dare they presume to repel the eternall law of God touching the louing of our neighbours. Is there any such difference in anie leafe of the law? and are not therein the rather each where found commandements that doe most feuerely require of vs to loue our enimies? For what manner of saying is that, where we are commaunded to feede our enemie when he is hungrie: to set into the right waise his Oxen or Asses straying out of the way, or to cafe them when they faint vnder their bw'den? Shall we do good to his beasts for his sake without any good will to himselfe? What? is not the word of the Lord euerlasting? Leue vengeance to me, and I will requite it. Which also is spoken more plainly at large in another place. Seeke not vengeance, neither be mindfull of the iniury of thy citizens. Either let them blot these things out of the law, or let them acknowledge that the Lord was a lawmaker, and not lyingly faine that he was a counsel giuer.

57 And what I praye you meane these things that they haue presumed to mocke withall in their vnsautorie gloze? Loue your enimies, do good to them that hate you, pray for them that persecute you, blesse them that curse you, that ye may be the children of your father which is in heauen. Who cannot heare reason with Chrysostome, that by no necessary a cause it plainlie appeareth that they are no exhortations but commandements? What remaineth more when we be blotted out of the number of the children of God? But by their opinion, only Monkes shall be the children of the heauenlie father, they only shall be bold to call vpon God their Father: what shall the Church do in the meane season? it shall by like right be tent away to the Gentils and Publicans. For Christ saith: If ye be friendly to your friends, what fauour looke you for thereby? do not the Gentiles & Publicans the same? But we shall be in good case forsooth, if the title of Christians be left unto vs, and the inheritance of the kingdome of heauen taken away from vs. And no lesse strong is Augustines argument. When (saith he) the Lord forbiddeth to commit fornication, he no lesse forbiddeth to touch the wife of thine enemie than of thy friend. When he forbiddeth theft, he gaue leau to steale nothing at all, either from thy friend or frō thine enemie. But these two, not to steale, and not to commit fornication, Faule bringeth within the compasse of the rule of loue, yea and teacheth that they are contained vnder this commandement, Thou shalt loue thy neighbour as thy selfe. Therefore, either Paul must haue bin a false expositor of the law, or it necessarily followeth hereby, that our enimies ought also to be loued, even by commandement, like as our friends. Therefore they do truly bewray themselues to be the children of Satan, that do so licentiously shake off the common yoke of the children of God. It is to be doubted, whether they haue published this doctrine with more grosse dulnes or shamelesnes. For there are none of the olde writers that do not pronounce as of a thing certain, that these are meere commandements. And that even in Gregorius age it was not doubted of, appeareth by his owne affirmation, for he without contradiction taketh them for commandements. And how foolish do they reason? They say, that they are too weightie a burden for Christians. As though there could be denysed any thing more weighty than to loue God with all our heart, with all our soule, with all our strength. In comparison of this law anything may be compted easie, whether it be to loue our enemie, or to lay away all desire of revenge out of our mind. In dede all things are high and hard to our weaknes, even the least title of the law. It is the Lord

Lord in whom we vse strength: Let him giue what he commandeth, and command what he will. Christian men to be vnder the lawe of grace, is not vnbridledly to wander without law, but to be graffed in Christ, by whose grace they are free from the curse of the Law, and by whose spirite they haue a law written in their harts. This grace *Paul* vnproperly called a law, alluding to the law of God against which he did set it in comparison. But these men doe in the name of the law, dispute vpon a matter of nothing.

58 Of like sort it is that they called Veniall sinne, both secret vngodlinesse that is against the first Table, and also the direct transgressing of the last Commandement. For they define it thus, that it is a desire without advised assent, which resteth not long in the hart. But I say, that it cannot come at all into the hart, but by want of those things that are required in the law. We forbid to haue strange gods. When the minde shaken with the engines of distrust, looketh about elsewhere, when it is touched with a sodeine desire to remoue his blessednesse some other way: whence come these motions, although they quickly vanish away, but of this, that there is some thing in the soule empty, to receiue such tentations? And to the end not to draw out this argument to greater length, there is a commandement giuen to loue God with all our hart, with all our minde, with all our soule: if then all the powers of our soule be not bent to the loue of God, we haue already departed from the obedience of the law, because the enemies that do therein arise against his kingdome, and interrupt his decrees, doe prooue that God hath not his thronewell stablished in our conscience. As for the last commandement, we haue already shewed, that it properly belongeth hericunto. Hath any desire of minde pricked vs? we are alreadie guilty of coueting, & therewithall are made transgessors of the law, because the Lord doth forbid vs, not onely to purpose and practise any thing that may be to anothers losse, but also to be pricked and swell with coueting it. But the curse of God doth alway hang ouer the transgression of the law. We cannot therefore prooue euen the very least desires free from iudgement of death. In weyng of sinnes (saith *Augustine*) let vs not bring falfe balances to weigh what we list and how we list at our own pleasure, saying: this is heauy and this is light: but let vs bring Gods balance out of the holy Scriptures, as out of the Lords treasurie, and let vs therein weigh what is heauie: rather let vs not wey, but reknowlege things alreadie weighed by the Lord. But what saith the Scripture? Truely when *Paul* saith that the reward of sinne is death, he sheweth that he knew not this stinking distinction. Sith we are too much inclued to hypocrisie, this cherishment thereof ought not to haue beeene added to flatter our flothfull consciences.

59 I wold to God they would consider what that saying of Christ meaneth: He that transgresseth one of the least of these commandements, and teacheth men so, shall be counted none in the kingdome of heauen. Are not they of that sort, when they dare so extenuate the transgression of the law, as if it were not worthy of death? but they ought to haue considered, not onely what is commanded, but what he is that commandeth, because his authoritie is diminished in every transgression, how litte loauer it be, of the law that he hath giuen in commandement. Is it a small matter with them, that Gods maiestie be offended in any thing? Moreover if God hath declared his will in the law, whatsoeuer is contrarie to the law, displeaseth him. Will they imagine the wrath of God to be so disarmed, that punishment of death shall not shortly follow vpon them? And he himselfe hath pronounced it plainly, if they would rather finde in their harts to hear his voice, than to trouble cleare truth with their vnsanourie suttleties of argument. The soule (saith he) that sinneth, the same shall die. Againe, which I euen now alleaged, the reward of sinne is death. But albeit they graunt it to be a sinne, because they cannot deny it: yet they stand stiffe in this, that it is no deadly sinne. But sith they haue hitherto too much borne

*They doe in vain  
diminish the  
wright of sinne,  
who make vni-  
all sinnes of the se-  
cres unadvised de-  
sires wherein the  
hart of man doth  
not long rest.*

Lib.2.de bap.  
contra Dona-  
tist. cap.6.

*Mat.5.19.  
Every transgress-  
sion upon one of the  
least command-  
ments diminishest  
his authority that  
commandeth, dis-  
pleaseth him, pro-  
vokest his wrath  
and is not other-  
wise pardonable  
then by mercie, but  
deserveth in his selfe  
to be punished  
with eternall  
death.*

Eze.18.20.  
Rom.6.23.

## Cap.9. Of the knowledge of

with their owne madnesse, let them yet at length learne to waxe wiser. But if they continue in dotage, we will bid them farewell: and let the children of God learne this, that all sinne is deadly, because it is a rebellion against the will of God, which of necessite prouoketh his wrath, bicause it is a breach of the law, vpon which the iudg-  
ment of God is pronounced without exception: and that the sins of the holy ones are verall or pardonable, not of their owne nature, but bicause they obtaine pardon by the mercie of God.

### The ix. Chapter.

*That Christ although he was knowne to the Iewes vnder the law,  
yet was delinereed onely by the Gospell.*

*Christ was knowne  
to the fathers vnder the law, but  
not so clearely as  
so vs he is mani-  
fested in the  
Gospell.  
Mal.4.2.*

*1.Pet.1.12.*

*John.5.46.  
Mat.13.16.  
Luk.10.23.*

*John.8.56.*

*John.1.18.*

*Heb.1.1.*

*2.Cor.4.6.*

Because it pleased God in the olde time not vainly by expiations and sacrifices to declare himselfe a Father, and not in vaine he did consecrate a chosen people to himselfe: even then without doubt he was knownen in the same image, wherein he now appeareth to vs with full brightnesse. Therefore *Malachie*, after that he had bidden the Iewes to take heed to the lawe of *Moses*, and to coninue in studie thereof, (because after his death there shold come a certaine interruption of the office of the Prophets) did foorthwith declare, that there shold arise a sonne of righ-  
teousnesse. In which wordes he teacheth, that the Lawe availeth to this purpose, to hold the godly in expectation of Christ to come: but yet that there was much more light to be hoped for, when he shold be come in deede. For this reaon doth *Peter* say, that the Prophets did make search, and diligently enquire, of the saluation that is now opened by the Gospell: and that it was revealed vnto them, that they shold minister, not to themselues, nor to their owne age, but vnto vs, those things that are declared by the Gospell. Not that their doctrine was vnprofitable to the people in old time, or nothing auailed themselues: but bicause they enjoyed not the treasure which God sent vnto vs by their hand. For at this day the grace whereof they testified, is familiarly set before our eies. And wheras they did but a little siph of it, there is offred vnto vs a more plentifull enioying therof. Therefore Christ himselfe, which affirmeth that he had witness borne him by *Moses*, yet extolleth the measure of grace whereby we excell the Iewes. For speaking to the Disciples, he said: Blessed are the eies that see that which ye see, and blessed are the eares that hear that which ye heare. For many kings and Prophets haue wished it, and haue not obtained it. This is no small commendation of the recyling of the Gospell that God preferred vs before the holy fathers that excelled in rare godlines. With which sentence that other place disagreeth not, where it is said, that *Abraham* sawe the day of Christ, and rejoyced. For though the sight of a thing farre distant was somewhat darke, ye wanted nothing to the assurance of good hope. And thence came that ioy which accompanied the holy Prophet, euuen to his death. And that saying of *Iohn* Baptist: No man hath seene God at any time, the onely begotten that is in the boosome of the father, hath declared him vnto vs, doth not exclude the godly which had bin dead before him, from the fellowip of the vnderstanding and light that shineth in the person of Christ: But comparing their estate with ours, he teacheth that those myster-  
ties, which they sawe but darkely vnder shadowes, are manifest to vs: as the au-  
thor of the Epistle to the *Hebrexes* doth well set out, saying, that God, diuerly and manie waies speake in olde time by the Prophets, but now by his beloved sonne, al-  
though therefore that onely begotten one, which is at this day to vs the brightnesse of the glorie, and the print of the substance of God the father, was in olde time knownen to the Iewes, as we haue in another place alleged out of *Paul*, that he was the guide of the olde deliuernace: yet is it true, which the same *Paul* else where teacheth, that God which commanded the light to shone out of dukenesse, hath now shined vpon

Upon our harts to set foorth the knowledge of the glorie of God in the face of Iesus Christ: because when he appeared in this his image, he did in a manner make himselfe visible, in comparison of the darke and shadowis forme that had beeene of him before. And so much the more foule and detestable in their vnthankfulnes and peruersenesse, that are here so blinde at mid day. And therefore *Paul* saith, that their mindes are darkened by Sathan, that they shoulde not see the glorie of Christ shuning in the Gospell, though there be no veile set between them and it.

2 Nowe I take the Gospell for the cleere disclosing of the mysterie of Christ. I grant truely, that in that respect that *Paul* calleth the Gospell the doctrine of faith, all the promises that we here and there finde in the law, concerning the free forgiuenesse of sinnes, whereby God reconcileth men to himselfe, are accounted parts therof. For he comparreth faith against these terrors, wherewith the conscience should be troubled and vexed, if saluation were to be sought by works. Whereupon followeth, that in taking the name of the Gospell largely, there are contained vnder it all the testimonies that God in old time gaue to the fathers, of his mercy & fatherlie fauor: But in the more excellent signification of it, I saie it is applied to the publishing of the grace giuen in Christ. And that meaning is not onely receiuied by common use, but also hangeth vpon the authoritie of Christ and the Apostles. Whereupon this is properly ascribed vnto him, that he preached the Gospell of the kydome. And *Mark* maketh his preface in this manner, The beginning of the Gospell of Iesus Christ. And there is no neede to gather places to prooue a thing sufficienly knowne. Christ therefore by his comming hath made cleere the life and immortalitie by the Gospell. By which wordes *Paul* meaneth, not that the fathers were drowned in darkenesse of death, vntill the sonne of God did put on flesh: but claiming this prerogatiue of honour to the Gospell, he teacheth that it is a newe and vnwonted kinde of message, whereby God perfourmed those things that he had promised, that the truth of his promises should be fulfilled in the person of the sonne. For although the faithfull haue alway found by experience, that same saying of *Paul* to be true, that in Christ are all the promises, yea and Ainen, because they were sealed in their harts: yet because he hath accomplished all parts of our saluation in his flesh, therefore that selfe liuely delivering of the things rightfully obtineid a new and singular title of praise. Whereupon commeth that saying of Christ: Hereafter yee shall see the heauens open, and the Angels of God ascending and descending vpon the sonne of man. For though he seeme to haue relation vnto the ladder shewed in a vision to the Patriarch *Jacob*: yet he setteth out the excellencie of his comming by this marke, that he opened the gate of heauen to all men, that the entrie thereof may stande familiarly open to all men.

3 But yet we must take heede of the diuelish imagination of *Seruettus*, whch when he goeth about, or at least faineth that he goeth about, to extoll the greatnessse of the grace of Christ, vtterly abolishesth the promises, as if they were ended togither with the law. He layeth for him, that by the faith of the Gospell there is brought vnto vs the accomplishment of all the promises: as though there were no difference between vs and Christ. I did in deed even now declare that Christ left nothing vnpesformed of the whole summe of our saluation: but it is wrongfully gathered therupon, that we doe alreadie enjoy the benefits purchased by him, as though that saying of *Paul* were false, that our saluation is hidden in hope. I graunt indeede, that we by believng in Christ, do also passe from death to life: But in the meane scalon wee must hold this saying of *John*, that although we knowe we be the children of God, yet it hath not as yet appeared, till we shall be like vnto him: that is, till we shall see him such as he is. Therefore although Christ offer vnto vs in his Gospell present fulnesse of spirituall good things, yet the enjoying thereof lyeth still hid vnder the keeping of hope, till being ynclodeth of the corruptible flesh, we be transfigured into the glorie

*Although in the law and the Prophets there be many promises concerning the free forgiueness of sins, yet the name of the Gospell properly taken is not applicable vnto them but only to the publishing of grace now giuen in Jesus Christ.*

*1.Tim.4.6.  
Matt.4.9.  
Mar.1.1.*

*John 1.32.*

*We may not with Seruettus thinke that because the promises made before are accomplished in Christ, therefore they are abolished, so as Christians are not to looke for any further enjoying of things promised than they haue attained already.*

1.Tim.4.8.  
2.Tim.1.  
2.Cor 7.

of him that goeth before vs. In the meane time the holie Ghost biddeth vs to rest vpon the promises, whose authoritie ought with vs to put to silence all the barkings of that filthie dogge. For as *Paul* witnesseth, godlinesse hath a promise as well of the life to come, as of the life present. For which reason hee boasteth that he is an Apostle of Christ, according to the promise of life that is in him. And in another place he putteth vs in minde, that we haue the same promises, which in the old time were giuen to the holy men. Finally, he setteth this for the summe of felicitie, that we are fealed vp with the holy spirit of promise, but yet we doe no otherwise enioy Christ, but so farre as we embrase him clothed with his promises. Whereby it comineth to passe, that he indeed dwelleth in our harts, and yet we wander in iourney abroad from him: because we walke by faith and not by sight. And these two things doe not ill agree togither: that we possesse in Christ all that pertaineth to the perfectiōn of the heavenly life: and yet that faith is a beholding of good things that are not seene. Onely there is a difference to be noted in the nature or qualitie of the promises: because the Gospell sheweth with her finger that thing which the lawe did shadow vnder figures.

*The Gospell is not so opposite to the lawe, as teaching another way of free imputation of righteousness. Although in deede this comparison of contraries be not to be reected: because Paul doth oftentimes understande by the name of the lawe, a rule to liue righteously, wherein God requireth of vs, that which is his, not giuing vs any hope of life, vnlesse we in all points obey it: and on the other side adding a curse if we do never so little swarue from it: that is in such places as he dispueth, that we do freely please God, and are by pardon reckoned righteous, because the obseruation of the law, whereunto the reward is promised, is nowhere founde. Therefore Paul doth fity make the righteousness of the law and of the Gospell, contrarie the one to the other. But the Gospell did not so succeede in place of the whole law, that it shoulde bring any diuerse meane of saluation, but rather to confirme and proue to be of force, whatsoeuer the law had promised, & to ioyn the bodie to the shadowes. For when Christ saith, that the law and the Prophets were vntill *John*: he maketh not the fathers subiect to the curse, which the bondseruants of the law can not escape: but rather onely that they were instructed with certaine rudiments, so as they staid a great way beneath the height of the doctrine of the Gospell. Therefore Paul calling the Gospell the power of God, to saluation to euery belieuer, by and by addeth, that it hath witnessē of the law and the prophets. But in the ende of the same Epistle, although he shew that the title of praise of Iesus Christ is the revelation of the mysterie, kept secret in the euerlasting times: yet hee doth qualifie that saying, with adding an exposition, teaching that hee is openly shewed by the writings of the Prophets. Whereupon we gather, that when we are to entreate of the whole law, the Gospell diſſereth from the law onely in respect of the plaine disclosing thereof. But yet for the inestimable flowing store of grace, which hath beene laide open for vs in Christ, it is now not without cause said, that at his comming the heauenly kingdome of God was erected in earth.*

*The preaching of John a meane betweene the lawe & the Gospell. In was meane and of affinitie to them both. For though when hee called Christ the which respect his lambe of God, and the sacrifice for the clenſing of ſinnes, he shewed forth the ſum office differing both from the pro- and glorie, which at length appeared in his reſurrecction, therefore Christ ſaith, that phets and Apo- ſtles hee uermeld he was not equall to the Apoftles. For ſo do thoſe words of his meane: that though greater than the John excell among the ſonnes of women, yet hee that is leaſt in the kingdome of heauen, is greater than he. Because he doth not there commend the persons of men, but after he had preferred John before the Prophets, he aduāceth the preaching of the Gospell*

Gospel to the highest degree: which preaching we see in another place signified by the kingdome of heauen. But whereas *John* himselfe doth answere that he is but a voice, as though he were inferiour to the Prophets, he doth not that for fained humilitie sake, but meaneth to teach that the proper office of the Embassadour was not committed to him, but that he onely executeth the office of an apparitor: as it was forespoken by *Malachie*: Behold, I send *Elias* the Prophet, before that the great and terrible day of the Lord doe come. And truly he did nothing else in the whole course of his ministerie, but endeouer to get disciples to Christ: as also *Esay* prooueth, that this was enioyed him from God. And in this sense Christ is called a candle burning and shining, because the broad day had not yet appeered. And yet this is no let, but that he may be reckoned among the publishers of the Gospel, like as he vised the same Baptisme, which was afterward deliuering to the Apostles. But that which he began, was not fulfilled but by the Apostles, with free proceeding, after that Christ was taken vp from them into the heauenly glorie.

Matt. 11.11.

John. 1.23.

Mal. 4.5.

John. 5.35.

## The x. Chapter.

*Of the likenesse of the old and new Testament.*

BY the things aforesaide it may now appeare evidently, that all the men whome from the beginning of the world God adopted into the estate of his people, were with the same lawe, and with the bonde of the same doctrine, which now remaneth in force among vs, bounde in couenant to him. But because it is of no small importance that this point be well established, I will adioine vnto it for an addition, sith the fathers were partakers of all one inheritance with vs, and hoped for all one saluation by the grace of all one Mediatour, how faire their estate differed from ours in this fellowship. But although the testimonies that wee haue gathered out of the lawe and the Prophets for proofe thereof, doe make it plaine that there was neuer any other rule of religion and godlineſſe in the people of God: yet because in writers there are oftentimes many things spoken of the difference of the old and new Testament, that may make the Reader that is not of verie sharpe iudgement to bee in doubt: therefore we shall rightfully appoint one peculiar place for the better and more exact discussing of this matter: Yea, and that thing also, which oþerwise should haue beeene verie profitable for vs, is now made necessarie by that monſtrosus losell *Seremetius* and by diuers other mad men of the ſect of Anabaptiftes, which haue no other opinion of the people of Israell, than as of a heard of ſwine: which they fondly faime to haue been fattēd vp by the Lord here in this earth, without anie hope of heauenly immortallitie. Therefore that we may keepe away this pernicious error from godly mindes, and alſo to plucke out of them all doubts which are wont by and by to arife upon hearing mention of the diuerſitie betweene the olde and the new Testament: let vs by the way looke, what they haue in them like, and what vnlike one to the other: what couenant the Lorde made with the Iſraelites in the olde time before the comning of Christ, and what couenant he hath now made with vs ſince Christ hath been openly ſhewed.

2. And boþe theſe points may be made plaine with one worde. The couenant of all the fathers ſo differeth nothing from ours in ſubſtance and in matter it ſelfe, that it is altogether one and the ſelfeame: but the minſtration is diuers. But because of ſo great ſhortneſſe no man were able to attaine a certayne vndeſtanding, wee must needs proceed on with a longer declaration if we meane to profit any thing at all. But in ſhewing how they are like or rather all one, it ſhall be ſuperfluous to diſcource againe of new vpon all the ſpeciall particulars that haue alreadie beeene declared: and it ſhall be out of ſeauon to mingle thoſe things together that remaine yet to be ſpoken in other places. Here we muſt chiefly reſt vpon three principall pointes:

*A thing necessary  
to know the agree-  
ment & difference  
between our ſelves  
and the fathers  
under the law.*

*The fathers had  
the ſame couenant  
which we haue:  
they looked for im-  
mortallitie and had  
it promiſed: they  
expected it by mer-  
cie and not by me-  
rite: they knew  
that Christ was  
their mediator to  
obtaine mercie, as  
well as we.*

First,

## Cap. 10. Of the knowledge of

First, that we holde, that carnall wealth and felicitie was not the marke appointed to the Iewes to aspire vnto, but that they were by adoption chosen vnto the hope of immortalitie: and that the truth of this adoption was certainly assured vnto them both by oracles, and by the lawe, and by the prophecies. Secondarily, that the couenant whereby they were ioyned to the Lord, was vpholden not by any merites of theirs, but by the onely mercie of God that called them. Thirdly, that they both had and knew Christ the Mediator, by whom they should both be ioyned to God and enioy his promises. Of which points, because the seconde peradventure is not yet sufficiently known, it shall in place appointed for it be declared at large. For we shall confirme by many and cleere testimonies of the Prophets, that it was of his owne meere goodnesse and tender fauour, whatsoever good the Lord at any time did, and promised to the people of Israel. The third also hath already had here and there some plaine declaration of it, and we haue not left the first altogether vntouched.

*As well to the  
fathers under the  
law as to us in the  
Gospel promises  
were made of the  
life to come and  
not of temporall  
happines only.  
Rom. 1.2.  
Rom. 3.21.*

Ephe. 1.13.

Col. 1.4.

2.Thes. 2.14.

Rom. 3.19.

*The same mercie  
by vertue of the  
same mediator sa-  
ued the fubjects  
which saueth vs.*

3 Therefore in setting out of this point, because it most specially belongeth to this present matter, & for that they make vs most controuersie about it, we wil employ the more earnest trauell: but yet so that if there want yet any thing of the explication of the other, it may be by the way supplied, or in conuenient place be added. Truely, the Apostle taketh away all doubt of them all, when he saith, that God the Father long before by the Prophets in the holy Scriptures promised the Gospell, which he afterward published according to the time appointed. Againe, that the righteousnesse of faith which is taught by the Gospell it selfe, hath witnesse of the lawe and the Prophets. For the Gospell doeth not holde the harts of men in the ioy of this present life, but liftest them vp to the hope of immortalitie: doth not fasten them to earthly delights, but preaching to them a hope laide vp in heauen, doth in a manner transport them thither. For thus he defineth in another place. Since that ye beleue the Gospell, ye are sealed vp with the holy Spirite of promise, which is the earnest of our inheritance, for the redemption of the possession purchased. Againe, we haue heard of your faith in Christ Iesu, and of your charitie toward the holy ones, for the hopes sake that is laid vp for you in heauen, whereof ye haue heard by the true speech of the Gospell. Againe: He hath called vs by the Gospell to the partaking of the glory of our Lord Iesus Christ. Wherefore it is called both the word of saluation, and the power of God to save the faithfull, and the kingdome of heauen. Now if the doctrine of the Gospell be spirituall, and openeth the entrie to the possession of an incorruptible life: let vs not thinke that they to whom it was promised and declared, did passe ouer and neglect the care of their soule, and lie dully like beastes in seeking pleasures of the bodie. Neither let any man here caull that the promises which are sealed in the lawe and the Prophets, concerning the Gospell, were ordained for the new people. For within a little after, that which he spake of the Gospell promised in the lawe, he addeth, that all the things that the lawe containeth are without doubt properly directed to them that are vnder the lawe. I graunt in deede it is in another argument. But he was not so forgetfull, that when he had once saide that all the things which the lawe containeth belong to the Iewes, he did not remember what in a few veres before he had affirmed of the Gospell promised in the lawe. Wherefore the Apostle sheweth most plainly, that the olde Testament chichly tended to the life to come, when he saith, that vnder it are contained the promises of the Gospell.

4 By the same reason followeth, both that it stooode vpon the free mercie of God, and also was confirmed by the meane of Christ. For the verie preaching of the Gospell pronounceth no other thing, but that sinners are iustified by the fatherly kindnesse of God, without their owne deseruing, and the whole summe thereof is fulfilled in Christ. Who then dare make the Iewes without Christ, with whome we haue that the couenant of the Gospell was made, whereof Christ is the onely foundation? Who dare make them strangers from the benefite of free saluation, to whom

whom we heare that the doctrine of the righteousnesse of faith was ministred? But, that we dispute not long of an euident matter, we haue a notable sentence of the Lord. Abraham reioyced that he might see my day, he saw it and was glad. And the John.8.56. same thing which Christ there testifieth of Abraham, the Apostle sheweth that it was vniuersall in the faithfull people, when he saith, that Christ abideth, yesterday, this Heb.13.8. day, and for euer. For he speakest not there onely of the eternall godhead of Christ, Luk.1.54.&72. but also of his power, which was continually opened to the faithfull. Wherefore both the blessed virgine and Zacharie in their songs, do say, that the salvation reuealed in Christ, is the performance of the promises, which God in old time had made to Abraham and the Patriarches. If the Lord in giuing his Christ, discharged his olde oath, it cannot be saide but that the end thereof was alway in Christ an euerlasting life.

5 Yea, and the Apostle doth make the Israelites equall with vs, not onely in the *Equalitie betweene  
the fathers and us  
in the thing signified  
both by their  
& our sacraments*  
*1. Cor.10.1. & 13*

grace of the couenant, but also in signification of sacraments. For meaning by examples of punishments, wherewith the Scripture reciteith that they were corrected in the old time, to make the *Corinthians* afraid, that they should not runne into the like offences, he beginneth with this preface, thatthere is no cause why we shoulde challenge any prerogatiue vnto our selues, to deliuer vs from the vengeance of God which they suffeined, forasmuch as the Lorde did not onely graunt vnto them the same benefits, but he hath gloriously set foorth his grace among them with the same tokens: As if he shoulde haue saide: If yee trust that yee be out of perill, because both Baptisme wherewith yee be marked, and the Supper which yee daily receiuе, haue excellent promises, and in the meantime despising the goodnes of God, yee are licentiously wanton: Know yee, that the Iewes also were not without such sacraments, againt whom yet the Lord did most suerely put his iudgements in execution. They were Baptised in passing ouer the sea, and in the clouds wherwith they were defended from the burning heate of the Sunne. They saie, that that same paßage was a carnall Baptisme, which after a certaine proportion answereth to our spirituall Baptisme. But if that were allowed true, the Apostles argument coulde not proceede, which meaneth heere to haue this taken away from the Christians, that they thinke that they excell the Iewes by the prerogatiue of Baptisme. Neither is that which by and by after followeth, subiect to this cauillation: that they did eate the same spirituall meate that we eate, and drunke the same spirituall drinke, which hee expoundeth to be Christ.

6 To ouerthrowe this sentence of Paul, they obiect that which Christ saith: *The words of  
Christ in saying:  
Your fathers did  
eat Manna and  
are dead: doe not  
contradict the A-  
postle which saith:  
They did eat the  
same spirituall  
meate that we eat.  
For they unto whom  
Christ speakes  
gave him occasion  
not so to touch the  
mysterie but only  
the carnall use of  
their Manna.*

Your fathers did eate Manna in the wildernesse, and are dead: hee that eateth my flesh, shall not die for euer. Which two places are very easily made to agree togither. The Lord, because he then talked to hearers that sought onely to be filled with foode of their bellies, but cared not for the meate of the soule, tempered his talke somewhat to their capacitiē, but especially he frameth the comparison of Manna and of his bodie according to their sense. They required that he, to get himselfe some credite, would approoue his power with doinge some such miracle, as Moses did in the Wildernesse, when he obtained Manna from heauen. But in Manna they conceiued nothing but the remedie of carnall hunger, wherwith the people was then vexed: but they pierced not to that higher mysterie which Paul hath respect vnto Christ therefore, to shew how much greater a benefit they ought to looke for at his hande, than that which they reported that Moses did bestow vpon their fathers, frameth this comparison: If it were a great myracle in your opinion, and worthie to be remembred, that the Lord by Moses ministred food from heaven to his people, to sustaine them for a small time, that they should not perishe for hunger in the wildernesse: gather hereby how much more excellent is the meate that gaueth immortalitie. We see why the Lorde passed ouer that thing which was principall in Manna, and spake only

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onely of the basest profite of it: euen because the Iewes as it were of purpose to reproch him, did cast *Moses* in his teeth, which succoured the necessarie of the people with remedie of Manna: hee answered that he is the minister of a much higher grace, in comparison whereof, the carnall feeding of the people, which alone they so much esteemed, ought of right to be nothing regarded. But *Paul*, because hee knew that the Lord when he rayned Manna from heauen, did not onely powre it downe for the feeding of their belly, but also did distribute it for a spirituall mysterie, to be a figure of the spirituall quickening that is had in Christ, did not neglect that part that was most woorthie of consideration. Wherefore it certainly and cleerely followeth, that the same promises of eternall and heauenly life, which now the Lorde vouchsafeth to graunt vnto vs, were not onely communicated vnto the Iewes, but also fealed with very spirituall Sacraments. Of which matter *Augustine* disputeth largely against *Fansius* the *Manichee*.

*Sith the fathers  
were enlightened  
and coupled unto  
God by the seede of  
that word which  
is immortall, it  
sheweth that they  
had the benefite of  
immortalitie and  
eternall life.*

*1.Pet.2.13.  
Esay.40.6.*

7. But if the readers had rather to haue testimonies alleaged vnto them out of the lawe and the Prophets, whereby they may perceue that the spirituall couenant was common also to the fathers, as we heare by Christ and the Apostles: I will also followe that desire, and so much the more willingly, because by that meane the aduersaries shall be more surely conuinced, so that they shall haue afterward no way to dally. And I will begin at that prooef, which although I knowe that the Anabaptists pride will thinke very fonde and in a manner to be laughed at, yet shall much auiale with such readers as are willing to learne and haue their sound wit. And I take it as a principle confessed, that there is such effectuall force of life in the worde of God, that whome so euer God vouchsafeth to bee partakers thereof, it quickeneth their soules. For the saying of *Peter* hath alway beene of force, that it is the incorruptible seede which abideth for euer, as also he gathereth out of the words of *Esay*. Nowe sith God in the old time bounde the Iewes vnto him with this holy bonde, it is no doubt that he did also seuer them into the hope of eternall life. For when I say they imbraced the word, which shoulde ioine them nigher to God, I take it for the manner of communicating it: not that generall manner, which is powred abroad throughout the heauen and earth and all the creatures of the worlde, which although it doe quicken all things, every one after the proportion of their nature, yet it doth not deliuere them from necessarie of corruption: but I speake of this speciall maner, wherby the soules of the godly are both lightened vnto the knowledge of God, and in a manner coupled to him. By this enlightening of the word, sith *Adam*, *Abel*, *Noe*, *Abraham*, and the other fathers cleaued vnto God, I say that it is not doubtfull that they had an entrie into the immortall kingdome of God. For it was a sound partaking of God, which cannot be without the benefite of eternall life.

*The forme of the  
couenant of God  
with the fathers  
promising to bee  
their God, promeath  
that eternall life  
was promised  
them.*

*Leui.26.12.  
Psal.144.15.  
Psal.33.12.*

*Abac.1.12.  
Esay.33.21.  
Deut.33.29.*

8. But if this seeme somewhat entangled: goe to, let vs come to the very forme of the couenant, which shall not only satisfe sober wits, but also shall sufficently conuince their ignorance that bend themselves to speake against it. For God did alwaies thus couenant with his seruants: I will be to you a God, and ye shall be to me a people. In which words the Prophets themselues are woont to expound, that both life and saluation, and the whole summe of blessednesse is comprehended. For *David* doth notwithstanding often pronounce, that blessed is the people, whose God is the Lord: blessed is the nation, which he hath chosen to be his inheritance: and that not for earthly felicities sake, but because he deliuereth them from death, hee preserueth them for euer, and continually sheweth them eternall mercie, whom he hath taken to his people: as it is in the other Prophets, Thou art our God, we shall not die: The Lord is our king, our lawmaker, he shall saue vs. Blessed art thou, O Israel, because thou art sau'd in the Lorde God. But, not to labour ouermuch in a thing needeleſſe, this admonition is founde each where in the Prophets, that wee shall want nothing towarde all aboundance of good things, and assurance of saluation,

so that the Lord be our God. And rightfully : For if his face so soone as it beginneth to shine, is a most present pledge of salvation, to what man shall hee openly shewe himselfe for his God, but that he will also open to him his treasure of salvation ? For he is our God with this condition, to dwell in the middest of vs : as he testified by Moses. But such presence cannot be obteined, but that life must be also together had in possession with it. And although there were no more expressed, yet had they a promise of spirituall life plaine ynough in these words : I am your God. For he did not declare that he would be a God vnto their bodies alone, but principally to their soules. But soules vnlesse they be ioyned to God by righteousness remaine estranged from him in death. But on the other side, let that ioyning be present, it shall bring euerlasting salvation with it.

9 Beside that, he did not onely testifie that he was to them their God, but he also promised that he would be so alway : to the end that their hope not contented with present benefites, should be extended to eternitie. And many sayings do shewe, that the speaking in the future time meant so much, as where the faithfull not only in present euils, but also for the time to come, do comfort themselues with this, that God will never faile them. Now as concerning the second part of the promise, he yet more plainly assured them of the blessing of God to be prolonged vnto them beyond the bounds of this life, in saying : I will be the God of your seede after you. For if he minded to declare his good will toward them being dead, in doing good to their posteritie, much more would his fauour not faile toward themselues. For God is not like vnto men, which do therefore carie their loue to their friends chil- dren, because their power is interrupted by death, so that they cannot employ their friendly doings vpō them to whom they did beare good will. But God, whose boun- tifulnes is not hindered by death, taketh not away frō the verie dead the fruite of the mercie, which for their sakes he poureth out into a thousand generations. Therefore the Lords will was by a notable prooife to set forth vnto them the greatnes & flowing plentie of his goodnes, which they shoulde feele after death, when he described it to be such as shoulde flowe ouer into all their posteritie. And the truth of this promise the Lord did then seale, and as it were brought foorth the fulfilling of it, when he na- med himselfe the God of Abraham, Isaac and Iacob, long after their death. For, what had it not bin a fond naming, if they had vtterly perished ? For then had it bin all one, as if he had said, I am the God of them that are not. Wherefore the Euangelists rehearste, that with this one argument the Sadduces were so driuen to a straite, that they could not denie that Moses did testifie the resurrection of the dead, for that they had learned by Moses, that all the Saints were in his hand. Whereupon it was easie to gather, that they are not destroyed by death, whom he that is the judge of life and death had receiuied into his safegard, custodie, and protection.

10 Nowe (which is the principall point whereupon this controuersie hangeth) let vs looke, whether the faithfull themselues haue not bene so instructed of the Lord, that they perceived that they shoulde haue a better life elsewhere, and so neglec- ting this life, had an eye to the other. First the state of life that was enioyed them by God, was a continual exercise, whereby they might be put in mind, that they were the most miserable of all men, if their happiness were only in this life. Adam, most vnhappy, euen with only remembrance of the happiness that he had lost, did with painfull labors hardly sustaine his needinesse, and that he shoulde not be pressed with the curse of God, in the only labours of his hands, euen there received he extreme sorrowe of that which remained for him to be his comfort. Of his two sonnes, the one was taken away by the wicked slaughter of his brother : the other he had left aliue, whose sight he worthily detested and abhorred. Abel cruelly murthered Gen.4.8. in the verie floure of his age, became an example of the wretchednes of men. Noe, while the whole world carelesly liued in pleasure, spent a good part of his age with great

*God in promising  
the fathers to be  
their God in time  
to come, and to  
continue his mer-  
cie to their chil-  
dren, likewise in  
affirming himselfe  
to be the God of  
the dead, gave the  
living plaine hope  
of endless life.*

Gen.17.7.

*Exod.20.6.  
Mat.22.23.  
Luk.20.32.*

Deut.33.3.

*The estate of A-  
dam, Abel, and  
Noe, declareth  
that they had an  
eye to a better then  
this present life.*

Gen.3.17.

Gen.6.22.

Gen.9.24.

Gen.12.4.

*None more miserable than Abraham, if his condition in this life only be reflected.*

Gen.12.12.

great wearines in building the Arke. This that he escaped death, came to passe by his greater troubles, than if he should haue dyed an hundred deathes. For beside that the Arke was to him as a graue for tenne moneths, there is nothing more vnplesant than to be holden so long in maner drowned in dung of beasts. When he had passed ouer so great difficulties, he fell into new matter of greefe, he sawe himselfe scorned of his owne sonne, and was compelled with his owne mouth to curse him, whom by the great benichte of God he had receiued safe from the generall flood.

¶ *Abraham* in dede may be one alone to be compared with an hundred thousand, if we consider his faith, which is set forth vnto vs for the best rule of beleving, of whose kinred we must be accounted, that we may be the children of God. But what more absurditie is there, than *Abraham* to be the father of all the faithfull, and not to possesse so much as the smallest corner among them? but he cannot be throwen downe out of the number, no not from the most honourable degree, but that the whole Church must be destroyed. Now as touching the experiences of his life: When he was first called by the commaundement of God, he was plucked away from his countrey, his parents and his friends, in whome men think to be the chiefe sweetenesse of life: euen as if God of determinate purpose meant to spoyle him of all the pleasures of life. So soone as he came into the land where he was commaunded to dwell, he was drien out from thence with famine. Thither he fled for succour, where to save himselfe, he was compelled to deliuer out his wife to be abused, which we know not whether it were not more bitter to him than many deathes. When he was returned into the land of his owne dwelling, he was drien out againe from thence with famine. What a felicitie is this, to dwell in that land, wherein a man must so oft be hungrie, yea die for famine if he runne not away? And therewithall he was brought to that necessarie with *Abimelech*, that he must needs redeeme his life with the losse of his wife, while manie yeaeres long he wanded uncertainly hither and thither, he was compelled by the continual brawlings of his seruants to put away his nephewe, whome he loued as his owne sonne. Which departing without doubt he did no otherwise take than if he had suffered the cutting off of one of his limmes. A little after, he heard that he was carried away captiue by his enemies. Whither soever he went, he found neighbours outrageously barbarous, which would not suffer him so much as to drinke water out of the welles that himselfe had digged with great labour. For he would not haue redeemed the vse of them at the hand of King *Gerar*, if he had not first beene forbidden. Now when he came to old age, he sawe the thing which is the most vnplesant and bitter that that age hath, himselfe punished with hauing no children, till beside all hope he begate *Ismael*, whose birth yet he paid deere for, when he was wearied with the brawling of *Sara*, as if he in maintaining the stubbernesse of his bondwoman were himselfe the cause of the trouble of his housholde. At length *Isaac* was borne, but with this condition that his first begotten *Ismael* must, as forlaken, be cruelly cast out of doores. When onely *Isaac* was left, in whome the wearied age of the fillie good man might rest, within a little after he was commaunded to kill him. What can mans wit devise more miserable, than the father to be made the butcher of his owne sonne? If *Isaac* had died of any sickenesse, who would not haue thought the old man most miserable, that had a sonne giuen him in mockage, for whom his grieve of want of children shold be doubled? If he had beene slaine by some stranger, the unhappynesse of the thing would haue much encreased his miserie. But this passeth all examples of miserie, to haue him slaine with his fathers owne hande. Finally, he was in all the whole course of his life so tostid and vexed, as if a man would in a table paint out an example of a miserable life, he could finde none more fit than this of *Abraham*. And let no man obiect that he was not altogether unhappy, for that he at length prosperously escaped from so many and so great tempests.

For we cannot say that he liueth a blessed life, which for a long space toghether painfully weareth out of infinit troubles, but him that without feeling of euils, quietly enjoyeth present good things.

12 *Iсаac* that was leſſe troubled with euils, yet ſcarce euer tooke any taste of sweetneſſe. He alſo felt the ſame vexations, that do not ſuffer a man to be bleſſed in the earth. Famine chafed him out of the land of *Chanaan*: he had his wife violent-ly plucked away from his boſome: his neighbours oft troubled him, and by all means oppreſſed him, ſo that he was faine to ſtrive for his water: at home in his owne houſe, he ſuffered much troublousneſſe by his childdrenſ wiues, he was grieued with diſagreements of his ſons, and could not remedie that ſo great a miſchiefe, but by the baniſhment of him whom he had bleſſed. But as for *Iacob*, he is nothing elſe but anotable example of extreme infelicitię. He paſſed his childhoođ moſt unquietly at home among the threatnings and terrořs of his elder brother, to which at lenght he was compelled to giue place. When hee was fledde from his parents and his native countrie, beſide that it was a greeuous thing to liue in baniſhment, he was nothing more kindly or gently receiued of his uncle *Laban*. Then it ſufficed not that hee had ſerued ſeven yecre a harde and cruell ſeruice, but that alſo muſt bee by guile defrauded of his wife. For an other wiues ſake he was driuen into newe ſeruice, where he was all the day fried with heate of the ſunne, and all the night lay waking and pained with frost & cold, as himſelfe complayned. While he by the ſpace of twentie yeeres ſuffered ſo harde a life, he was daily vexed with new iuiuries of his father in lawe. Neither was he quiet in his owne houſe, ſeeing it diuided and in a manner ſcattered abroad with the hatred, brawling and enuie of his wiues. When he was commanded to returme into his countrie, he was compelled to watch an adauantage to take his iourney, much like a shamefull running away: and yet could he not ſo eſcape the vniuft dealing of his Father in lawe, but was faine to ſuffer his reproches and rebukes in the middes of his iourney. Then fell he into a much more cruell diſtreſſe. For when hee came neere to his brother, he had ſo manie deathes before his eies, as might bee prepared by a cruell man and a bent enemie. So was hee aboue meaſure tormented and as it were drawen infunder with terrible feaſtes, ſo long as he looked for his brothers comming, when he came once in his ſight, he fell downe as halfe dead at his feete, vntil he found him more fauourable than he durft haue hoped. Beſide that, at his firſt entrie into the lande, he loſt *Rachel* his dearely beloued wife. Afterward he heard worde that the ſonne which he had by her, and whome therefore he loued aboue the reſt, was torne with wilde beaſts: by whose death how great griefe he conceiued, he himſelfe declared in thiſ that after long weeping he obſtinately ſtopped vp all waies whereby comfort might come to him, leauing himſelfe nothing, but to goe downe to his ſonne wailing into the graue. In the meane time how great cauſes of griefe, waiting and wearines were the rauifhment and deflouring of his daughter, and the boldneſſe of his ſons in reueging it, which not only made him to be abhorred in ſight of al the inhabitants of that countrie, but alſo procured him moſt preſene perill of vtter deſtruclion? Then followed that horriblie outragious offence of *Ruben* his firſt begotten ſonne, which was ſuch as there coulde not chaunce a more greeuous. For whereas the defiling of a mans wife is reckoned among the higheſt ill fortunes: what is to bee ſaide of it, when that wickedneſſe is committed by a mans owne ſonne? Within a littlewhile after, his houſe is ſpotted with another vnaſturall adulterie: ſo that al manie ſhaumes might well breake a heart, that otherwife were moſt conſtant and vnable to be vanquished with calamities. Neere before the ende of thiſ life, while he ſought to prouide ſuccour for the famine of himſelfe and other, he was ſtriken with tydings of a new misfortune, vnderſtanding that another of his ſons was kept in priſon, for recouering of whom hee was compelled to leauē to the reſt *Beniamin*

*The liues of Isaac  
and Iacob especially,  
how far from  
outward happiness?*  
*Gen.26.35.  
Gen.28.1.*

*Gen.28.5.*

*Gen.29.20.*

*Gen.31.23.*

*Gen.32.11.*

*Gen.35.16.*

*Gen.37.35.*

*Gen.34.8.*

*Gen.35.12.*

*Gen.37.18.*

*Gen.42.32.*

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Gen.47.9.

his onely darling. Who can thinke, that in such a heape of mischieses he had any one moment giuen him safetly to take breath in? And therefore he himselfe the best witnes of himselfe, affirmed to *Pharaos*, that his daies were short, and euill vpon the earth. Now truely he that declareth that he hath passed his life by continuall miseries, denieth that he fel the prosperitie which the Lord had promised him. Therefore either *Jacob* did vnkindly and vnthankfully weighe the grace of God, or he truly professed that he had beene miserable vpon the earth. If his affirmation were true, then it followeth, that he had not his hope fastened vpon earthly things.

*As the life of the fathers sheweth, so sheweth the Apostle witnesseth that they looked for other than earthly bles- fenes at the hands of God.*  
Heb.11.9.

Gen.47.9.

13 If these holy fathers looked for (as vndoubtedly they did), a blessed life at the hand of God, truely they both thought and sawe it to be another manner of bles- fenes, than the blessednesse of earthly life. Whiche thing the Apostle also doth shew excellently wel: *Abraham* (saith he) direct by faith in the lande of promise as in a strange lande, dwelling in tents with *Isaac* and *Jacob* parteners with him of the same inheritance, for they looked for a citie set vpon a good foundation, the maker and builder whereof is God, all these are dead in faith, not receyving the things promis- sed, but looking at them a farre off, and beleueing and confessing that they were guestes & strangers vpon the land. Wherby they declare that they sought for a coun- tries, and if they had beene moued with desire of that land from whence they came, they had power to returne. But they sought for a better, that is the heauenly coun- tries. Wherefore God is not ashamed to be called their God, forasmuch as he hath prepared them a citie. For they had beene duller than blockes, to follow promises so earnestly, whereof there appeared no hope in earth, vnlesse they had looked for the fulfilling of them elsewhere. But this he chiefly inforceth, & that not without good reason, that they called this life a iourney from home, even as *Moses* reporteth. For if they were strangers and foreiners in the land of *Chanaan*, where is the Lords pro- mise, whereby they were made heires of it? He sheweth plainly therefore, that the Lords promise, concerning the possession thereof, had a further respect. Wherefore they purchased not one foote in the land of Chanaan, but for buriall, whereby they testifid, that they did not hope that they should receiue the fruit of the promise till after death. And that is the cause why *Jacob* so much esteemed to be buried there, Gen.47.19. & 30. Gen 50.25. that he compelled his son *Joseph* to promise it him, and to swere to performe it: and why *Joseph* willed his bones, certaine ages after, when they were long before fallen into powder, to be remoued thither.

*The righteous of old did accom- pany the end of this life to be the begin- ning of a better.*

Gen.49.18.

14 Finally, it appeareth plainly, that in all the trouailes of this life they had al- way set before them the blessednesse of the life to come. FOrto what purpose should *Jacob* haue so much desired, and with so great danger sought the preeminence of the first begotten, which should procure him nothing but banishment, and in a manner to be cast off from being his childe: but no good at all, vnlesse he had respect to a higher blessing? And he declared, that he had this meaning by the words which he spake among his last breathings. Lord, I will looke for thy saluation. What salua- tion could he haue looked for, when he sawe that he lay readie to give vp the Ghost, vnlesse he had seen in death the beginning of a new life? But what dispute we of the holy ones and children of God, when euen he was not without a taste of such vnder- standing, which otherwise was enimie to the truth? For what meant *Balaam* when he said: Let my soule die the death of the righteous, and let my last times be like vnto theirs? but that he meant the same thing that *David* afterward vittered, that the death o' the Saints is precious in the sight of the Lord, but the death of the wicked, is verie euil: If the furthest bound and end were in death, there could in it be noted no diffe- rence between the righteous and vnrigheteous, they differ one from the other by the diversitie of the estates that after death shall befall to them both.

Num.23.10.  
Psal.116.15.  
Psal.34.22.

*The hope which David had of im- mortalitie.*

15 We are not yet come beyond *Moses*, Which (as these men say) had no other office, but to perswade the carnall people to worship God by the fruitfulness of the ground.

ground and plentie of all things. And yet (vnlesse a man will flee the light that wilfully offereth it selfe) there is alreadie a plaine declaration of the spirituall cōenant. But if we come downe to the prophets, there with most ful brightness both the life everlasting and the kingdome of Christ do vtter themselues. And first of all *Dauid*, which as he was before the other in time, so according to the order of Gods distribution, he shewed the heauenly mysteries in shadows more darkly than the rest, yet with what plainnes and certaintie directeth he all his sayings to that end? Howe he esteemed the earthly dwelling, this sentence testifieth: I am heere a forreiner and stranger, as all my fathers were. Euerie liuing man is varietie, every one walketh about as a shadow. But now what is my expectation, Lord? euuen to thee is my hope. Truly he that confessing that in the earth there is nothing sound or stedfast, keepeth stil a stedfastnes of hope in god, considereth his felicity laid vp in another place. To such consideration is he wont to cal all the faithful, so oft as he meaneth to comfort them truly. For in another place after he had spoken of the shourtines, and the trantistorie and vanishing image of mans life, he addeth: But the mercie of the Lorde is for euer vpon them that feare him. Like whereunto is that which is in the hundred and leconde Psalme. At the Beginning Lorde thou didst lay the foundation of the earth, and the heauens are the workes of thy hands. They shall perish, but thou abidest: they shall waxe olde like a garment, and thou shalt change them as apparel, but thou remaine the selfe same, and thy yeres shall not faile: the sonnes of thy seruants shall dwell, and thy posterite shall be established before thee. If the godlie ceafe not for the deacie of heauen and earth to be stablished before the Lorde, it followeth that their saluation is ioyned with the eternitie of God. But that hope cannot stand at al, vnles i rest vpon the promise that is set forth in *Esaie*: The heauens (saith the Lord) shal vanish away like smoke, the earth shall be woe ne out like a garment, and the inhabitants of it shall perish like those things: But my saluation shall bee for euer, and my righteousnes shall not faile: where euerlastingesse is giuen to righteousness and saluation, not in respect that they remaine with God, but in respect that they are felt of men.

Psal.39.13.

Psal.101.17.

Esaie.51.6.

16 Neither may we otherwise take those things, that he commonly speakest of the prosperous successe of the faithfull, but to applie them to the open shewing of the heauenly glorie. As these sayings: The Lord keepeth the soules of the righteous, he shall deliuer them from the hand of the sinner. Light is arisen to the righteous, and ioy to the vpright in hart. The righteousnes of the godly man abideth for euer: his horne shall be exaulted in glorie, the desire of the sinner shall perih. Againe: but the righteous shall confesse vnto thy name, the vpright shall dwell with thy countenance. Againe: the righteous shall bee in eternall remembrance. Againe: the Lorde shall redeeme the soules of his seruants. For the Lorde oftentimes leaueth his seruants to the lust of the wicked, not onely to be vexed, but also to bee torne in peeces and destroied: he suffereth the good to lie languishing in darkenes and filth, while the wicked doe in a manner shine among the starres. And hee doth not so cheere them with the brightness of his countenance, that they enjoy long continuing gladnes. Wherefore euuen he also hideth not, that if the faithfull fasten their eies vpon the present state of things, they shall be striken with a sore temptation, as though there were no fauour or reward of innocencie with God. So much doth wickednesse for the most part prosper and flourish, while the companie of the godlie is oppressed with shame, pouertie, contempt, and all kindes of crosses. It wanteth but little (saith he) that my foote slipped not, and my steps fell not abroad, while the fortune of fooles grieueth me, and while I see the prosperitie of the wicked. At length after rehearsal of it he concludeth: I bent my thought, if I could understande these things. But it is a torment to my spirit, till I enter into the sanctuarie of the Lord, and understande the last end of them.

*What David  
speakest of the  
faithful mans pro-  
sperous successe, is  
hath relation to  
future blessedness  
in the world to  
come.*

Psal.97.10.

Psal.112.7.9.

Psal.140.12.

Psal.112.6.

Psal.34.23.

Psal.73.17.

*The expectation  
which David had  
of a judgement to  
come and felicitie  
to follow it.*

17 Let vs therefore learne yet by this confession of *David*, that the holy fathers vnder the olde testament were not ignorant, how seldom or neuer God doth in this world performe to his seruants those things that he promiseth them, and that therefore they did lift vp their minds to Gods sanctuarie, wherein they had that laide vp in store, which appeareth not in the shadowe of this present life. That was the last judgement of God, which when they could not see with eyes, they were content to understand by Faith. Trusting vpon which affiance, whatsoeuer happened in the world, yet they doubted not a time would once come, when the promises of God should be fulfilled. As these sayings doe witnessse, I will behold the face of God in rigteousnes: I will be satisfied with thy countenance. Againe: I as a greene Olue tree in the house of the Lord. Againe, The iighteous shal florish as a date tre, & shal spread in branches like the Cedar of *Libanus*, being planted in the house of the Lord, they shall florish in the Palaces of our God: They shall stll beare fruite, they shalbe fat and greene in their old age. When he had said a little before: How deepe are thy thoughts? O Lord, while the wicked doe florish, they bud out like an herbe, that they may perish for euer. Where is that faire shew and beautie of the faithfull, but when the face of this world shall be turned inward by disclosing of the kingdome of God? When they turned their eyes to that eternitie, they despised the hardnes enduring but a moment of present miseries, and boldly burst forth into these wordes: Thou shalt not suffer for euer the righteous to die, but thou shalt throw downe the wicked headlong into the pit of destruction. Where is in this world the pit of eternall destruction that may swallow vp the wicked? Among whose felicities, this is also reckened in another place, that they close vp the end of their life in a moment without long languishing. Where is that so great stedfastnesse of the holy ones, whom *David* himselfe elsewhere complaineth, not onely to bee shaken with trouble, but also to be oppressed, and vtterly broken in pieces? Forsooth, he did set before his eyes, not what the altering course of the world beareth, which is vnstable and more vnstedfast than the ebbing and flowing of tides, but what the Lord will doe, when he shall one day sit for the eternall setting of heauen and earth. As in another place he excellently well describeth it: The foolish doe stay vpon their wealthines, and are proud because of their great ritches. And yet no man, though he florish in neuer so great dignitie, can redeeme his brother from death, no man can pay to God the price of his ranfome, but whereas they see that both the wise doe die, and that the wicked also and fooles doe perish and leaue their ritches to strangers, yet they think that their houses shall abide for euer, and their dwellings to the end of ages, and they aduaunce their names vpon the earth, but man shall not continue in honor: he shall be like to the beastes that die. This imagination of theirs is extremeſt folly, which yet their posteritie doe greedilie follow. They shall be placed like a flocke in Hell, and death shall haue rule ouer them. When the light arifeth, the vpright shall haue dominion ouer them, the beautie of them shall perish, Hell is their dwelling house. First, this laughing to scorne of the foolish for that they rest on the slippery and rolling good things of the world, doth shew that the wise must seeke a far other felicitie. But there he more euidently discloſeth the mystery of the resurrection, where after the destruction and extinguishment of them, he erecteth the kingdome of the godly. For what rising of light (I pray you) shall we call that, but the reueiling of the new life which followeth the end of this present life.

*The faithfull could  
not haue comforted  
them selues, as both  
David and iacob  
did with the  
promisementes short-  
nes of their trou-  
bles.*

18 From thence did spring vp that consideration, which the faithfull oftentimes vsed for a comfort of their miseries and remedy of patience: It is but a moment in the Lords displeasure, and life in his mercy. How did they determine afflictions to end in a moment, that were in affliction in a manner their life long? where did they espie so long an enduring of Gods kindnes, wherof they scarcely felt any little taſt? If they had sticked fast vpon the earth, they could haue found no ſuch thing, but because they looked

Pſal.17.

Pſal.52.10.

Pſal.92.13.

Pſal.55.23.

Iob.21.13.

Pſal.49.7.

looked vpon heauen, they acknowledged that it is but a moment of time, while the Lord exercise his holy ones by the croſſe, but that his mercies, wherein they are gathered together, doe laſt the worlds age. Againe, they did forefee the eternall and neuer ending deſtruſion of the vngodly, which were as in a dreame happy for one day. Wherupon came these ſayings: The remembrance of the righteous shall be in bleſſing, but the name of the wicked ſhall rot. Precious is the death of the Saints in the fight of the Lord, but the death of the wicked moſt euill. Againe, in Samuel: The Lord ſhall keepe the feete of the holy, and the wicked ſhall be put to ſilence in darke-nes. Which doe declare that they well knew, that howſoever the holy were diuerſly carried about, yet their laſt end is life and ſaluation: and that the prospetitie of the wicked is a pleafant way, whereby they by little and little ſlide forward into the gulf of death. Therefore they called the death of ſuch, the deſtruſion of the vncircum- cized, as of them from whom the hope of the reſurrecſtion was cut away. Wherefore David could not deuife a more grievous curse than this: Let them be blotted out of Pſa. 69. the booke of life, and not be written with the righteous.

19 But aboue all other, notable is that ſaying of Job: I know that my redeemer liueth, and in the laſt day I ſhall riſe againe out of the earth, and in my fleſh I ſhall ſee God my ſauour. This hope is laid vp in my boſome. Some that haue a mind to make a ſhew of their ſharpe wit, doe cauill that this is not to be underſtended of the laſt reſurrecſtion, but of the firſt day that Job looked to haue God more gentle to him, which although we graunt them in part, yet ſhall we enforſe them to confeſſe whether they will or no, that Job could not haue come to that largenesſe of hope, if he had reſted his thought vpon the earth. Therefore we muſt needs confeſſe, that he lifted vp his eyes to the immortallitie to come, which ſaw, that his redeemer would be preſent with him, euen lying in his graue. For to them that thiſke onely of this preſent life, death is their vttermoſt deſperaſion: which very death could not put off Job's hope. Yea though he kill me (ſaid he) neuertheleſ I will ſtill hope in him. And let no trifler here carp againſt me and ſay, that theſe were the ſayings but of a few, whereby is not prooued that ſuich doctrine was among the Jewes. For I will by and by anſwere him, that theſe few did not in theſe ſayings vter any ſecret wiſedome, wherunto only certain excellent wits, were ſeverally and priuately ſuffered to attaine, but that as they were by the holy Ghost appointed teachers of the people, fo they openly publiſhed theſe myſteries, of God, that were to be vniuerſially learned, and ought to be the principles of the common religion among the people. Therefore when we heare the publike oracles of the holy Ghost, wherein he ſpake of the ſpirituall life ſo clearely and plainly in the Churche of the Jewes, it were a point of vntolerable ſtubbornes to ſend them away onely to the fleiſhy couenant, wherein is mention made of nothing, but earth and earthly wealthines.

20 If I come downe to the later Prophets, there we may freely walke as in our owne field. For if it were not hard for vs to get the vpper hand in David, Job, and Samuel, heire it ſhall be much more eaſie. For God kept this diſtribution and order in diſpoſing the couenant of his mercy, that how much the neerer it drew on in proceſſe of time to the full perfoꝛmance thereof, with ſo much greater increaſements of reue- lation he did day by day more brightly ſhew it. Therefore at the beginning when the firſt promife of ſaluation was made vnto Adam, there gliftered out but as it were ſmall ſparkles of it. After, hauiing more added vnto it, a greater largenes of light began to be put forth: which from thence foorth brake out more and more, and diſplayed his brightnes farther abroad, till at length all the cloudes were driuen away, and Christ the ſonne of righteousneſſe fully lightened the whole world. We neede no therefore to feare that we faile of testimonies of the Prophets, if we ſeekē them to prooue our cauſe, but because I ſee that there will arife a huge deale of matter, wherupon I ſhould be constrained of neceſſitie to tarry longer than the proportion of my purpose may

*bles in the world  
except they had  
made a reckoning  
of endleſſe rest.  
afterwards.*

*Pſal. 30.6.  
Pro. 10.7.  
Pſal. 100.16. &  
30.22.  
1.Sam.2.9.*

*Iobs hope of life  
in death. Neither  
was this in him,  
or the like in o-  
thers the ſpeciall  
peruasion onely  
of ſome, but the ge-  
nerall doctrine de-  
livered all men to  
believe.*

*Iob.19.25.*

*Iob.13.15.*

*How the Prophets  
haue ſhadmed  
our vniuerſe ſpirituall  
ſelueſſe to  
come by temporall  
and earthly com-  
modities preſently  
ſene & knownne.*

beiae, for it would so grow to a worke of a great volume, and also be cause I haue alreadie, by those things that I haue said before, made plaine the way, euen for a reader of meane capacity, so as he may go forward without stumbling: therefore I will at this present abstaine frō long tediousnesse: which to do is no lesse necessarie: but giuing the readers warning before hand, that they remember to open their owneway with that key that we haue first giuen them in their hand. That is, that so oft as the Prophets speake of the blisidnesse of the faithfull people, whereof scarcely the least steps are seene in this present life, they may resort to this distinction: that the Prophets the better to expresse the goodnesse of God, did as in a shadow expresse it to the people by temporall benefites, as by certaine rough drawing of the portraiture thereof: but that the perfect image, that they haue painted thereof, was such as might rauish mens minds out of the earth, and out of the elements of this world, and of the age that shall perish, and of necessitie raise it vp to the considering of the felicitie of the life that is to come and spirituall.

21 We will be content with one example. When the Israelites being caried away to Babylon, saw their scattering abroade to be like vnto death, they could hardly be remoued frō this opinio that they thought that all was but fables that *Ezechiel* prophecie to their restitution: because they reckoned it even all one as if he had told them that rotten carcases should be restored againe to life. The Lord to shewe, that euen the same difficultie could not stop him frō bringing his benefit to este, shewed to the Prophet in a vision a field full of dire bones, to the which in a moment with the onclie power of his word he restored breath and liueliness. The vision in deede serued to correct the incredulitie at that present time: but in the meane season he did put the Iewes in mind how farre the power of the Lord extended beyond the account of the people, which so easilie quickened with his onclie becke, bones already rotten and scattered abroad: wherefore you shall compare that with an other saying of *Esaie*. The dead shall rise, my carcase, they shall rise againe. Awake ye and reioyce that dwell in the dust, because the dew of the greene field is thy dew, and thou shalt plucke downe the land of the Giants into ruine. Go my people, enter into thy tents: shut thy dores vpon thee: hide thee a litle while, till my displeasure passe ouer. For behold, the Lord shall go out of his place, to visit the iniquitie of the dweller vpon the earth against him, and the earth shall shew foorth her blood, and shall no longer hide her slaine.

22 Albeit a man should doe fondlie, that would goe about to draw all to such a rule. For there be some places that without anie couering doe shew the immortallitie to come, that is prepared for the faithfull in the kingdome of God, of which sort we haue recited some, and of like sort are the most part of the rest, speciallie these two, the one in *Esaie*. As a new heaven, and a new earth which I make to stand before me, so shall your seede stand, and there shalbe moneth of moneth, and Sabbat of Sabbat: all flesh shall come to worship before my face, saith the Lord. And they shall go out and see the dead carcases of the men that haue offended against me, that their worme shall not die, and their fire shall not be quenched. The other of *Daniel*. In that time shall rise vp *Michael* the great prince, that standeth for the sonnes of his people, and there shall come a time of distresse, such as was not since nations first began to be, and then shall all thy people be sau'd that shall be found written in thy booke. And of those that sleepe in the dust of the earth, there shall awake some to eternall life, and some to euerlasting shame.

23 Now, as for prouing the other two points that the fathers had Christ for rest but with thei, pledge of their covenant, and that they repos'd in him all their affiance of blessing, I will not trauaile therein at all, because they haue both lesse controuersie and more plainnesse. Let vs therefore boldly determine this, which by no engines of the diuell may be remoued, that the old testament, or covenant which the Lord made with his

*The power which  
God hath to give  
life shewed by a  
vision of breath  
and liueliness re-  
stored to a field  
full of dead bones.*

*Eze.37.4.*

*Esa.26.19.*

*Immortalitie to  
come expressely  
spoken of by Esaie  
and Daniel.*

*Esa.66.22.*

*Dan.12.1.*

*Seeing that Christ  
promiseth us no  
rest but with thei,  
and Peter copre-  
hendeth us in the  
same covenant  
which God made*

his people *Israel*, was not limited within the compasse of earthly things, but also contained the promise of the spirituall and eternall life: the expectation whereof must needs haue been imprinted in all their minds that truely consented to the covenant. But let vs put far away this mad and pernicious opinion, that either God did set forth in his promise to the *Jewes* nothing els, or that the *Jewes* sought nothing els but filling of their belly, delights of the flesh, florishing wealth, outward power, fruifulnesse of children, & whatsoeuer a naturall man esteemeth. For at this day Christ promiseth no other kingdome of heauen to his, but where they shal rest with *Abraham*, *Isaac* and *Jacob*. And *Peter* affirmed, that the *Jewes* of his time were heires of the grace of the Gospell, for that they were the children of the Prophets, comprehended in the covenant, which the Lord had in the old time made with his people. And, that the same should not be witnessed with words onely, the Lord also approoued it by deed. For in the very moment that he rose againe, he vouchsafed to haue many of the holy men to rise againe in company with him, and made them to bee seene in the Citie: so giuing an assured token, that whatsoeuer he did and suffered for the purchasing of eternall saluation, pertaineth no lesse to the faithfull of the old Testament, than vnto vs. For as *Peter* testifieth, they were also endued with the same spirite which is in vs a certayne sparkle of immortalitie, wherupon it is also in another place called the earnest of our inheritance, did likewise dwell in them, how dare we take from them the inheritance of life? Whereby it is so much the more maruell, that in the old time the Sadduces fell to such grossenes of errore, that they denied both the resurrection and also the substance of soules, both which points they saw sealed with so cleare testimonies of Scripture. And no lesse to be maruiled at, euen at this day, were the folly of all that nation in looking for the earthly kingdome of Christ, if the Scriptures had not long before declared, that they shoulde haue that punishment for refusing the Gospell. For so it behoued, by the iust judgement of God, to strike those minds with blindnes, which in refusing the light of heauen being offered them, did wilfully bring themselves into darkenes. Therefore they read and continually turne ouer *Moses*, but 2. Cor. 3. 14, they are stopped with a veile set betweene them and him, that they cannot see the light that shineth in his countenance. And so shall it remaine couered and hidden from them, till he be turned to Christ, from whom now they trauaile to lead and draw him away so much as in them lieth.

### The xj. Chapter.

*Of the difference of the one Testament from the other.*

W<sup>H</sup>atthen? wilt thou say: shall there be no difference left betweene the olde Testament and the New? and to what purpose serue all those places of Scripture, where they are compared one against the other, as things most contrarie? I doe willingly allow those differences that are rehearsed in the Scripture: but so that they nothing hinder the vnitie already stablished, as it shall be plaine to see when we shall haue intreated of them in order. Those differences are (as farre as euer I could marke or can remember) chiefly foure in number, to the which if you list to adioyne the fifth, I am not against it. I say and trust to prooue that they are all such as rather belong to the manner of ministracion, than to the substance of them. And by this meane they shall nothing hinder, but that the promises of both the old and new Testament may remaine all one, and all one foundation of the same promises, Christ. Now the first difference is, that although, euen in the old time also, the Lords will was to direct the mindes of his people, and to haue them raised vp to the heavenly inheritance: yet, that they might be the better nourished in hope thereof, he gaue it to bee seene or rather to bee tafted of, vnder earthly benefits: but nowe haung reuealed the grace of the life to come, by the Gospell, he more clearly and

*The first difference  
of the old and new  
Testament. God  
did in that by the  
shadow of earthly  
things, and in this  
doth plainly direct  
unto heauen.*

## Cap. i. Of the knowledge of

plainly directeth our mindes the straight way to the meditation thereof, leauing the inferior manner of exercising which he vied with the Israelites. They that marke not this purpose of God, do not thinke that the olde people climbed any higher than to the good things promised to the bodie. They so often heare the land of Chanaan named, as the excellent, or rather onely reward for the keepers of Gods lawe. They heare that God threateneth nothing more severly to the transgressors of the same lawe, than that they shall be driuen out of the possession of the same land, and scattered abroad into strange regions. They see that in a manner to this effect come all the blessings & curses that are pronounced by Moses. Hereby they do vndoubtedly determine, that the Jewes not for their own sakes, but for others, were seuered frō other nations, that is, that the church of Christ might haue an image, in whose outward forme she might see examples of spirituall things. But sith the scripture doth somtimes shew, that God himselfe directed all the earthly benefits that he did for them to this end, that so he might lead the by the hand to the hope of heauenly benefits: it was too much vnskilfulnes, I wil not say blockishnes, not to consider this order of disposition. The issue or point of our controverie with this sort of men is this, that they teach that the possession of the land of Chanaan was to the Israelites their chiefe & last blessednes, and that to vs after the reuealing of Christ, it doth but figuratiuely signifie the heauenly inheritance. On the other side we affirme, that they did in the earthly possession which they enjoyed, as in a looking glasse beheld the inheritance to come which they beleueed to be prepared for them in heauen.

Gal 4.1.  
*The fathers and we are one heire vno whom one and the same inheritance doth belong. But they being that heire in a younger which we are in an elder age, had a training though not to another thing, yet after another for than we.*

2 That shall better appear by the similitude that Paul vied to the Galathians. He cōpareth the nation of the Jewes to an heire, within age, which being not yet able to gouerne himselfe followeth the guiding of the tutor or Scholemaster, to whose custodie he is committed. And whereas he applieth that similitude to the ceremonies, that nothing hindreth but that it may also verie fitly serue to this purpose. The same inheritance was appointed for them, that was appointed for vs: but such as yet for want of age, they were not of capacite to enter vpon and vse. The same church was among them, but whereof the age was yet but childish. Therefore the Lord kept them vnder this schooling, that he gaue them not the spirituall promises so naked and openly, but as it were shadowed with earthly promises. Therefore, where he called Abraham, Isaac, and Jacob, and their posterite vnto hope of immortallitie, he promised them the land of Chanaan to be their inheritance: not to determine their hopes vpon it, but that in beholding of it, they shoulde exercise and confirme themselves in the hope of that true inheritance that did not yet appear. And that they might not be deceived, there was giuen them a higher promise to testifie that that land was not the highest benefit of God. So Abraham was not suffered to lie slothfull in the promise received of the land, but his mind was with a greater promise raited vp vnto the Lord. For Abraham heard this said vnto him: I am thy protector, and thy reward exceeding great. Here we see, that Abraham hath the end of his reward set forth in the Lord, that he shoulde not account vpon a transitorie and slippery reward in the elements of this world, but rather thinke it to be such as can not wither away. Afterward he adioineth the promise of the land to no other intent, but that it shoulde be a token of the good will of God, and a figure of the heauenly inheritance. And that the holy men had this meaning, their own sayings do declare. So David riseth vpparde from temporall blessings, to that same highest and last blessing, My hart (saith he) and my flesh faint for desire of thee. God is my portion for euer. Againe, the Lord is the part of my inheritance, and of my cup: thou art he that sauest mine heritage for me. Againe, I haue cried vnto thee, O Lord, I haue saide, Thou art my hope, my portion in the land of the living. Truly they that dare so speake, doe without doubt profess that with their hope they climbe aboue the worlde, and all the good things here present. But the Prophets do oft describe this blessednesse of the worlde to come, vnder

Gen. 13.10.

Psal. 73. 26. &c  
34. 4.  
Psal. 16. 5.  
Psal. 142. 6.

vnder the figure that they had receiued of the Lorde. And so are these sayings to be vnderstandinge. That the godly shall possesse the land by inheritance, and the wicked shall be destroyed out of it. That Hierusalem shall abound with all kinde of riches, and Sion overflow with plentie of all things. All which we see, cannot properly bee spokene of the land of our wayfaring, or the earthly Hierusalem, but of the true countrey of the faithfull, and that heauenly citie wherein the Lorde hath commaunded blessing and life for euer.

Iob. 18.17.  
Psal. 133.3.

3 This is the reason why it is read that the holy men in time of the olde testa-  
ment did esteeme the mortall life and the blessings thereof more than is nowe mette  
to do For although they knew well that they shold not rest in it, as in the end of their  
race, yet when they called to minde, what markes of his grace the Lorde had pointed  
therem, to exercise them according to the small rate of their rendernes, they felt a  
greater sweetenes of it, than if they had considered it by it selfe. But as the Lord in te-  
stifying his good will toward the faithfull, by present good things, did as in shadowe  
expresse the spirituall felicitie, by such figures and signes : so on the other side he did  
in corporall paines shew examples of his iudgement against the reprobate. Therfore  
as the benefits of God were to be seene in earthly things, so were also his punishmentes.  
While the vnskilfull do not weye this comparision or agreement, as I may call it be-  
tweene the punishments and the rewards, they maruell at so much alteration in god,  
that in old time was so fodenly readye to take vengeance on every offence of man  
with sterne and horrible punishments, and nowe as if he had laide away the affection  
of his old angrines, he punisheth both much more gently & seldomer, yea, & for the  
same cause they do almost imagine seuerall gods of the old and new testament: which  
the Manichees did in deed. But we shall easily be deliuerner from such doubtes, if we  
lay our mindes to consider this orderly disposition of God that I haue spoken of,  
whose will was for the time to signifie and set foorth in figure both the grace of the  
eternal felicitie to come, by temporall benefits, and the greeuounesse of the spiritual  
death, by corporall paines. Whereby he deliuerner his Testament to the Israelites, as  
yet after a certaine manner folded vp.

Gods figuring of  
heavenly by earth-  
lie blessednes in the  
olde lawe is the  
cause, why then his  
temporall benefits  
doe seeme to haue  
beene more sweete  
to the righteous &  
his punishmentes  
more greeuous  
then now.

4 Another difference of the old and new testament is said to be in the figures: for  
that the old testament did shew onely an image in absence of the truth, and a shadow  
in sted of the body. But the new testament giueth the truth present, and the sounde  
body it selfe. And this difference is mentioned commonly wheresoeuer the newe te-  
stament is in comparison set against the olde: but it is more largely entreated of in  
the Epistle to the Hebrewes than any where else. There the apostle disputeth against  
them, which thought that the obseruacio of Moses law might not be taken away, but  
that they shoulde also drawe with them the ruine of religion. To confute this er-  
rour, hee vseth that which had beene forespoken by the Prophet conceruning the  
priesthood of Christ, For whereas there is given him an eternall priesthood, it is cer-  
taine, that that priesthood is taken away, wherein new successours were daily put in,  
one after another. But he pouereth that the institution of this new priesthood is to be  
preferred, because it is stablished with an oth. He after addeth further, that in the same  
change of the priesthood, is also contained the change of the Testament. And that  
it was necessarie so to be, he pouereth by this reason: for that the weakenesse of the  
law was such that it could helpe nothing to perfection. Then he proceedeth in de-  
claring what was that weakenes, even this, that it hadde certaine outward righteous-  
nes of the flesh, which could not make the obseruers of them perfect, according to  
conscience: that by sacrifices of beastes, it coulde neither wipe away sinnes, nor  
purchase true holinessse. He concludeth therefore that there was in it a shadowe of  
good things to come, but not the liuely image of the things themselues: and that  
therefore it had no other office, but to bee as an introduction into a better hope,  
which is deliuerner in the Gospel. Here is to be seen, in what point the couenant of the  
law.

The seconde diffe-  
rence between the  
two testaments is,  
that the new doth  
exhibit that foun-  
dation of the co-  
uenant which the  
old did teach them  
to expect.

Psal. 100.10.

Heb. 7.11. & 19.  
& 9.9. & 10.1.

law is compared with the covenant of the Gospell, and the ministery of Christ, with the ministerie of *Moses*. For if the comparison concerned the substance of the promises, then were there great difference betwene the two testaments : but sith the point of our case leadeth vs another way, we must tende to this end, to finde out the truth. Let vs then set foorth heere the covenant which hee hath stablished to be eternall, and neuer to perish. The accomplishment therof, whereby it attaineth to be stablished and continuing in force, is Christ. While such establishment was in expectation, the Lord did by *Moses* appoint ceremonies, to bee as it were solemne signes of the confirmation. Now this came there in question, whether the ceremonies that were ordained in the law ought to give place to Christ or no. Although these ceremonies were indeed onely accidentis, or verily additions and things adioined, or (as the people call them) accessarie things to the covenant, yet because they were instruments or meanes of the administration thereof, they beare the name of the covenant it selfe, as the like is wont to be attributed to other Sacraments. Therefore in summe: the old Testament is in this place called the solemne forme of confirming the covenant, conteined in ceremonies and sacrifices. The apostle saith, that because in it is nothing perfect, vnslesse we passe further, therefore it behoued that they shoulde be discontinued and abrogated that place might be giuen to Christ the assured and mediator of a better testament, by whom eternall sanctification is once purchased to the elect, and the transgressions blotted out that remained vnder the law. Or if you like it better, thus: That the olde testament of the Lorde was that which was deliuered, wrapped vp in the shadowish and effectually obseruations of ceremonies: and that therefore it was but for a time, because it did but (as it were) hang in suspense vntill it might staie vpon a more stedfast and substanciall confirmation: and that then onely it was made newe and eternall, after that it was consecrate and stablished by the blood of Christ. Whereupon Christ calleth the cup that he gaue at his supper to his Disciples, The cup of the new Testament in his blood: to signifie that then the testament of God attaineth his truth: by which it becommeth new and eternall, when it is sealed with his bloud.

Matt. 26. 20.

*The kingdome is  
nowe manifested  
which in former  
times was darklie  
beheld,*

Gal. 3. 24. &amp; 4.

5 Hereby appeereth in what sense the Apostle said: that in the schooling of the law, the *Iewes* were brought vnto Christ, before that he was shewed in the flesh. And he confesseth, that they were the children and heires of God, but yet such, as for their yoong age were to be kept vnder the custodie of a schoolemaister. For it behoued, that ere the sonne of righteousnesse was yet risen, there shoulde neither be so great brightnesse of reuelation, nor so great deepe sight of vnderstanding. Therefore God so gaue them in measure the light of his worde, that they sawe it as yet farre off and darkly. Therefore *Paul* expresteth this flendernes of vnderstanding by the tearme of yoong age, which the Lordes will was to haue to be exercised with the elements of this worlde and with outward obseruations, as rules of instruction for children vntil Christ should shone abroad, by whom it behoued that the knowledge of the faithfull people should grow to full age. This distinction Christ himselfe ment of, when he said, that the law and the prophets were vntil *John*, and that from thence forth the kingdome of God is preached. What did the law and the Prophets open to men of their time? even this, they gaue a taste of that wisedom which in time to come should be plainly disclosed: and they shewed it before as it were twinklingly shining afar off. But when it came to passe that Christ might be pointed too with the finger, then was the kingdome of God set open. For in him are laid abroad the treasures of all wisedom and vnderstanding, whereby we attaine, even in a maner, into the secret closets of heaven.

*The Prophets the-  
selues did not so  
cleerely knowe  
Christ, but that*

6 And it maketh not against vs, that there can scarcely any one be found in the Christian Church, that in excellencie of faith may be compared with *Abraham*, or that the Prophets excelled in such force of spirite, that even at this day they lighten the

Matt. 11. 13.

Col. 1. 9.

the whole worlde withall. For our question is not heere, what grace the Lorde hath *even in them there* bestowed vpon a few, but what ordinarie disposition he vsed in teaching his people: *appereſh a diſſe-*  
*ſuch as is declared in the Prophets themſelues, which were endued with peculiari-* *rince betweene*  
*knowledge abothe the rest. For even their preaching is darke and enclosed in figures, theſe,* *thoſe times and*  
*as of things a far off. Moreouer how maruellous knowledge ſoeuer appeared in them*  
*abothe other, yet forasmuch as they were driven of neceſſitie to ſubmit them to the*  
*common childeſh iuſtruction of the people, they themſelues alſo were reckoned in*  
*number of children. Finally, there never chaunced any ſuch cleare ſight to any at*  
*that time, but that it did in ſome part ſauour of the darkenesſe of the time. Where-*  
*upon Christ ſaid, Many kings and Prophets haue desired to ſee the things that ye ſee,*  
*and haue not ſeen them: and to hear the things that yee hear, and haue not heard*  
*them. Therefore bleſſed are your eies, becauſe they fee, and your eares becauſe they*  
*heare. And truely it is meete that the preſence of Christ ſhould haue this excellency,*  
*of prerogatiue, that from it ſhould arife the cleare reuealing of the heauenly myſte-*  
*ries. And for this purpoſe alſo maketh that, which even we nowe alledged out of the*  
*firſt Epiftle of Peter, that it was opened to them, that their trauell was profitablie,* *Matt.13.17.*  
*principally for our age.* *Luk.10.24.* *1.Pet.1.12.*

7 Nowe I come to the thirde difference, which is taken out of *Ieremie*, whose *Ier.31.31.*  
 wordes are theſe: Behold the day ſhall come, ſaith the Lorde, and I will make a new *The third diſſe-*  
*couenant with the house of Israel, and the house of Juda, not according to the coue-*  
*nant that I made with your Fathers, in the day when I tooke them by the hande, to*  
*lead them out of the lande of Egypt, the couenant that they made voide although*  
*I ruled ouer them: But this ſhall be the couenant that I will make with the house of*  
*Israel: I will put my law in their bowels, and I will write it in their harts, and I will*  
*be mercifull to their iniquitie. And no man ſhall teach his neighbour, and no man*  
*his brother. For they ſhal all know me, from the leaſt vnto the moſt. Of which words*  
*the Apostle tooke occaſion to make this comparison betweene the law and the Gof-*  
*pell, that he caſted the law a literall, and the Gofpell a ſpirituall doctrine: the law, he*  
*ſaid, was caſhioned out in Tables of ſtone, the Gofpell written in harts: that the lawe*  
*was the preaching of death, the Gofpell the preaching of life: the lawe the prea-*  
*ching of damnation, the Gofpell the preaching of righteouſneſſe: that the lawe*  
*is made voide, that the Gofpell abideth. Sith the Apoftles purpoſe was but to de-*  
*clare the meaning of the Prophet, it ſhall be ſufficient that we weigh the wordes of*  
*one of them, to attaine the meaning of them both. Albeit, there is ſome vnlikenesse*  
*betweene them. For the Apoftle ſpeaketh more odiously of the law than the Prophet*  
*doth: and that not in ſimple reſpect of the lawe, but because there were certaine*  
*naughtie men, hauing a wrong zeale to the lawe, which did with peruerſe loue of*  
*the ceremonies, obſcure the brightneſſe of the Gofpell. He diſputeth of the nature of*  
*the lawe, according to their error and foolish affection. Therefore it ſhall be good*  
*to note that peculiariy in *Paul*. But both of them, because they do by comparison*  
*ſet the olde and the new Tēſtament, the one againſt the other: doe conſider nothiug*  
*in the lawe, but that which properly belongeth vnto it. As for example: The lawe*  
*doth commonly in euerie place conteine promises of mercie, but because they are*  
*borrowed from elſewhere, therefore they are not reckoned as part of the lawe, when*  
*the meere nature of the lawe is ſpoken of. The onely thing they ascribe vnto it, to*  
*commaund things that are right, and to forbide wicked doings: to promise rewarde*  
*to the followers of righteouſneſſe, and to threaten punishment to the tranſgrefſors:*  
*but in the meane time neither to change nor amend the peruerſneſſe of hart, that is*  
*naturall in all men.*

8 Now let vs expound the Apoftles comparison, one piece after another. The old *The funeral bran-*  
*Tēſtament is literall, because it was published without the effectuall working of* *ches of the third*  
*the ſpirite: The new is ſpirituall which the Lord hath ſpiritually grauen in the harts* *diſſe-*  
*of* *between the two Tēſta-*  
*ments.*

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of men: Therefore the second diversite is as it were a declaration of the first. The old is deadly, because it can doe nothing but wrap all mankind within the curse: The new is the instrument of life, because it deliuereth from curse, and restoreth into fauour with God. The olde is the ministerie of damnation, because it condemneth all Adams children of vnrigheteousnesse: The new is the ministerie of righteousness, because it revealeth the mercie of God, by which we are made righteous. The last diversite is to be referred to the ceremonies. Because the old testament had an image of things absent, it behooued that it should in time decay & vanish away: but the Gospel, because it giueth the true bodie in deede, keepeth still a firme and perpetuall stedfastnesse. *Ieremie* indeed calleth even the morall law, a weake and fraile couenant: but that is for another reason, because by the sudden falling away of the vnthankfull people, it was by and by broken, but forasmuch as such breaking of it was the fault of the people, it cannot properly be laid vpon the testament. But the ceremonies, forasmuch as by their owne weaknesse were dissolved by the comming of Christ, had the cause of their weaknesse within themselves. Nowe, that difference of the letter and spirit is not so to be taken, as though the Lord had giuen his lawes to the *Jewes* without any fruit at all, hauing none of them conuerted vnto him. But it is spoken by way of comparison, to aduaunce the abundance of grace, wherewith the same lawmaker as it were putting on a new personage, did honorably set foorth the preaching of the Gospell. For if we reckon vp the multitude of these whom the Lord out of all peoples hath by the preaching of the Gospell regenerate with his spirit, and gathered into the communion of his Church, we shall say, that there were very fewe, or in a manner none in the olde time in *Israel*, that with affection of minde and entirely from their hart imbraced the couenant of the Lord: who yet were very many, if they be reckoned in their owne number without comparison.

The fourth difference, the one held  
the conscience in  
thraldom & feare,  
the other giveth  
liberie and joy.  
Rom. 8.15.  
Heb. 12.18.

Gal.4.21.

9 Out of the thirde difference riseth the fourth. For the Scripture calleth the old Testament, the testament of bondage, for that it ingendreth feare in mens minds: but the newe Testament, the testament of libertie, because it raiseth them vp to confidence and assurednesse. So saith *Paul* in the eight to the *Romaines*. Yee haue not receiuued the spirite of bondage againe to feare, but the spirite of adoption, by which we crye *Abba* father. Hereunto Ierueth that in the Epistle to the *Hebrues*, that the faithfull are not nowe come to the bodily mount, and to kindled fire, and whirlwinde, darkenesse and tempest, where nothing can bee hearde or seene but that striketh mens mindes with terror, in so much that *Moses* himselfe quaked for feare, when the terrible voice sounded, which they all besought, that they might not heare: But that we are come to the Mount *Sion*, and the citie of the liuing God, the heauenly *Hierusalem*. But that which *Paul* shortly toucheth in the sentence that wee haue alleaged out of the Epistle to the *Romaines*, hee setteth out more largely in the Epistle to the *Galathians*, when hee maketh an allegorie of the two sonnes of *Abraham*, after this manner, that *Agar* the bond woman is a figure of the Mount *Sinai*, where the people of *Israel* receiuued the lawe: *Sara* the free woman is a figure of the heauenly *Hierusalem*, from whence proceedeth the Gospell. That, as the seede of *Agar* is borne bonde, which may never come to the inheritance, and the seede of *Sara* is borne free, to whom the inheritance is due: so by the law we are made subiect to bondage, by the Gospell onely we are regenerate into freedome. But the summe commeth to this effect that the olde Testament did strike into consciences feare and trembling: but by the benefite of the newe Testament it commeth to passe, that they are made ioyfull. The olde did holde consciences bounde vnto the yoke of bondage, by the libertie of the newe they are discharged of bondage, and brought into freedome. But if out of the people of *Israel* they obiect against vs the holy fathers, who fith it is evident, that they were endued with the same spirite that wee are, it followeth that they were also partakers both of the selfesame freedome and ioy.

W<sup>e</sup>

We aunswere, that neyther of both came of the lawe. But that when they fel them-selues by the lawe to be both oppressed with estate of bondage, and wearied with vniquietnesse of conscience, they fled to the succour of the Gospell, and that therefore it was a peculiar fruite of the new Testament, that beside the common law of the old testament they were exempted from these euils. Moreover, we will denie that they were so endued with the spirit of freedome and assurednesse, that they did not in some part feele both feare and bondage by the law. For howsoeuer they enjoyed that prerogative which they had obtained by grace of the Gospell, yet were they subiect to the same bonds and burdens of obseruation, that the common people were. Sith therefore they were compelled to the carefull keeping of those ceremonies, which were the signes of a schooling much like vnto bondage, and the hand-writings whereby they confessed themselues guiltie of sinne, did not discharge them from being bond: it may rightfully be said, that in comparison of vs they were vnder the testament of bondage and feare, while we haue respect to that common order of distribution that the Lord then vsed with the people of Israel.

10 The three last comparissons that we haue recited, are of the lawe and the Gospell. Wherefore in them by the name of the Olde Testament is meant the lawe, and by the name of the New Testament is meant the Gospell. The first stretched further, for it comprehendeth vnder it the promises also that were publisht before the lawe, but whereas Augustine denieth that they ought to be reckoned vnder the name of the old testament, therein he thought verie well, and meane euен the same thing that we do now teach, for he had regard to those sayings of Hieremie and Paul, where the olde testament is seuered from the word of mercie and grace. And this also he verie aptly adioyneth in the same place, that the children of promise rege-nerate of God, which by faith woorking through loue haue obeyed the commaun-dements, doe from the beginning of the world belong to the New testament, and that in hope not of fleshly, earthlie and temporall, but spirituall, heauenlie, and eter-nall good things, principallie heleeuing in the Mediator, by whom they doubted not that the spirite was not ministred vnto them, both to do good, and to haue pardon so oft as they sinned. For the same thing it is that I minded to affirme, that all the Saincts whome the Scripture rehearseth to haue beene from the beginning of the world chosen by God, were partakers of the selfe same blessing with vs vnto eternal saluation. This difference therefore is betweene our diuisiōn and Augus-tines: that ours (according to that saying of Christ: The lawe and the Prophets Mat.11.13. were vnto John: from thence foorth the kingdome of God is preached) doth make distinction betweene the cleerenesse of the Gospell, and the darker distribution of the word that went before: and Augustine doth onely seuer the weakenesse of the law from the strength of the Gospell. And heere also is to be noted concerning the holiefathers, that they so liued vnder the olde testament, that they stayed not there, but alway aspired to the newe, yea and imbraced the assured partaking thereof. For the Apostle condemmeth them of blindnesse and accursednes: which being contented with present shadowes, did not stretch vp their minde vnto Christ. For (to speake nothing of the rest) what greater blindnesse can be imagined, than to hope for the purging of sinne by the killing of a beast? than to seeke for the cleansing of the soule in outward sprinkeling of water? than to seeke to appease God with colde ceremonies, as though he were much delighted therewith? For to all these absurdities do they fall, that sticke fast in the obseruations of the law without respect of Christ.

11 The fifth difference that we may adde, lieth in this: that vntill the comming of Christ the Lord had chosen out one nation, wherin which he would keepe severall the cōuenant of his grace. When the highest did distribute the nations, when he de-uided the sonnes of Adam (saith Moses) his people fel to his possession: Jacob the cord of

*The last three differences are meant  
of the law, seuered  
from those inter-  
mingled promises  
of grace and mer-  
cie, the first inclu-  
ding them: where-  
unto Saint Au-  
gustine though he  
seeme notwithstanding  
pugnant.*

*Lib.3 ad Bonif.  
cap.4.*

*The fift and last  
difference betweene  
the two testa-  
ments: the olde  
was giuen onlie  
to the Iewe, the  
new to all nations,  
of*

*Deut.31.8.*

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Deut. 10.14.

of his inheritance. In another place he thus speaketh to the people : Beholde the heauen and earth and all that is in it, are the Lord thy Gods. He cleaved onely to thy fathers, he loued them to choose their seede after them, euen your selues out of all nations. Therefore he vouchsafed to graunt the knowledge of his name to that people onely, as if they onely of all men belonged vnto him : he laide his covenant as it were in their bosom : to them he openly shewed the presence of his Godhead: them he honored with all prerogatives. But (to omit the rest of his benefites, and speake that which onely here is to our purpose) he bound them to him by the communicating of his word, that he might be called and counted their God. In the meane season he suffered other nations to walke in vanitie, as though they had not any entercourse or any thing to doe with him : neither did he to helpe their destruction, give them that which was onely the remedie, namely the preaching of his worde. Therefore Israel was then the Lordes sonne that was his dearling, other were strangers : Israel was knowne to him and receiued into his charge and protection, other were left to their owne darknesse : Israel was sanctified by God, other were prophane : Israel was honored with the presence of God, other were excluded from comming nigh vnto him. But when the fulnesse of time was come, appointed for the restering of all men, and that same reconciler of God and men was deliuered indeede, the partition was plucked downe, which had so long holden the mercie of God enclosed within the boundes of Israel, and peace was preached to them that were farre off, euen as to them that were neare adioyned, that being together reconciled to God, they might growe into one people. Wherefore, now there is no respect of Greekke or Iew, circumcision or vncircumcision, but Christ is all in all, to whome the nations are giuen for his inheritance, and the endes of the earth for his peculiar possession, that vnuersally without difference he might haue dominion from sea to sea, and from the riuers to the vttermost endes of the world.

Gal. 4.4.  
Ephc. 2.14.  
Gal. 6.15.  
Psal. 2.8.  
Psal. 6.2.

The calling of the  
Gentiles under  
the new testamēt  
spoken of by the  
Prophets, not sud-  
denly proceeded  
vnto Christ, by  
the spōlfles scarce  
admitted, vndred  
at by the very an-  
gels themselves.  
Phil. 2.

Mar. 15.24.

12 Therefore the calling of the Gentiles is a notable token, whereby is cleerly shewed the excellencie of the new Testament aboue the olde. It had in deede beene before testified by many, and most plaine oracles of the Prophets, but so as the performance thereof was stll deferred vnto the kingdome of Messias. And Christ himselfe did not proceede vnto it at the first beginning of his preaching, but deferred it so long vntill that all the parts of our redemption being performed, and the time of his abasement ended, he received of his father a name that is aboue all names : before whom all knees should bow. For which cause when this conuenience of time was not yet fulfilled, he said to the woman of Chanaan, that he was not sent but to the lost sheepe of the house of Israel. And he suffred not his Apostles at the first sending, to passe these bounds. Go not ye (saith he) into the way of the Gentiles, nor enter into the cities of the Samaritans, but rather go ye to the lost sheepe of the house of Israel. But how soever it was before vttered by so many testimonies, yet when the Apostles were first to begin it, it leemde so newe and straunge a thing vnto them, that they were afraide of it, as of some monster. Truely very fearefully and not without stickeing at it they first did set vpon it. And no maruell, for it seemed against reason, that the Lorde which by so many ages had chosen out Israel from all other nations, should now vndoe that choise, as it were suddenly changing his purpose. It was indeede spoken off afore by prophecies : but they could not giue so great heede to the prophecies, as to be nothing moued with the newnesse of the thing that they sawe. And these examples which the Lorde had shewed of the calling of the Gentiles that shoulde one day come to passe, were not sufficient to moue them. For beside this that hee had called very fewe, hee did after a certaine manner ingraffe them into the housholde of Abraham, to adde them vnto his people as parcel of them : but by this generall calling, the Gentiles were not only made equall with the Jewes, but also it appereed that they came into the place of the Jewes, that were become dead. And yet

yet all those straungers whom God hath before that time brought into the bodie of the Church, were never made equall with the Iewes. And therefore not without a cause doth *Paul* so extoll his mysterie hidden from ages and generations, and which Col.1.16. he also saith to be maruellous to the verie Angels.

13 In these foure or fve points, I thinke I haue well and faithfully set foorth the whole difference of the old and newe Testament, so much as sufficeth to the simple order of teaching. But because many report this varietie in gouerning the Church, this diuerser manner in teaching, so great alteration of usages and ceremonys, to be a great absurditie : they are also to be aunswere before that we passe foorth to other things. And that may be done shortly, because the obiections are not so strong that they neede a curious confutation. It hangeth not together (say they) that God which doeth alway stedfastly agree with himselfe, should suffer so great an alteration, as afterward to disallow the same thing, which he had before both commaunded and commended. I aunswere that God ought not therefore to be counted mutable, for that he applied diuerser formes to diuerser ages, as he knew to be expedient for euery one. If the husbandman appoint to his household one sort of busynesse in winter, and an other in sommer, shall we therefore accuse him of inconstancie, or thinke that he swarithe from the right rule of husbandrie which agreeth with the continuall order of nature ? Likewise if a father of a household do instruct, rule and order his children of one sort in childhoode, of another in youth, and of an other in mans state, we cannot therefore say that he is fickle and forsaketh his owne purpose. Why therefore do we charge God with reproch of inconstancie, for that he hath seuered the diversitie of times, with fit and agreeable marks ? The last similitude ought fully to satisfie vs. *Paul* maketh the Iewes like vnto children and Christians to yong men. What disorder is there in this gouernement of God that he helde them in their childish lessons, which according to the capacite of their age were fit for them, and instructed vs with stronger and as it were more manly discipline. Therefore herein appeareth the constancy of God, that he taught one selfe same doctrine in all ages, and continueth in requiring the same worship of his name, which he commaunded from the beginning. But whereas he changed the outward forme and manner thereof, in that he shewed not himselfe subiect to change: but so faire he tempered him selfe to the capacite of man, which is diuers and changeable.

14 But whence (say they) commeth this diuersitie, but because God willed it to be such ? Could he not as well from the beginning as since the comming of Christ, reueale the eternall life in plaine words without any figures, instruct those that are his with a few sacraments and easie to perceiue, giue his holie spirit, and powre abroad his grace throughout the whole world ? This is cuen like as if they shoulde quarell with God for that he hath created the world so late, sith he might haue created it from the beginning : or for that his will was to haue enterchanged courses betweene winter and sommer, betweene day and night. But as for vs, euen as all godly men ought to thinke, let vs not doubt that whatsoever God hath done, is wisely and righ-teously done, although oftentimes we know not the cause why it ought so to haue beeene done. For that were to take presumptuously too much vpon vs, not to giue God leane to haue the causes of his owne purpose secret to himselfe from vs. But it is maruellous (say they) that he now refuseth and abhorreth the sacrificing of beasts, and all that furniture of the Leuitical priesthood, wherwith in the old time he was delighted: As though these outward and transitorie things did delite God, or any way moue affection in him. We haue already said that he did none of these for his own cause, but disposed them all for the saluation of man. If a Phisition do heale a yong man after one very good meane from his disease, and afterward do yse another maner of healing with the same man being olde : shall we therefore say, that he hath refusid the manner of healing which before pleased him, but rather continuing still in the same,

*These alterations  
not vseme but  
expedient for the  
Church.*

*God may diuersifie  
deale with his  
Church & people  
vpon causes kept  
secret unto himselfe,  
neither may  
we without im-  
olerable presump-  
tion carp & qua-  
rell at his manner  
of dealing.*

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he hath consideration of age? So behoued it, that Christ being absent, should be expressed in figure by one sort of signes, and by another sort be before shewed that hee was to come: and it is meete that now being already deliuering, he be represented by other signes. But concerning Gods calling, now at the comming of Christ more largely spread abroad among all people than it was before, and the graces of the holy Ghost more plentiously powred out: who, I pray you, can denie it to be right, that God haue in his owne hand and will the disposing of his owne graces, to giue light to what nations it pleased him? to raise vp the preaching of his word in what places it pleaseth him? to giue what doctrine and how great profiting and successe of doctrine it pleaseth him? and in what ages he will, to take away the knowledge of his name out of the world for their vnthankfulness? and againe when he wil to restore it for his owne mercie? We see therefore, that the cauillances are too much vndeeme, wherewith wicked men doe in this point disquiet the mindes of the simple, to make them call either the righteousness of God, or the faith of the scripture into doubt.

### The xij. Chapter.

*That it behoued, that Christ, to performe the office of the Mediator,  
should be made man.*

*It was necessary that he which  
should vnfearably ioyn man to  
God should him selfe be both.*

**N**ow it much behoued vs that he shoulde be both God & man, which shoulde be our Mediator. If a man aske of the necessitie, it was not indeede a simple or absolute necessitie, as they commonly call it, but it proceedeth from the heauenly decree, whereupon hanged all the saluation of men. But the most mercifull father appointed that which shoulde be best for vs. For whereas our owne iniquities had, as it were cast a cloud betweene him and vs, and vterly excluded vs from the kingdome of heauen, no man could be the interpreter for restoring of our peace, but he that could attaine vnto God. But who could haue attained vnto him? could any of the sonnes of Adam? But all they did with their fathers shun the sight of God for feare. Could any of the Angels? but they also had neede of a head, by whose knitting together they might perfectly and vnfearably cleave vnto God. What then? It was past all hope, vnlesse the very maiestie of God would descend vnto vs, for we could not ascende vnto it. So it behoued that the son of God shoulde become for vs *Immanuel*, that is, God with vs: and that in this sort, that by mutuall ioyning, his godhead and the nature of man might growe into one together. Otherwise neither could the neerenesse be neere enough, nor the alliance strong enough for vs to hope by, that God dwelleth with vs. So great was the disagreement betweene our filthinesse, and the most pure cleannesse of God. Although man had stood vndefiled without any spot, yet was his estate too base to attaine to God without a Mediator. What could he then doe being plunged downe into death and hell with deadly fall, defiled with so many spots, stinking with his owne corruption, and ouerwhelmed with all accursednesse? Therefore not without cause, *Paul* meaning to set forth Christ for the Mediator, doth expreſſely recite that he is Man. One Mediator (saith he) of God and man, the man *Iesus Christ*. He might haue said, God: or at the least he might haue left the name of Man as wel as of God. But because the holy Ghost speaking by his mouth, knew our weaknesse: therefore to prouide for it in time, he vſed a moſt fit remedie, ſetting among vs the ſonne of God familiarly as one of vs. Therefore leaſt any man ſhould trouble himſelfe to knowe where the Mediator is to be ſought, or which way to come vnto him, in naming Man, he putteſt vs in minde that he is neere vnto vs, yea ſo neere that he toucheth vs, for as muſch as he is our owne flesh. Truly he meaneth there euē the ſame thing that in another place is ſet out with moe wordes: that we haue not a biſhop that cannot haue compassion of our infirmities, for as muſch as he was in all things tempted as we are, onely ſinne excepted.

*2. Tim. 2.3.*

*Heb. 4.15.*

2 That shall also appeare more plinely , if we consider how it was no meane thing that the Mediator had to do : that is, so to restore vs into the fauour of God, as to make vs of the children of men, the children of God : of the heires of hell, the heires of the kingdome of heauen. Who could do that, vnfesse the sonne of God were made also the sonne of man, and so take ours vpon him to conuey his vnto vs, and to make that ours by grace , which was his by nature ? Therefore by this earnest we trust, that we are the children of God, bicause the naturall sonne of God hath shapen for himselfe a bodie of our bodie, flesh of our fletch, bones of our bones, that he might be all one with vs. He disdained not to take that vpon him which was proper vnto vs, to make againe that to belong to vs which he had proper to himselfe, and that so in common together with vs, he might be both the sonne of G O D and the sonne of man. Hereupon commeth that holy brotherhoode which he commendeth with his owne mouth, when he faith : I go vp to my Father and your Father, my God and your God. By this meane is the inheritance of the kingdome of heauen assured vnto vs : for that the onely son of God , to whom it wholly did properly belong, hath adopted vs into his brethren : bicause if we be brethren, than are we partakers of the inheritance. Moreouer it was for the same cause very profitable, that he which should be our redeemer, should be both very God and verie man. It was his office to swallow vp death: who could doe that but life it selfe ? It was his office to ouercome sin: who could do that but righteou[n]ess it selfe ? It was his office to vanquish the powers of the world and of the aire: who could do that but a power aboue both world and aire ? Now in whose possession is life , or righteou[n]ess, or the empire and power of heauen, but in Gods alone ? Therefore the most mercifull God, in the person of his onely begotten son, made himselfe our redeemer, when his will was to haue vs redeemed.

*The sonne of God  
becoming man,  
hath confirmed vs  
in the state of be-  
ing sonnes to the  
same father, and  
having right to  
the same inheri-  
tance with him :  
& being God hath  
swallowed death,  
conquered sin, sub-  
dued powers, and  
beftored life,  
which els he could  
not haue done.  
John 10.17.*

Rom.8.17.

3 Another principall point of our reconciliation with God was this , that man which had lost himselfe by his disobedience should for remedy set obedience against it, should satisfie the iudgement of God, and pay the penaltie of sin. Therefore there came forth the true man, our Lord, he put on the person of Adam , and tooke vpon him his name to enter into his steed in obeying his father, to yeld our flesh the price of the satisfaction to the iust judgement of God, and in the same flesh suffer the paine that we had deserued. For as much as therefore neither being onely God, he could feele death, nor being onely man he could overcome death , he coupled the nature of man with the nature of God, that he might yeld the one subiect to death to satisfie for finnes , and by the power of the other he might wrastle with death, and get victorie for vs . They therefore that spoile Christ either for his godhead or for his manhood, do indeede either diminish his maiestie and glorie, or obscure his goodness : but on the other side they do no lesse wrong vnto men whose faith they do thereby weaken and ouerthrow , which cannot stand but resting vpon this foundation. Beside that, it was to be hoped , that the Redeemer should be the sonne of Abram and David , which God had promised in the law and the Prophets . Wherby the godly mindes do gather this other fruite , that being by the verie course of his pedigree brought to David and Abram , they do the more certainly know that this is the same Christ that was spoken of by so many oracles. But this which I euen now declared, is principally to be holden in minde, that the common nature betweene him and vs is a pledge of our fellowship with the sonne of God : that he cloathed with our flesh vanquished death and sin togither , that the victorie so might be ours and the triumph ours : that he offred vp for sacrifice the flesh that he received of vs, that ha[ving] made satisfaction, he might wipe away our guiltines, and appease the iust wrath of his father.

*The manhood of  
Christ is a warraunce  
vnto vs that man  
hath satisfied God,  
that he is the pro-  
mised seed, & that  
we haue fellow-  
ship with him and  
ourselues in the frute  
of all his actions.*

4 He that shall be diligently heedfull in considering these things as he ought, will easilie negle[n]t these wandering speculations that rawish vnto them light spirites

*Six Christ from  
the beginning  
was promised to*

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and destrous of nouelties: of which sort is, that Christ shal haue beene man, although there had been no need of remedie to redeeme mankind. I gaunt that in the first degree of creation, and in the state of nature vncorrupted, he was set as head ouer Angels and men. For which cause *Paul* calleth him the first begotten of all creatures. But sith all the scripture crieth out that he was cloathed with flesh, that he might be the redemeer: it is too much rash presumption to imagine any other cause or end. To what ende Christ was promised from the beginning, it is well ynoch knownen: euen to restore the world fallen into ruine, and to succour men being lost. Therefore vnder the law, the image of him was set forth in sacrifices, to make the faifthfull to hope that God would be mercifull to them, when after satisfaction made for sinne, he shal be reconciled. But whereas in all ages, euen when the lawe was not yet published, the Mediator was never promised without blood: we gather that he was appointed by the eternall counsell of God to purge the filthines of men, for that the shedding of blood is a token of expiation. The Prophets so preached of him, that they promised that he shal be the reconciler of God and men. That one specially notable testimonie of *Esaie* shall suffice vs for all, where he foretelleth, that he shal be stricken with the hand of God for the sinnes of the people, that the chastricement of peace shal be vpon him: and that he shal be a priest that shal offer vp himselfe for sacrifice: that of his woundes shal come health to other: and that, because all haue strayed and been scattered abroad like sheepe, therefore it pleased God to punih him, that he might beare the iniquities of all. Sith we heare that Christ is properly appointed by God to helpe wretched sinners, whosouer passeþ beyonde these bounds, he doth too much follow foolish curiositie. Now when himselfe was once come, he affirmed this to be the cause of his comming to appease God, and gathere vs vpon death into life. The same thing did the Apostles testifie of him. So *John* before that he teacheth that the Word was made flesh, declareth of the falling away of man. But he himselfe is to be heard before all, when he speakest thus of his owne office: So God loued the world, that he gaue his onely begotten sonne, that whosoever beleueyth in him shal not perish, but haue euangelist life. Againe: The houre is come that the dead shal haue the voice of the sonne of God, and they that heare it, shal liue. I am the resurrection and life: he that beleueth in me, although he be dead, shal liue. Againe, The sonne of man commeth to saue that which was lost. Again: The whole need not a phisition. I shal never make an end, if I shal rehearle all. The Apostles do all with one consent cal vs to this fountaine. And truely if he had not come to reconcile God, the honour of the priesthoode shal haue come to nought. For as much as the priest appointed meane betweene God and man to make intercession: and he shal not be our righteousnes, because he was made a sacrifice for vs, that God shal not impute sinnes vnto vs. Finally, he shal be spoiled of all the honourable titles, wherewith the Scripture doth let him out. And alio that saying of *Paul* shal prooue vaine, that that which was impossible to the law, God hath sent his owne sonne, that in likenes of the flesh of sin he shal satisfie for vs. Neither will this stand that he teacheth in another place, that in this glasse appeared the goodnes of God and his infinite goodnes toward men, when Christ was giuen to be the redemeer. Finally, the Scripture euerie where affigeth no other end why the sonne of God would take vpon him our flesh, and also received this commandement of his father, but to be made a sacrifice to appease his father toward vs. So it is written, and so it bechooed that Christ shal suffer, and re-pentance be preached in his name. Therefore my father loueth me, because I give my life for the sheepe, this commandement he gaue me. As *Moses* lifted vp the Serpent in the desert, so must the sonne of man be lifted vp. In another place: Father, saue me from this houre. But I am therefore come euuen to this houre. Father, glorifie thy sonne. Where he plainly speakest of the ende why he tooke flesh, that

Col. 1. 15.  
*Esa.* 53. 4. 5.

*John.* 1. 9.

*John.* 1. 14.

*John.* 3. 16.  
*John.* 5. 25.  
*John.* 11. 24.  
*Mat.* 18. 18.  
*Mat.* 9.

*Heb.* 5. 10.  
*2 Cor.* 5. 19.

*Rom.* 8. 3.

*Tit.* 2. 11.

*Luc.* 24. 26.  
*John.* 10. 17.  
*John.* 3. 14.  
*John.* 12. 27.  
& 28.

he might be a sacrifice and satisfaction to do away sinne. After the same sort doth Luk.1.19.  
*Zacharie* pronounce, that he came according to the promise given to the fathers, to  
 give light to them that sat in the shadowe of death. Let vs remember that all these  
 things are spoken of the sonne of God: in whom *Paul* in another place testifieth, that Col.2.3.  
 all the treasures of knowledge and wisdome are hidden, and beside whom he glori- 1.Cor.2.2,  
 eth that he knoweth nothing.

5 If any man take exception and say, that none of all these things prooue the  
 contrarie, but that the same Christ that redeemed men being damned might also in  
 putting on their flesh testifie his loue toward them, being preserued and safe. The  
 answer is short, that forasmuch as the holie Ghost pronounceth, that by the eternall  
 decree of God these two things were ioyned together, that Christ shoulde be our re-  
 deemer, and also partaker of all one nature with vs, therefore it is not lawfull for vs  
 to search any further. For whosoever is tickled with desire to know any more, hee  
 being not contented with the vnchangeable ordinance of God, doth shewe also that  
 he is not contented with the same Christ that was giuen vs to be the price of our re-  
 demption. But *Paul* not onely rehearseth to what end he was sent, but also climbing  
 to the high mysterie of predestination, he verie fitly reppresteth all wantonnesse  
 and itching desire of mans wit. The father chose vs in Christ before the creation of  
 the world, to make vs his sonnes by adoption, according to the purpose of his will:  
 and he accepted vs in his beloued lonne, in whom we haue redemption by his bloud.  
 Truely heere is not the fall of *Adam* set before as though it were foremost in time,  
 but is shewed what God determined before all ages, when his will was to helpe the  
 miserie of mankind. If the aduersarie obiect againe, that this purpose of God did  
 hang vpon the fall of man which he did foresee: it is enough and more for me, to say  
 that they with wicked boldnes breake foorth to faine them a new Christ, whosoever  
 suffer themselves to search for more, or hope to know more of Christ then God hath  
 foreappointed them by his secret decree. And for good cause did *Paul*, after he had Ephe.3.16.  
 so discoursed of the proper office of Christ, wish to the Ephesians the spirit of vnder-  
 standing, to comprehend what is the length, height, bredth, & depth, euen the loue of  
 Christ that surmounteth all knowledge: euen as if of purpose hee woulde set barres  
 about our mindes, that when mention is made of Christ, they shoulde not, be it never  
 so little, swarue from the grace of reconciliation. Wherefore, sith this is a faithfull  
 saying (as *Paul* testifieth) that Christ is come to sauе sinners, I doe gladly rest in the 1.Tim.1.15.  
 same. And whereas in another place the same Apostle teacheth, that the grace  
 which is now disclosed by the Gospell, was giuen vs in Christ before the times of  
 the worlde: I determine that I ought constantly to abide therein to the end. Against  
 this modestie *Osiander* carpeth vnjustly which hath againe in this time vnhappily stir-  
 red this question before lightly moued by a few. He accuseth them of presumption  
 that say, that the sonne of God shoulde not haue appeared in the flesh, if *Adam* had  
 not fallen, because this inuention is confuted by no testimonie of Scripture. As 1.Tim.3.9.  
 though *Paul* did not bridle froward curiositie, when after he had spoken of redemp-  
 tion purchased by Christ, he by and by commandeth to auoid foolish questions. The  
 madnesse of some did burst out so farre, that while they disorderly coueted to seeme  
 wittie, they moued this question, whether the sonne of God might haue taken vpon  
 him the nature of an Ass. This monstrositie which all the godly doe woorthilie  
 abhorre as detestable, let *Osiander* confute with this pretense, that it is never expreflie  
 confuted in the Scripture. As though when *Paul* accompteth nothing precious or  
 woorthie to be knownen, but Christ crucified, he doth therefore admit an Ass to be  
 the authour of saluation. Therefore he that in another place reporteth that Christ  
 by the eternall counsell of his father wasordeine to be a head to gather all things  
 together, will never the more acknowledge another that hath no office of redeeming Ephe.4.22.  
 appointed him.

*It is not for us to examine curiositie  
 whether Christ  
 might haue bee  
 without this cause,  
 when God hath set  
 downesthat for this  
 cause he purposed  
 before all worldes  
 Christ shoulde bee  
 and commannded  
 to auoide foolish  
 questions.*

Ephe.4.5.

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A vaine principe whereupon  
Osiander gathereth that abut ough  
Adam had never  
stained, bruisz ne-  
uer inesse had  
beene made man.

6 But as for the principle that he braggeth of, it is very trifling. He would haue it that man was created after the image of God, bicause he was fashioned after the paterne of Christ to come, that he might resemble him, whom the father had alreadie decreed to cloth with our flesh. Whereupon he gathereth, that if Adam had never fallen from his first and uncorrupted originall state, yet Christ should haue beene man. How trifling this is and wretched, all men that haue found judgement, doe easily perceiue of themselves. In the meane time first he thinketh that he hath seene what was the image of God, that forsooth the glory of God did not onely shine in those excellent giftes wherewith he was garnished, but also that God himselfe essentially dwelt in him. But as for me, although I graunt that Adam did bear the image of God, in so much as he was ioyned to God, (which is the true and highest perfection of dignitie) yet I say, that the likenesse of God is nowhere else to be sought, but in those markes of excellency wherewith he had garnished Adam aboue other liuing creatures. And that Christ was then the image of God, all men doe graunt with one consent, and therefore that whatsoeuer excellencie was grauen in Adam, it proceeded from this, that by the onely begotten sonne he approached to the glory of his creator. Therefore man was created after the image of God, in whom the creators will was to haue his glory seene as in a looking glasse. To this degree of honor was he aduanced by the benefite of the onely begotten sonne: But I say further, that the same son was a common head as well to Angels as to men, so that the same dignitie that was bestowed vpon man, did also belong vnto Angels. For when we heare them called the children of God, it were inconuenient to deny, that there is something in them wherein they resemble their father. Now if his will was to haue his glory to be represented as well in Angels as in men, and to be seene in both natures, Osiander doth fondly trifle in saying, that the Angels were then set behinde men, because they did not beare the image of Christ. For they could not continually enjoy the present beholding of God, vnlesse they were like him. And Paul teacheth, that men are no otherwise renewed after the image of God, but if they be coupled with Angels, that they may cleaue together vnder one head. Finally, if we beleue Christ, this shall be our last felicitie, to be made of like fourtrae to the Angels, when we shall be receiuied vp into heauen. But if Osiander will conclude, that the originall paterne of the image of God was in Christ as he is man, by the same reason a man may say, that Christ must needs haue beene partaker of the nature of Angels, bicause the image of God pertaineth also to them.

Gal.3.10.

The rest of Osiander's reasons answere.

Heb.4.15.  
Luk.3.38.  
1.Cor.15.47.

7 Therefore, Osiander hath no cause to fear, that God should be found a liar, vnlesse it had beene first stedfastly and vncchangeable decreed in his minde, to haue his sonne incarnate: because if the integrarie of Adam had not fallen, he shoulde with the Angels haue beene like vnto God, and yet it shoulde not therefore haue beene necessary, that the sonne of God shoulde be made either man or Angell. And in vaine he feareth that absurditie, least valesse the vncchangeable counsell of God had been before the creation of man that Christ shoulde be borne, not as the redeemer but as the first man, he shoulde haue lost his prerogatiue: forasmuch as now hee shoulde be borne man onely by an accidentiall cause, that is to restore mankinde being lost, and so it might be gathered thereupon, that Christ was created after the image of Adam. For why shoulde he so much abhor that which the Scripture so openly teachereth, that he was made like vnto vs in all things, except sinne? Whereupon Luke doubteth not to recken him the sonne of Adam in his Genealogie. And I would faine know why Paul calleth Christ the second Adam, but because the estate of man was appointed for him, that he might raise vp the posterite of Adam out of their ruine. For if he were in order before that creation, he shoulde haue beene called the first Adam. Osiander boldly affirmeth, that because Christ was already before knownen man in the mind of God, men were formed after the same paterne. But Paul in naming him the second

Second Adam setteth meane betweene the first beginning of man and the restitution which we obtaine by Christ, the fall of man whereby giveth the necessarie to haue nature restored to his first degree. Wherenpori it followeth, that this same was the cause why the Sonne of God was borne to become man. In the meane time, Osiander reasoneth ill and vnsauourily, that Adam, so long as he had stand without falling, should haue beene the image of himselfe and not of Christ. I answere by the contrary, because though the Sonne of God had never put on flesh, neuerthelesse both in the body & in the soule of man should haue shined the image of God, in the bright beames whereof it alway appeared, that Christ is verily the head, and hath the soueraigne supremacie in all. And so is that foolish subteltie affoiled, which Osiander bloweth abroad, that the Angels should haue lacked this head, vntesse it had beene purposed by God to cloth his Sonne with flesh, yea, though there had beene no fault of Adam. For he doth too rashly snatch holde of that which no man in his right wit will graunt, that Christ hath no supremacie ouer Angels, that they should haue him for their Prince, but insomuch as he is man. But it is easily gathered by the wordes of Paul, that in as much as he is the eternall word of God, he is the first begotten of all creatures, not that he is create, or ought to be reckoned among creatures: but because the state of the world in integritie, such as it was at the beginning garnished with excellent beautie, had no other originall: and then, that in as much as he was made man, he was the first begotten of the dead. For the Apostle in one short clause setteth forth in both these points to be considered: that all things were create by the Sonne, that he might beare rule ouer Angels: and that he was made man, that he might begin to be the Redeemer. Of like ignorance is it that he saith, that men should not haue had Christ to their King, if he had not beene man. As though the kingdome of God could not stande, if the eternall Sonne of God, although not clothed with the flesh of man, gathering together both Angels and men into the fellowship of his heauenly glory and life, should himselfe beare the soueraignetie. But in this false principle hee is alway deceiuied, or rather deceiueth himselfe, that the Church should haue beene without a head, vntesse Christ had appeared in the flesh. As though, euen as the Angels enjoyed him their head, he could not likewise by his diuine power rule ouer men, and by the secret force of his spirite quicken and nourish them like his owne body, till being gathered vp into heauen, they might enjoy all one life with the Angels. These trifles that I haue hitherto confuted, Osiander accounteth for most strong oracles: euen so as being drunke with the sweetenesse of his owne speculations, he vseth to blow out fond Batchus critcs of matters of nothing. But this one that he bringeth after, he saith is much more strong, that is the prophecie of Adam, which seeing his wife said, this now is a bone of my bones, and flesh of my flesh. But how prooueth he that to be a prophecie? Because in Macchew Christ giueth the same saying to God. As thought that whatsoeuer God hath spoken by men, conteineth some prophecie. Let Osiander seeke prophecies in every Commandement of the Law, which, it is certaine to haue come from GOD the Author of them. Beside that, Christ should haue beene grosse and earthly, if he had rested vpon the literall fense. Because he speakest not of the mynsticall vnion whereunto he hath vouchsafed to receive his Church, but onely of faithfulness betweene man and wife: for this cause he teacheth, that God pronounced that man and wife shall be one flesh, that no man should attempt to breake that insoluble knot by divorce. If Osiander loath this simplictie, let him blame Christ, for that he led not his disciples further to a mysterie, in more subtelty expounding the saying of his Father. Neither yet doth Paul maintaine his errour, which after he had said that we are flesh of the flesh of Christ, by and by addeth, that this is a great mystery, for his purpose was not to tell in what meaning Adam spake it, but vnder the figure and similitude of marriage to set forth the holy coupling together, that maketh vs one with

Col.1.15.  
Col.1.18.  
Col.1.19.

Gen.1.18.

# Cap. 13. Of the knowledge of

Christ. And so doe the words sound. Because when he giueth warning that he speaketh this of Christ and his Church, he doth as it were by way of correction, sever the spirituall ioyning of Christ and his Church from the lawe of matiage. Wherefore this fickle reason easily vanishest away. And I thinke I neede no more to shake vp any more of that sort of chaffe, because the vanitie of them all is loone found out by this short confutation. But this sobrietie shall abundantlie suffice to feede soundly the children of God: that when the fulnesse of times was come, the sonne of God was sent, made of woman, made vnder the lawe, to redeeme them that were vnder the lawe.

## The xijij. Chapter.

*That Christ tooke vpon him the true substance of the flesh of man.*

*The truthe of  
Christs humaine  
nature proved a-  
gainsst the Mani-  
chees and Mar-  
cionites.*

Gen 17.2 & 12.  
18. & 26. 4.  
Psal 45. 7.

Mat. 1.1.  
Rom 1.3.  
Rom 9.5.

Gal. 4.4.

Heb. 2.16.

Heb. 1.10. & 17.  
Heb 4.15.

Rom 8.3.  
John 1.16.

John 1.19.

**N**ow, vnfesse I be deceived, it were superfluous to entreate againe of the God-head of Christ, which hath alreadie in another place beeene prooued with plaine and strong testimonies. It remaineth therefore to be seene, how he being clothed with our flesh, hath fulfilled the office of Mediator. The truthe of his humaine nature hath in the old time beeene impugned both by the *Manichees* and the *Marcionites*: of whome, the *Marcionites* fained a ghost in steede of the body of Christ, and the *Manichees* dreamed that he had a heauenly flesh. But both many and strong testimonies of the Scripture do stand against them both. For the blessing is promised neither in a heauenly seede, nor in the counterfeit shafe of man, but in the seede of *Abraham* and *Iacob*. Neither is the eternall throne promised to a man made of aire, but to the sonne of *David*, and to the fruite of his womb. Therefore being deliuered in the flesh, he is called the sonne of *David* and *Abraham*: not because he is only borne of the wombe of the Virgin, and created in the aire, but because (as *Pau* expondueth: it) he is according to the flesh made of the seede of *David*: as in another place the Apostle teacheth, that he descended of the *Iewes*. For which cause the Lord himselfe not contented with the bare name of man, doth oftentimes call himselfe thy sonne of man, meaning to expresse more plainlye that he was man truly issiued of the seede of mankind. Sith the holy Ghost hath so oft, by so many meanees, with so great diligence and simplicitie declared a thing not obscure of it selfe, who would haue thought any men to be so shamelesse as to prefume yet to spread mistes to darken it? And yet wee haue other testimonies at hand, if we listed to heape vp more of them. As is that saying of *Pau*: that God sent his sonne made of woman. And innumerable other places, whereby appeareth that he was subiect to hunger, thirst, colde, and other infirmities of our nature. But out of many these are chiefly to be chosen, that may most auiale to edifie our mindes in true confidencie. As, where it is said, that he gaue not so great honour to the Angels, as to take their nature vpon him but tooke our nature, that in flesh and bloud he might, by death, destroy him that had the power of death. Againe, that by benefit of that cōmunicating we are reckoned his brethrē. Againe, that he ought to haue bin madg like vnto his brethren, that he might be made a mercifull & faithfull intercessor: that we haue not a bishop that cannot be compatiuent of our infirmities, and such like. And for the same purpoſe serueth that which we touched a little before, that it behooved that the sinnes of the world should be cleansed in our flesh, which *Pau* plainly affirmeth. And truely, whatsover the father hath giuen to Christ, it doth therefore belong to vs, because he is the head, from which the whole bodie being knit together, groweth into one. Yea, and otherwise that will not agree together, which is saide: that the Spirit was giuen him without measure, that all we should draw of the fulnesse therof. Forasmuch as there is no greater abundancie than to say, that God is enriched in his essence

essence by any accidentall gift. And for this cause Christ saith in another place: I doe sanctifie my selfe for them.

2 As for the places that they bring foorth to confirme their error, they doe too vnaptly wrest them, and they nothing preuaile by their trifling sutleties, when they goe about to wipe away those things that I haue alleaged for our part. *Marcion* imagineth that Christ did put on a fantasticall body in steede of a true bodie: because in some places it is said, that he was made after the likenesse of a man, and that he was found in shape as a man. But so he nothing weigheth what is *Pauls* purpose in that place. For his meaning is not to teach what manner of body Christ tooke vpon him, but that whereas he might haue shewed foorth his Godhead, he made no other shew of himselfe, but as of an abiect and vnregarded man. For, to exhort vs by his example to submission, he sheweth that forasmuch as he was God, he might haue by and by set forth his glory to be seene to the woorld: but yet that he gaue ouer some of his owne right, and of his owne accord abased himselfe, because he did put on the image of a seruant and contented with that humilitie, suffred his Godhead to be hidden with the veile of the flesh. *Hee* doth not here teach what Christ was, but how he behaued himselfe. And also by the whole processe of the text it is easilie gathered, that Christ was abased in the true nature of man. For what meaneth this, that in shape he was found as man, but that for a time the glorie of his godhead did not shine foorth, but onely the shape of man appeared in base and abiect estate? For otherwise that place of *Peter* could not stand together, that he was dead in the flesh, but quickened in the spirit, if the Sonne of God had not beene weake in the nature of man: which *Paul* exprest more plainly in saying, that he suffered by reason of the weakenesse of the flesh. And hereunto serueth the exaltation: because it is exprefly said, that Christ attained a new glory after that he abased himselfe, which could not well agree to be spoken of any, but of a man hauing flesh and Soule. *Manichees* framed Christ a body of aire, because Christ is called the second *Adam*, heauenly of heauen. But neither in that place doth the Apostle bring in a heauenly essence of the bodie, but a spirituall force which being powred abroad by Christ, doth quicken vs. Now, as we haue already seene, *Peter* and *Paul* doe seuer the same from his flesh. But rather that doctrine which is receiuied among the true teachers, concerning the flesh of Christ, is verywell prooued by that place. For if Christ had not all one nature of body with vs, it were a very vaine argument, that *Paul* with such vehemencie followeth: that if Christ be risen againe, we shall also rise againe: and if we doe not rise, then that Christ also is not risen. By what cauilllations so euer either the olde *Manichees* or their new Disciples goe about to escape, they shal not wende themselues away. It is a foule shift, that they fondly say, that Christ is called the sonne of man, insomuch as he is promised of men. For it is plaine, that after the Hebrew phrase, every man indeede is called the sonne of man. And Christ without doubt kept the phrase of his owne toong. Also it ought to make no question, what ought to bee vnderstande by the chidren of *Adam*. And (not to goe farre off) the place of the eight Psalme, which the Apostles apply to Christ, shall be sufficient enough: What is man that thou art mindefull of him, or the sonne of man that thou visitest him? In this figure is expressed the true manhood of Christ. For though he were not immediatly begotten of a mortall father, yet his race came from *Adam*. For else that place could not stand which we haue alreadie alleaged that Christ is made partaker of flesh and blood, that he might gather to him yoong children to the seruice of God. In which words it is plainly determined, that Christ is made fellow and partaker of all one nature with vs. In which meaning *Heb. 2.14.* also he saith, that both the Author of holinesse and they that are made holy, are all of one. For it is prooued by the processe of the text, that the same is referred to the fellowship of nature; because he by and by addeth. Therefore he is not ashamed

The groundes  
whereupon the  
Marcionites and  
Manichees found  
their error.  
Phil.2.7.

1. Pet. 3.18.

2. Cor. 13.4.

1. Cor. 15.47.

1. Cor. 15.16.

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to call them brethren. For if he had said before, that the faithfull are of God, in so great dignitie, what cause should there be to be ashamed? But because Christ of his infinite grace doth ioyne himselfe to the base and vn noble, therefore it is said, that he is not ashamed. But in vaine they obiect, that by this meane the wicked shall become the brethren of Christ: because we know that the children of God are not borne of flesh and blood, but of the holy Ghost by faith. Therefore onely flesh maketh not a brotherly ioyning. But although the Apostle give this honour to the faithfull onely, to be of one with Christ, yet it followeth not, but that the wicked may be borne of the same originall. As when we say that Christ was made man, to make vs the sonnes of God: this saying extendeth not to all men, because faith is the meane which spiritually graffeth vs into the bodie of Christ. Also they foolishly mooue a brawle about the name of First begotten. They say that Christ should haue beene borne of *Adam* straight at the beginning, that he might be the first begotten among brethren. For the title of First begotten, is not referred to age, but to the degree of honour, and excellencie of power. And more colour hath that which they babble, that Christ tooke to him man and not Angels, because he receiued mankind into fauour. For to set out more largely the honour which God vouchsafed to gue vs, he compared the Angels with vs, which were in this behalf set behind vs And if the testi monie of *Moses* be wel weied, where he saith that the seede of the woman shal breake the serpents head, it shal vtterly end the controuersie. For onely Christ is not there spoken of, but al mankind. Because the victorie was to be gotten by Christ for vs, he generally pronounceth that the posterite of the woman shoulde get the vpper hand of the diuel. Whereunto followeth, that Christ is fised of mankind, because it was Gods purpose thereto ratiſe vp *Eve*, whom he spake vnto with good hope, that she shoulde not faint with sorrow.

Rom. 8.29.

Heb. 2.16.

Gen. 3.15.

The shifts which  
new Marcionites  
haue to auoid the  
evidence of scripture  
which maketh agaist them  
Gal. 3.18.

Rom. 1.3.

Bl. 132.11.

3 They do no leſſe wickedly than foolishly entangle with allegories these testimonies where Christ is called the seede of *Abraham*, and the fruite of the wombe of *Dauid*. For if the name of Seede had beene spoken in an allegoric, truely *Paul* would not haue left it vntold, where he plainly and without figure affirmeth, that there are not many sonnes of *Abraham* redeemeſ, but one Christ. Of like ſort is it that they alleadge, that he is no otherwife called the ſon of *Dauid*, but because he was promiſed & at length in his due time deliuered. For after that *Paul* had once named him the ſon of God: in that he by and by addeth, According to the flesh, he truly meaneth of nature. And ſo in the ninth Chapter calling him the bleſſed God, hee ſaith ſeverally beside, that according to the flesh hee descended of the Iewes. Now if he were not truely begotten of the ſeede of *Dauid*, to what purpose ſhall be this ſaying, that he is the fruite of his wombe? What meaneth this promife? Out of thy loynes ſhall hee deſcende, that ſhall abide in thy ſeate. Now in the Genealogie of Christ, as it is rehearſed of *Matthew*, they doe Sophistically mocke. For though he do not rehearſe the parents of *Marie* but of *Joseph*, yet because he ſpeaketh of a thing ſufficiently knownen abroad among the people, he reckeneth it enough to ſhew that *Joseph* came of the ſeede of *Dauid*, when it was well knownen that *Marie* was of the ſame ſtocke. But *Luke* more exprefſeth them in teaching that ſaluation brought by Christ, is common to all mankind: because Christ the author of ſaluation proceeded from *Adam* the common parent of all. I graunt in deede, that by the Genealogie it can none otherwife be gathered that Christ was the ſonne of *Dauid*, but in ſo much as he was begotten of the Virgine. But the new Marcionites to colour their error do too proudly, in this that to prooue that Christ tooke his body of nothing, they affirme that women are ſeedles, and ſo they ouerthrow the principles of nature. But because that is no question of diuinitie, & the reaſons that they bring are ſo fickle that they may verie easily be confuted: therefore I will not touch those things that belong to Philosophie and Phisicke, and will hold me contented to wipe away those things that

they alleadge out of Scripture : that is, that *Aaron* and *Ioiahdah* tooke wifes of the tribe of *Iehudah*, and so the difference of tribes had then been confounded, if woman had engendring seed in her. But it is well enough knownen that as touching ciuill order, the kindreds are reckoned by the seede of the man , and yet the excellencie of the kinde of man aboue woman prooueth not the contrarie , but that in generation the seede of woman must meeet. And this solution extendeth to all the Genealogies. Oftentimes when the Scripture reckoneth vp a Genealogie, it nameth the men only: shall we therefore say, that the women are nothing? But very children doe know, that women are comprehended vnder the name of men. And after this sort is saide, that women bring foorth to their husbandes, because the name of the housshold alway remaineth with the males. Now as this is graunted to the excellencie of the male kinde, that the children are counted noble or vnoble, according to the estate of their fathers : so also in the state of bondage the issue followeth the wonbe, according to the iudgement of the Ciuill lawyers. Wherby we may gather, that the issue is engendred of the seede of the woman. And it hath of long time bin received in common vse of all nations, that the mothers are called Generrices, that is engendrers. Wherwith Gods law also agreeeth, which else shoulde wrongfully forbid the marriage of the vncle with his sisters daughter, because there were no consanguinitie betweene them : and also it were lawfull for a man to marrie his sister by the mothers side, so that she were begotten of another father. But as I gyant that there is a passiuue power ascribed to women, so do I answer that the same thing is indifferently spoken of them that is of men. And Christ himselfe is not saide to be made by the woman, but of the woman. But some of their compaine shaking off all shame do too lewdly aske , whether we will say that Christ was engendred of the menstruall seede of the Virgin, for I will likewise aske of them, whether he did not congeale in the bloud of his mother , which they shall be constrained to confess. Therefore it is fity gathered of *Matthewes* wordes, that because Christ was begotten of *Marie*, he was engendred of her seede : as a like engendring is ment when it is saide, that *Booz* was begotten of *Rahab*. Neither doth *Matthew* here describe the Virgin as a conduit pipe through which Christ passed: but he seuereth this mauellous manner of generation from the common manner, for that by her was Christ begotten of the seede of *Dauid*. For euen in the same sort, that *Isaac* was begotten of *Abraham*, *Salomon* of *David*, and *Joseph* of *Jacob*, likewise it is said that Christ was begotten of his mother. For the Euangelist so frameth the order of his speech , and willing to prooue that Christ came of *Dauid*, is contented with this one reasoun, that hee was begotten of *Marie*. Wherby it followeth, that he tooke it for a matter confessed, that *Marie* was of kinne to *Joseph*.

¶ The absurdities wherewith they would charge vs , are stufed full of childish cauillations. They thinke it a shame and dishonour to Christ, if he shoulde haue taken his originall of men : because he so could not be exempt from the vniuersall lawe that encloseth all the offspring of *Adam* without exception vnder sinne. But the comparison that we reade in *Paul* doth easily affoile this doubt: that as by one man came finne, and by finne death, so by the righteouines of one man grace hath abounded. Wherewith also agreeeth another comparison of his : the first *Adam* of earth earthly, and naturall, the second of heauen heauenly. Therefore in another place , the same Apostle, where he teacheth that Christ was sent in the likenesse of sinfull flesh to satisfie the law, doth so expressly seuer him from the common estate of men, that he be verie man without fault and corruption. But very childifull they trifle in reasoning thus: If Christ be free from all spot, and was by the secret working of the holy Ghost begotten of the seed of *Marie*, then is .not the womans seed, but onely the mans seed vncleane. For wedo not make Christ free from all spot , for this cause that hee is onely engendred of his mother without copulation of man, but because

Gal.4.4.

Matth.1.5.

Rom.5.12.

1.Cor.15.47.  
Rom.8.3.

he.

It is no dishonour  
unto Christ to  
haue taken his ori-  
ginall of man.

he is sanctified by the holy Ghost, that the generation might be pure and vncorrupted, such as shoulde haue beeene before the fall of *Adam*. And this alway remained stedfastly determined with vs, that so oft as the Scripture putteth vs in minde of the cleannessse of Christ, it is ment of his true nature of manhood: because it were superfluous to say that God is cleane. Also the sanctification that hee speaketh of in the feuenteenth of *John*, could haue no place in the nature of god. Neither are there fained two seedes of *Adam*, although there came no infection to Christ: because the generation of man is not vncleane or vicious of it selfe, but accidentall by his falling. Therefore it is no maruell, if Christ, by whom the estate of innocencie was to be restored, were exempted from common corruption. And whereas also they thrust this vpon vs for an absurditie, that if the Worde of God did put on flesh, then was it inclosed in a narrow prison of an earthly body: this is but meere waiwardnesse: because although the infinite essence of the worde did growe togither into one person with the nature of man: yet do we faine no inclosing of it. For the sonne of God descended maruellously from heauen, so as yet he left not heauen, it was his will to be maruellously borre in the Virgins wombe, to be conuersant in earth, and hang vpon the croffe, yet that he alway filled the worlde euen as at the beginning.

### The xijij. Chapter.

*How the two natures of the Mediator doe make  
one person.*

*The diuine & hu-  
mane natures of  
Christ united in his  
person, yet in their  
properies distin-  
guished, as the bo-  
dy and the soule in  
one and the same  
man.*

Now where it is saide, that the Worde was made flesh: that is not so to be vnderstood, as though it were either turned into flesh, or confusely mingled with flesh, but because he chose him a temple of the Virgins wombe to dwell in, he that was the sonne of God, became also the sonne of man, not by confusion of substance, but by vnitie of person. For we so affirme the Godhead ioyned and vnited to the manhood, that either of them haue their whole propertie remaining, and yet of them both is made one Christ. If any thing in all worldly things may be found like to so great a mysterie, the similitude of man is most fit, whom we see to consist of two substances, whereof yet neither is so mingled with other, but that either keepeth the propertie of his owne nature. For neither is the soule the bodie, nor the bodie the soule. Wherefore both that thing may be feuerally spoken of the soule, which can no way agree with the bodie: and likewise of the bodie that thing may be said, which can by no meane agree with the soule: and that may be saide of the whole man, which can be but vnfity takē neither of the soule nor of the bodie feuerally. Finally, the propertie of the soule are sometime attributed to the bodie, and the propertie of the bodie sometime to the soule: and yet he that confiscketh of them is but one man and not many. But such formes of speech doe signifie both that there is one person in man compounded of two natures knit together, and that there are two diuers natures which doe make the same person. And so doe the Scriptures speake of Christ: sometime they giue vnto him those things that ought singulaarily to be referred to his manhood, and sometime those things that doe peculiarily belong to his Godhead, and sometime those things that doe comprehend both natures, and doe agree with neither of them feuerally. And this conioyning of the two natures that are in Christ, they doe with such religiousnesse expresse, that sometime they doe put them in common together: which figure is among the olde authors called Communicating of properties.

*Things in scrip-  
ture sometimes spo-  
ken of the person of  
Christ & agreeing  
with man.*

These things were but weake, vnelleſſe many phrases of Scripture, and ſuch as be eachwhere ready to finde, did prooue that nothing heereof hath been deuiled by man. That ſame thing which Christ ſpake of himſelfe, ſaying: Before that Abraham was

was I am, was farre disagreeing from his manhood. Neither am I ignorant with what  
 cauallation the erronious spirits do deprane this place: For they say that he was be-  
 fore all ages, because he was already foreknownen the Redeemer, as well in the coun-  
 sell of the father, as in the mindes of the godly. But whereas he openly distinguishest  
 the day of his manifestation from his eternall essence, and of purpoise pronounceth  
 vnto himselfe an authoritie by antiquite wherein he excelleth aboue Abraham, hee  
 doth vndoubtedly challenge to himselfe that which is proper to the Godhead.  
 Whereas *Paul* affirmeth that he is the first begotten of all creatures, which was be-  
 fore all things, and by whom all things keepe their being: and whereas hee himselfe  
 reporteth that he was in glory with the Father before the creation of the world, and  
 that he worketh together with the father these things, do nothing more agree with  
 the nature of men. It is therefore certaine, that these and such like are peculiarlie  
 ascribed to the Godhead. But whereas he is called the seruant of the Father: and  
 whereas it is saide, that he grewe in age, wisedome and fauour with God and men:  
 that he seeketh not his owne glorie: that he knoweth not the last day: that he speakest  
 not of himselfe: that he doth not his owne will: where it is saide, that he was feene  
 and felt: this wholly belongeth to his owne manhood. For in respect that he is God,  
 neither can he encrease in any thing, and he worketh all things for his owne sake,  
 neither is any thing hidden from him, he doth all things according to the free chiose  
 of his owne will, and can neither be seene nor felt. And yet he doth not severallie  
 ascribe these things to his nature of man onely, but taketh them vpon himselfe, as  
 if they did agree with the person of the mediator. But the communicating of pro-  
 perties is in this that *Paul* saith, that God did by his owne bloud purchase vnto him  
 a Church: and the Lord of glorie crucified. Againe, where *Iohn* saith, that the Word  
 of life was felt. Truly God neither hath bloud, nor suffereth, nor can be touched with  
 hands. But because he which was both very God and man, Christ being crucified, did  
 shed his bloud for vs: those things that were done in his nature of man, are vnpromo-  
 perly, and yet not without reason giuen to his Godhead. A like example is, where *Iohn*  
 teacheth that God gaue his soule for vs: therefore there also the propertie of the man-  
 hood is communicate with the other nature. Again, when Christ said being yet con-  
 uersant in earth, that no man haue ascended into heaven, but the sonne of man that  
 was in heauen: truely according to his manhood, and in the flesh that he had put on,  
 he was not then in heauen: but because himselfe was both God & man, by reason of  
 the vnitie of both natures, he gaue to the one that, which belonged to the other.

3. But most plainly of all do these places set foorth the true substance of Christ,  
 which do comprehend both natures together: of which sort there are very many in  
 the Gospell of him. For that which is there read is singularly belonging neither to  
 his godhead nor to his manhood, but both together, that he hath received of his fa-  
 ther power to forgiue sinnes, to raise vp whom he will, to give righteousnes, holinesse  
 and saluation, to be made judge ouer the quicke and the dead, to be honoured euen  
 as the father is: Finally, that he is called the light of the worlde, the good shepheard,  
 the onely dore, the true Vine. For such prerogatiues had the sonne of God, when he  
 was shewed in the flesh, which although he enjoyed with his father before the world  
 was made, yet hee had them not in the same maner or the same respect, and which  
 could not be giuen to such a man as was nothing but man. In the same meaning ought  
 we to take that which is in *Paul*: that Christ after the iudgement ended, shall yeeld vp  
 the kingdome to God & the Father; Euen the kingdome of the sonne of God, which  
 had no beginning, nor shill haue any ending: but euen as he lay hid vnder the base-  
 nes of the flesh, & abased himselfe, taking vpon him the forme of a servant, and laying  
 aside the port of maiestie, he shewed himselfe obedient to his father: and having per-  
 formed all such subiecction at length is crowned with honor and glory, & aduanced  
 to the highest dominion, that all knects shall bow before him: so shall he then yecilde  
 Col. 1.15.  
*Ioh.* 5.17.  
*Esa.* 42.1.  
*Luk.* 1.52.  
*Ioh.* 8.50.  
*Matt.* 13.  
*Ioh.* 14.10.  
& 6.36.  
*Luk.* 24.39.  
*Aet.* 20.28.  
*1.Cor.* 2.6.  
*1.Ioh.* 1.1.  
*i.Ioh.* 3.16.  
*John* 3.13.  
*Things spoken of*  
*the person of Christ*  
*and agreeing no*  
*more to one nature*  
*than another, but*  
*indifferently to ei-*  
*ther, and truely to*  
*him that consisteth*  
*of both. In which*  
*kinde his office of*  
*mediation is.*  
*Ioh.* 1.29. & 5.21.  
*Ioh* 9.5.  
*Joh* 21.1.  
*1.Cor.* 24.  
*Phil.* 2.8.  
*vp*

Heb. 2.6.  
Phil. 2.10.  
1. Cor. 15.28.

2. Cor. 8.

Things spoken of  
Christ doe neede  
wife and sober ex-  
positors for the a-  
voiding as of other  
errors, so of those  
wherein Nestorius  
and Eutiches are  
condemned.  
Aug. in enchir.  
ad Lauren. c. 36.

Luk. 1. 33. & 44.

vp to his father both that name and crowne of glorie, and whatsoeuer he hath received of his father, that God may be all in all. For to what purpose is power and dominion giuen him, but that the father should gouerne vs by his hande? In which sense it is also saide, that he sitteth at the right hand of the father. But this is but for a time, till we may enjoy the present beholding of the godhead. And here the eror of the old fathers cannot be excused, which while they tooke no heede to the person of the Mediator, haue obscured the naturall meaning of almost all the doctrine that is read in the Gospel of Iohn, and haue entangled themselues in many snares. Let this therefore be vnto vs the key of right understanding, that such things as belong to the office of the Mediator, are not spoken simply of the nature of God, nor of the nature of man. Therefore Christ shall reigne till he come foorth to judge the world, in so much as he ioyneth vs to his father, according to the small measure of our weaknesse. But when we being made partakers of the heauenly glorie, shal see God such as he is, then he hauing performed the office of Mediator, shall cease to be the embassadour of his father, and shall be contented with that glorie which he enioyed before the making of the world: and the name of Lord doth in no other respect peculiarly agree with the person of Christ, but in this, that it signifieth the meane degree betweene God and vs. For which purpose maketh that saying of Paul : One God, of whome are all things, and one Lord, by whom are all things, euen he to whom the dominion for a time is committed by the father, vntill his diuine maiestie be to be seene face to face. From whom so farre is it off that any thing shall decay, by yelding vp the dominion to his father, that he shall become so much the more glorious. For then shal God also cease to be the head of Christ because Christs godhead shall then shine of it selfe, whereas yet it is couered with a certaine veile.

4. And this obseruation shall doe no small seruice to affoile many doubtes, if the readers doe fitly apply it. For it is maruellous how much the vnskilfull, yea some not vterly vunlearned, are cumbered with such formes of speech, which they see spoken by Christ, which doe well agree neither with his godhead nor with his manhood, because they consider not that they doe agree with his person wherein he is shewed both God and man, and with the office of Mediator. And it is alway easie to see, how wel al things hang together, if they haue a sober expositor, to examine so great mysteries with such devout reverence as they ought to be. But there is nothing that these furious and frantike spirits trouble not. They catch hold of those things that are spoken of his manhood, to take away the godhead : and likewise of those things that are spoken of his godhead to take away his manhood : and of those things that are so ioynly spoken of both natures, that they severally agree with neither, to take away both. But what is that else but to say, that Christ is not man, because he is God : and that he is not God, because he is man : and that he is neither man nor God, because he is both man and God? We therefore do determine that Christ, as he is both God and man, consisting of both natures, vnitid, though not confoindid, is our Lord and the true sonne of God, euen according to this manhood, though not by reason of his manhood. For the eror of Nestorius is to be driven far away from vs, which when he went about rather to drawe in sunder, then to distinguish the nature, did by the meane imagine a double Christ. Whereas wee see that the Scripture crieth out with loude voice against it, where both the name of the sonne of God is giuen to him that was borne of the Virgin, and the Virgin her selfe is called the mother of our Lord. We must also beware of the madnesse of Eutiches, least while we go about to shew the vnitie of person, we destroy either nature. For we haue already alleaged so many testimonies, and there are everywhere so many other to be alleaged, where his godhead is distinguished from his manhood : as may stop the mouthes euen of the most contentious. And a little hereafter I will adioine somc testimonies to confute better that fained devise, but at this present, one place shall content vs. Christ woulde not haue called

called his body a Temple, vntesse the godhead did distinkly dwell therein. Wherefore as *Nestorius* was worthily condemned in the Synode at *Ephesus*, so also was *Eutiches* afterward condemned in the Synode of *Constantinople* and *Chalcedon*: forasmuch as it is no more lawfull to confound the two natures in Christ, than it is to draw them in funder.

5 But in our age also there hath risen vp no leſſe pestilent a monſter, *Michael Seruettus*, which did thruſt in place of the ſonne of God, a fainting thing made of the eſſence of God, of ſpirit, flesh and three elements vncreat. And firſt he denieth that Christ is by any other way the ſonne of God, but in thiſ that he was begotten of the holy ghost in the wombe of the Virgin. But to thiſ end tendeth his ſuttletie, that the diſtinction of the two natures being once ouerthrowne, Christ might be thought to be a certaine thing mingled of God and man, and yet neither God nor man. For in hiſ whole proceſſe he traualieth toward thiſ point, that before Christ was openly ſhewed in the fleſh, there were only certaine shadowiſh figures in God, whereof the truſt or effect then at length was in being, when that word which was ordained to that honor, began truely to be the ſonne of God. And we in deede do confeſſe that the Mediator which is borne of the Virgin, is properly the ſonne of God. For Christ in thiſ he is man, could not be the mirror of the ineftimable fauour of God, vntelleſſe thiſ dignitie were giuen him to be, and be caſted the only begotten ſonne of God. But in the meane ſeaſon the definition of the Church ſtandeth ſteadfastly grounded, that he is counted the ſonne of God, becauſe he being the Word begotten of the father before all worlds, did by hypostatical union take vpon him the nature of man. Now the hypostatical union is caſted with the old fathers, that which maketh one perſon of two natures, which phrase of ſpeech was deuized to ouerthrowe the doting error of *Nestorius*, becauſe he fainted that the ſonne of God did ſo dwell in fleſh, that yet he the ſame was not man. *Seruettus* flandereth vs, that we make two ſonnies of God when we ſay that the eternall Word was alreadie the ſonne of God before that it was clothed with fleſh, as if we diſay any thing elſe, but that he was manifested in the fleiſh. Neither doth it follow, that if he were God before that he was man, he began to be a new God. And no more absurditie it is to ſay, that the ſonne of God appeared in the fleſh, which yet had thiſ alway from eternall begetting to be the ſonne, which the Angels words to *Marie* do ſecretly ſhew, That holy thing that ſhalbe bo:ne of thee; ſhalbe caſted the ſonne of God: as if he ſhould haue ſayd, that the name of the Sonne which was obſcure in time of the lawe, ſhould now become famous and euery where knownen abroad. Wherewith agreeþ that ſaying of *Paul*, that now by Christ we are the childe:re of God, freely and with boldneſſe to criſ Rom.8.15. *Abba*, Father. But were not the holy fathers in the old time alſo accounted amōg the children of God? Yea, and bearing them bold vpō that intereſt, they caſted vpon God by name of their Father. But because ſince the only begotten ſonne of God was brought forth into the world, the heauenly fatherhood is become more plainly knownen: therefore *Paul* affiſgetteth thiſ, as it were, a priuilege to the kingdome of Christ. But yet thiſ is ſteadfastly to be holden, that God neuer was father either to Angels or men, but in reſpect of the onely begotten ſonne: and that men ſpecially, whom their own wickedneſſe maketh hatefull to God, are his children by free adoption becauſe he is the ſonne of God by nature. And there is no cauſe why *Seruettus* ſhould cauſi, that thiſ hangeth vpon filiation or becomming a ſonne, which God had determined with himielfe, becauſe our purpose is not here to ſpeake of the figures how the expiation was ſhewed in the bloud of beasts: but because they could not in deede be the children of God, vntelleſſe their adoption were grounded vpon the head, it is without reaſon to take thiſ from the head which is common to all the members. I go yet further: Whereas the Scripture calleth the Angels the ſonnies of God, whiche ſo Psal.82.7. great dignitie did not hang vpon the redempcion to come: yet muſt it needes be, that the

The monſtros  
impieſe of Ser  
uetus, denying  
Christ to haue bin  
actuallly the ſonne  
of God before he  
was borne of the  
virgin Marie.

the sonne is in order before them, which maketh the father to be their father. I will repeate it againe shortly, and adde the same of mankind. Sith from at their first beginning both Angels and men were created with this condition, that God shoulde be common father to them both, if that saying of *Paul* be true, that Christ was alway the head and the first begotten of all creatures, to haue the first degree in all: I thinke I do rightly gather that he was also the sonne of God before the creation of the world.

Col.1.15.

*Christ truly and  
properly the sonne  
of God in the flesh,  
but not in respect  
of the flesh which  
before he tooke up  
on him, he was the  
sonne.*



Rom.1.2.

2.Cor.13.4.

Rom.9.5.

*Places of scripture  
wrested by Seruet-  
tus from their true  
meaning to prooue  
that Christ began  
to be the sonne of  
God when he be-  
came the sonne of  
man.*

Rom.8.32.

6 But if his Filiation (if I may so terme it) began since he was manifested in the flesh, it shall follow, that he was also sonne in respect of his nature of man. *Seruetus* and other such frantike men would haue it, that Christ which appeared in the flesh, is the sonne of God, because out of the flesh he could not be called by that name. Now let them answere me whether he be the sonne according to both natures, and in respect of both. So indeede they prate, but *Paul* teacheth otherwise. We graunt in deede, that Christ is in the flesh of man called the Sonne, but not as the faithfull are, that is by adoption onely and grace, but the true and naturall, and therefore onely sonne, that by this marke he may be discerned from all other. For God vouchsafeth to giue the name of his sonnes to vs, that are regenerate into a new life: but the name of the true and onely begotten sonne, he giveth to Christ onely. How can he be the onely sonne in so great a number of brethren, but because he possesseth that by nature, which we haue receiued by gift? And the honor we extend to the whole person of the Mediator, that he be truly and properly the sonne of God, which was also borne of the Virgin, and offered himselfe for sacrifice to his father vpon the croffe: but yet in respect of his Godhead, as *Paul* teacheth, when he saith, he was feuered out to preach the Gospell of God, which he had before promised of his sonne, which was begotten of the seede of *David* according to his flesh, and declared the sonne of God in power. But why, when he nameth him distinctly the sonne of *David* according to the flesh, shoulde he feuerally say, that he was declared the sonne of God, vntille he meant to shew that this did hang vpon some other thing, than vpon the very flesh? For in the same sense in another place he saith, that he suffered by the weake-ness of the flesh, and rose againe by the power of the spirit, euen so in this place he maketh a difference of both natures. Truly they must needs graunt, that as he hath that of his mother for which he is called the sonne of *David*, so he hath that of his father for which he is called the sonne of God: and the same is another thing and seuerall from the nature of man. The Scripture giueth him two names, calling him here and there sometimes the sonne of God, and sometimes the sonne of Man. Of the second there can be no contention moued: but according to the common vse of the Hebreue tongue he is called the sonne of man, because he is of the offspring of *Adam*. By the contrarie I affirme, that he is called the sonne of God in respect of the Godhead and eternall essence: because it is no lesse meete that it be referred to the nature of God, that he is called the sonne of God, than to the nature of man, that he is called the sonne of man. Againe, in the same place that I alleaged, *Paul* doth meane that he which was according to the flesh begotten of the seede of *David*, was no otherwise declared the sonne of God in power, than he teacheth in another place, that Christ which according to the flesh descended of the Iewes, is God blessed for euer. Now if in both places the distinction of the double nature be touched, by what right will they say, that he which according to the flesh is the sonne of man, is not also the sonne of God, in respect of the nature of God.

7 They doe indeede disorderly enforce for the maintenance of their error, the place where it is said, that God spared not his own sonne, and where the Angel commaunded, that the very same he that should be borne of the Virgin, should be called the sonne of the highest. But, least they should glorie in so fickle an obiection, let them wey wth vs a little, how strongly they reason For if it be rightly concluded, that from his conception he began to be the sonne of God, because he that is conceived

is called the sonne of God, then shall it follow, that he began to be the word at his manifesting in the flesh, because *Iohn* saith, that he bringeth them tidings of the Word of life, which his hands haue handled. Likewise that, which is read in the Prophet: Thou *Bethleem* in the land of *Iuda*, art a little one in thousands of *Iuda*: Out of thee shall be borne to me a guide to rule my people *Israell*, and his comming forth from the beginning, from the dayes of eternitie. How will they be compelled to expound this, if they will be content to follow such manner of reasoning? For I have protested, that we do not agree with *Nestorius*, which imagined a double Christ: whereas by our doctrine, Christ hath made vs the sonnes of God with him, by right of brotherly conioyning, because he is the only begotten sonne of God in the flesh which he tooke of vs. And *Augustine* doeth wisely admonish vs, that this is a bright glasse, wherein to beholde the marueilous and singular fauour of God, that he attained honor in respect that he is man which he could not deserue. Therefore Christ was adorned with this excellency euen according to the flesh from the wombe of his mother, to be the sonne of God. Yet is there not in the vnitie of person to be fained such a mixture, as may take away that which is proper to the god-head. For it is no more absurdity, that the eternall word of God and Christ, by reason of the two natures vnted into one person, be diuers wayes called the Sonne of God, than that he be according to diuers respects, called sometime the Sonne of God, and sometime the sonne of Man. And no more doeth that other cauillation of *Seruetus* accomber vs: that before that Christ appeared in the flesh, he is nowhere called the Sonne of God, but vnder a figure, because although the describing of him, then was somewhat daike: yet where as it is already cleerely proued that he was no otherwise eternall God, but because he was the word begotten of the eternall father, and that this name doth no otherwise belong to the person of the Mediator which he hath taken vpon him, but because he is God openly shewed in the flesh: and that God the Father had not beene called Father from the beginning, if there had not then bin a mutual relation to the Sonne, by whome all kinred or fatherhood is reckoned in heauen and in earth: hereby it is easie to gather, that euen in the time of the law and the Prophets, he was the Sonne of God, before that this name was commonly knownen in the Church. But if they thinke onely about the onely word, *Salomon* discoursing of the infinite highnesse of God, affirmeth as well his Sonne as himselfe to be incōprehensible. Tell his name if thou canst (laith he) or the name of his sonne. Yet I am not ignorāt, that with the contentious this testimoniū wil not be of sufficient force: neither do I much ground vpon it, sauing that it sheweth that they do maliciously cauill, that deny Christ to be the Sonne of God, but in this respect that he was made man. Beside that, all the oldest writers with one mouth and consent haue openly testified the same: so that their shamelesnesse is no leſſe worthy to be scorned than to be abhorred which dare obiect *Irenaeus* and *Tertullian* against vs, both which do confessē that the Sonne of God was inuisible, which afterward appeared visible.

8 But although Seruettus hath heaped vp horrible monstrosnes deuises, which peraduenture the other would not allow: yet if ye preesse them hard, ye shall perceiue that all they that do not acknowledge Christ to be the sonne of God but in the flesh, do grant it only in this respect, that he was conceiued in the wombe of the Virgin by the holy Ghost, like as the *M. anichees* in olde time did foolishly affirme, that man hath his soule (as it were) by derivation from God, because they reade that God breathed into Adam the breath of life. For they take so fast holde of the name of Sonne, that they leue no difference betwenee the natures, but babble disorderly that Christ being man, is the Sonne of God, because according to his nature of man, he is begotten of God. So the eternall begetting of Wisedome that Salomon speaketh of, destroyed, and there is no account made of the godhead in the Mediator, or a fantastical Ghost thrust in place of the Manhoode. It were indeede profitable to confute the *andrie grosse* *abjuridies* whereto Seruettus fell, by denying Christ to be in reality *son of God before he was manifested in the flesh*.

## Cap. 15. Of the knowledge of

the grosser deceites of *Seruettus*, wherewith hee hath bewitched himselfe and some other, to the ende that the godly readers admonished by this example, may holde themselves within the compasse of sobernesse and modestie : sauing that I thinke it shoulde be superfluous, because I haue already done it in a booke by it selfe. The summe of them commeth to this effect, that the Sonne of God was a forme in minde from the beginning, and euen then he was before appointed to be man that shoulde be the essentiale image of God. And he doth acknowledge no other worde of God but in outward shew. This he expoundeth to be the begetting of him, that there was begotten in God from the beginning a will to beget a Sonne, which also in act extended to the nature it selfe. In the meane time he confoundeth the Spirit with the Worde, for that God distributed the inuisible Word and the Spirite into flesh and soule. Finally the figuration of Christ, hath with them the place of begetting, but he saith, that he which then was but a shadowish sonne in forme, was at length begotten by the word, to which he assigneth the office of seed. Whereby it shal follow that hogs and dogs are as well the children of God, because they were create of the originnall seede of the word of God. For although he compound Christ of three vngreate elements to make him begotten of the essence of God, yet he faineth that he is so the first begotten among creatures, that the same essentiale Godhead is in stones, according to their degree. And least he shoulde seeme to strip Christ out of his godhead, he affirmeth that his flesh is consubstantiall with God, and that the Worde was made man by turning the flesh into God. So while hee cannot conceiue Christ to be the Sonne of God, vniess his flesh came from the essence of God, and were turned into godhead, he bringeth the eternall person of the Worde to nothing, and taketh from vs the sonne of *David*, that was promised to be the Redeemer. He oft repeateth this, that the Sonne was begotten of God by knowledge and predestination, and that at length he was made man of that matter which at the beginning shined with god in the three elements, which afterwards appeared in the first light of the worlde, in the cloude and in the pillar of fire. Now how shamefully he sometime disagreeth with himselfe, it were too tedious to rehearse. By this short recital the readers that haue their sound wit may gather, that with the circumstancies of this vncleane dog the hope of saluation is vtterly extinguished. For if the flesh were the godhead it selfe, it shoulde cease to be the temple thereof. And none can be our Redemeer, but he that begotten of the seede of *Abraham* and *David*, is according to the flesh, truely made man. And he wrongfully standeth vpon the words of *Iohn*, that the Worde was made flesh. For as they resist the error of *Nestorius*, so they nothing further this wicked inuention, wherof *Eutiches* was author, for as much as the onely purpose of the Euangelist was to defend the vnitie of persons in the two natures.

## The xv. Chapter.

*That we may knowe, to what end Christ was sent of his Father, and what he brought vs : three things are principally to be considered in him, his Propheticall office, his kingdome, and his Priesthood.*

*Christ a Prophet, a King, and Priest, so to be acknowledged, not with a cold mentioninge of those titles, but with a right understanding of the end and use of them. The people*

**A** *Vrystine* saith rightly, that although the Heretikes doe bragge of the name of Christ, yet they haue not all one foundation with the godly, but that it remaineth onely proper to the Church. For if these things be diligently considered, that belong to Christ, Christ shall be found among them onely in name, and not in very deed. So at this day the Papistes, although the name of the Sonne of God redeemer of the worlde, sounde in their mouth : yet because being contented with vaine pretense of the name, they spoile him of his power and dignitie : this saying of *Paul* may be well spoken of them, that they haue not the head. Therefore, that faith may finde

sounde matter of saluation in Christ, and so rest in him, this principle is to be establisched, that the office which is committed to him by his Father, consisteth of three partes. For he is gauen both a Prophet, a King, and a Priest. Albeit, it were but small profit to knowe those names, without knowledge of the ende and vse of them. For they are also named among the Papistes, but coldly and to no great profit, where it is not knowne what each of these titles containeth in it. Wee haue saide before, how though God sending Prophets by continual course one after another, did never leaue his people destitute of profitable doctrine, & such as was sufficient to saluation: that yet the mindes of the godly had alway this perswasion, that full light of vnderstanding was to be hoped for onely at the comming of *Messias*: yea and the opinion thereof was come, even to the *Samaritans*, who yet never knew the true religion, as appeereth by the saying of the woman: When *Messias* commeth he shall teach vs all things. And the *Iewes* had not rashly gathered this vpon presumptions in their minds: But as they were taught by assured oracles, so they beleued. Notable among the other is that saying of *Esaie*: Beholde, I haue made him a witnesse to peoples, I haue giuen him to be a guide and Schoolemaster to peoples: even as in another place he had called him the Angel or interpreter of the great counsell. After this manner the Apostle commanding the perfection of the doctrine of the Gospell, after that he had said, that God in the olde time spake to the Fathers by the Prophets diuerſly, and vnder manifold figures, addeth that last of all he spake vnto vs by his beloued Sonne. But because it was the common office of the Prophets to keepe the Church in suspense, and to vphold it vntill the comming of the Mediator, therefore we reade that in their scattering abroad, the faithfull complained that they were deprivid of that ordinary benefit, saying: We see not our tokens: there is not a prophet among vs: there is no more any that hath knowledge. But when Christ was now not farre off, there was a time appointed to *Daniel* to seale vp the vision and the Prophet, not onely that the Prophecie, which is there spoken of, should be stablished in assured credit, but also that the faithfull shoulde learne with contented minde to want the Prophets for a time, because the fulnesse and closing vp of all reuelations was at hand.

2 Now it is to be noted, that the title of commendation of Christ belongeth to these three offices. For we knowe that in the time of the lawe, as well the Prophets as Priests and kings were annoyned with holy oyle. For which cause the renowned name of *Messias* was gauen to the promised Mediator. But though in dede I confesse (as I haue also declared in another place,) that he was called *Messias*, by peculiar consideration and respect of his kingdonie: yet the annoynings in respect of the office of Prophet and of Priest, haue their place, and are not to be neglected of vs. Of the first of these two is expresse mention made in *Esaie*, in these words: The spirit of the Lord *Iehuia* vpon me. Therfore the Lord hath annoyned me, that I should preach to the meeke, shouldest bring health to the contrite in hart, shouldest declare deliuernace to captiues, shouldest publith the yeere of good will, &c. We see that he was annoyned with the Spirite, to be the publisher and witnesse of the grace of the Father. And that not after the common manner: for he is seuered from other teachers that had the like office. And here againe is to be noted, that hee tooke not the annoyning for himselfe alone, that he might execute the office of teaching, but for his whole bo-die, that in his continual preaching of the Gospell, the vertue of the Sprite shoulde ioyne withall. But in the meane time this remaineth certaine, that by this perfection of doctrine which he hath brought, an ende is made of all prophecies, so that they doe diminish his authoritic, that being not content with the Gospell, doe patch any forraine thing vnto it. For that voice which thundred from heauen, saying: This is my beloued Sonne, heare him: hath aduaunced him by singular priuiledge aboue the degrees of all other. Then this ointment is powred abroade from the head vnto all the members: as it was foreshowne by *Joel*. Your children shall propheticie, and your

*of God before his  
comming, looked  
for more light of  
knowledge at his  
handes when he  
should come, when  
they received by  
their other Pro-  
phets.*

*Enchir.ad Laur.  
cap.5.  
Col.2.19.*

*Ioh.4.25.*

*Esai.53.4*

*Heb.1.1.*

*Psal.74.9.*

*Dan.9.24*

*Christ more than  
a common instru-  
ctor, as the blessing  
is joined with his  
doctrine, and the  
excellence of that  
hee taught doe  
plainly shew.*

*Esai.51.1.*

*Mat.3.17.*

*Ioel.2.28.*

## Cap. 15.

## Of the knowledge of

1. Cor. 1. 30.  
Col. 3. 3.

Cor. 2. 2.

The eternall  
continuance of Christ's  
kingdome prooueth  
the perpetuall  
of his Church.

Psal. 89. 36.

Esa. 53. 8.

Psa. 2. 3. 4.

Psa. 110.

John. 18. 36.

daughters shall see visions, &c. But where *Paul* saith, that he was giuen vs vnto wisdom, and in another place, that in him are hidden all the treasures of knowledge and understanding: this hath somewhat another meaning: that is, that out of him there is nothing profitable to know, and that they which by faith perceiue what he is, haue comprehended the whole infinitenes of heavenly good things. For which cause he writheth in another place, I haue counted it precious to know nothing, but Iesu Christ, and him crucified: which is most true, because it is not lawfull to passe beyond the simplicitie of the Gospel. And hereunto tendeth the dignitie of a Prophets office in Christ, that we might know that in the sum of the doctrine, which he hath taught, are contained all points of perfect wisedome.

3 Now come I to his kingdome, of which were vaine to speake, if the readers Were not first warned, that the nature thereof is spirituall. For thereby is gathered, both to what purpose it serueth, and what it aualeth vs, and the whole force and eternitie thereof, and also the eternitie which in *Daniel* the Angell doth attribute to the person of Christ, and againe the Angell in *Luke* doth woorthily apply to the saluation of the people. But that is also double or of two sorts, for the one belongeth to the whole bodie of the church, the other is proper to every member. To the first is to be referred that which is said in the Pſalme: I haue once ſworne by my holines to *David*, I will not lie, his ſeede ſhall abide for euer, his ſeate ſhall be as the Sunne in my ſight, it ſhall be ſtabliſhed as the Moone for euer, and a faithfull witneſſe in heauen. Neither is it doubtful, but that God doth there promise, that he will be by the hand of his ſonne an eternall gouerner and defender of his Church. For the true performance of this prophetic can he found no where else but in Christ: forasmuch as immediately after the death of *Solomon*, the greater part of the dignitie of the kingdome fell away, and was to the diſhonour of the houle of *David* conueied ouer to a priuate man, and afterward by little and little was diminished, till at length it came to vtter decay, with heauie and ſhamēfull deſtruſion. And the ſame meaning hath that exclamation of *Eſay*: Who ſhall shew forth his generation? For he ſo pronouceneth that Christ ſhall remaine aliue after death, that he ioyneth him with his members. Therfore ſo oft as we heare that Christ is armed with eternal power, let vs remember that the euerlaſting continuauace of the Church is vpholden by this ſupport, to remaine ſtill ſafe among the troublousome toſſings, wherewith it is continually vexed, and among the grieuous and terrible motions that threaten innumerable deſtruſions. So when *David* ſcorneth the boldneſſe of his enimies, that goe about to breake the yoke of God and of Christ, and ſayeth, that the kings and peoples ragged in vaine, becauſe he that dwelleth in heauen is ſtrong enough to breake their violent affaultes: he affiureth the godly of the continuall preſeruation of the Church, and encourageth them to hope well ſo oft as it happeneth to be oppreſſed. So in another place, when he ſaieth, in the perſon of God: ſit at my right hand, till I make thine enimies thy footſtoole: he warneth vs, that howe manie and ſtrong enimies ſoeuer doe conſpire to besiege the Church, yet they haue not ſtrength enough to preuaile againſt that unchangeable decree of God, whereby he hath appointed his ſonne an eternall king: whereupon it followeth, that it is imposſible that the Deuill with all the preparation of the worlde, may be able at any time to deſtroy the Church, which is grounded vpon the eternall ſeate of Christ. Now for ſo much as concerneſth the ſpeciall uſe of euerie one, the very ſame eternall continuance ought to raife vs vp to hope of immortallitie. For we ſee, that whatſoeuer is earthly and of the world, endureth but for a time, yea and is verie fraile. Therfore Christ, to lift vp our hope vnto heauen, pronouceth, that his kingdome is not of this world. Finally, when any of vs heareth, that the kingdome of Christ is ſpirituall, let him be raifted vp with this ſaying, and let him pearce to the hope of a better life: and where-  
as he is now defended by the hands of Christ, let him looke for the full fruit of this grace

grace in the world to come.

4 That, as we haue saide, the force and profite of the kingdome of Christ can-  
not otherwise be perceiued by vs, but when we know it to be spirituall, appeereth suf-  
ficiently though it were but by this, that while wee must liue in warfare vnder the  
crosse, during the whole course of our life, our estate is hard and miserable: what then  
should it profit vs to be gathered togither vnder the dominion of a heavenly king,  
vnlesse we were certaine to enioy the fruite thereof out of the state of this earthly  
life? And therefore it is to be knownen, that whatsoeuer felicitie is promised vs in  
Christ, it consisteth not in outward commodities, that we shoulde lead a merrie and  
quiet life, flourishe in wealth, be assured from all harmes, and flow ful of those delight-  
full things that the flesh is wont to desire: but that it wholly belongeth to the heauen-  
ly life. But as in the worlde the prosperous and desired state of the people is partly  
maintained by plentie of good things and peace at home, and partly by strong force-  
able defences, whereby it may be safe against outward violence: so Christ also doth  
enrich his with all things necessarie to eternall saluation of soules, and fortifieth them  
with strength, by which they may stande invincible against all assaults of principall  
enemies. Whereby we gather, that he reigneth more for vs then for himelfe, and  
that both within and without: that being furnished so farre as God knoweth to bee  
expedient for vs, with the gifts of the spirite, whereof we are naturally emptie, wee  
may by these first fruits perceiue that we are truly ioyned to god vnto perfect bles-  
singe. And then, that bearing vs bolde vpon the power of the same spirite, we may not  
doubt that we shall alway haue the victorie against the Diuell, the world, and euerie  
kinde of hurtfull thing. To this purpose tendeth the answere of Christ to the Phari-  
sees, that because the kingdome of God is within vs, it shall not come with obserua-  
tion. For it is likely that because he professed that he was the same king, vnder whom  
the soueraigne blessing of God was to be hoped for, they in scorne required him to  
shewe foorth his signes. But he, because they (who otherwise are too much bent to  
the earth) should not foolishly rest vpon worldly pomps, biddeth them to enter in-  
to their owne consciences, because the kingdome of God is righteoufnesse, peace  
and ioy in the holy Ghost. Hereby we are briefly taught, what the kingdom of Christ Rom.14.17.  
auaileth vs. For, because it is not earthly or fleschly, subiect to corruption, but spiritual:  
he lifteh vs vp euen to eternall life, that we may patiently passe ouer this life in mis-  
eries, hunger, cold, contempt, reproches, and other greeves, contented with this one  
thing, that our king will never leaue vs destitute, but succour vs in our necessities, till  
hauing ended our warre, we be called to triumph. For such is his maner of reigning,  
to communicate with vs all that he hath receiued of his father. Now whereas he ar-  
meth and furnisheth vs with power, and garnisheth vs with beauty and magnificence,  
enricheth vs with wealth? hereby is ministred vnto vs most plentifull matter to glo-  
rie vpon, and also bolde courage to fight without feare against the diuell, sinne and  
death. Finally, that clothed with his righteoufnesse, we may valiantly overcome all  
the reproches of the world, and as he liberally filleth vs with his gifts, so we againe  
for our part, may bring foorth fruite to his glorie.

5 Therefore his kingly annoyning is let foorth vnto vs, not done with oyle or  
ointments made with splices, but he is called the annoyned of God because vpon him  
hath rested the spirit of wisedome, understanding, counsell, strength and feare of God.  
This is the oyle of gladnesse, wherewith the Psalme reporteth that he was annoyned  
aboue his fellowes, because if there were not such excellencie in him, we shoulde be  
all needie and hungrie. For, as it is alreadie said, he is not priuately enriched for him-  
selfe, but to poure his plentie vpon vs, being hungry and dry. For as it is saide, that the  
father gaue the spirite to his sonne, not by measure, so there is expressed a reason why,  
that all we should receiue of his fulnes, and grace for grace. Out of which fountainaine  
floweth that liberall giuing, whereof Paul maketh mention, wherby grace is duersely

To know the eternall kingdome of Christ is cannot profit vs at all except we know it to be spirituall, and to consist of two parts, the enriching of his subiects with good things, and the forcible defending of them against the assailes of principall enemies: out of this our comfort floweth.

Christ spirituallie  
annoyned a king  
that is to say royally enriched with  
giftes of the spirite  
which last for euer,  
that in him Christians  
might ever be rich, nei-  
ther is any thing  
taken from this,  
when it is saide  
that he shal yeilde  
up his kingdome to  
his father.

## Cap. 15. Of the knowledge of

Ephe.4.7.  
Ioh.1.32.  
Luk.3.22.

1.Cor.15.24.  
2.Cor.15.28.

Phi.2.9.

Esay.33.22.

psal.12.9.  
psal.10.6.

distributed to the faithfull, according to the measure of the gift of Christ. Hereby is that which I said sufficiently confirmed, that the kingdome of Christ consisteth in the spirite, not in earthly delights or pomps, and therfore we must forsake the world that we may be partakers of it. A visible signe of this holy annoynceing was shewed in the baptisme of Christ, when the holy Ghost rested vpon him in the lkenesse of a dove. That the holy Ghost and his gifte are meant by the word Annoynceing, ought to seeme neither noueltie nor absurditie. For we are none other way quickened, specially for so much as concerneth the heauenly life : there is no drop of liuely force in vs, but that which the holy Ghost poureth into vs, which hath chosen his seate in Christ, that from thence the heauenly riches might largely flow out vnto vs, whereof we are so needy. And whereas both the faithfull stand iuincoyle by the strength of their King, and also his spirituall riches plenteously flow out vnto them, they are not vnworthy called Christians. But this eternitie wherof we haue spoken, is nothing derogate by that saying of *Paul* : Then he shall yeelde vp the kingdome to God and the Father. Againe : the Sonne himselfe shall be made subiect, that God may be all in all things : for his meaning is nothing else, but that in that same perfect glorie, the administration of the kingdome shall not be such as it is now. For the Father hath giuen all power to the Sonne, that by the Sonnes hand he may gouerne, cherish and sustaine vs, defende vs vnder his safegarde, and helpe vs. So while for a little time we are waering abroad from God, Christ is the meane betweenc God and vs, by little and little to bring vs to perfect conioyning with God. And truely, wheras he lieth on the right hand of the Father, that is as much in effect, as if he were called the Fathers deputie, vnder whome is the whole power of his dominion, because it is Gods will to rule and defend his Church by a meane (as I may so call it) in the person of his Sonne. As also *Paul* doth expounde it in the first chapter to the *Ephesians*, that he was set at the right hand of the Father, to be the head of the Church, which is his bodie. And to no other meaning tendeth that which he teacheth in an other place, that there is giuen him a name aboue all names, that in the name of Iesus all knees shoulde bow, and all toongs confess that it is to the glory of God the Father. For euen in the same words also hee setteth out in the kingdome of Christ an order necessarie for our present weakenesse. So *Paul* gathereth rightly, that God shall then be by himselfe the onely heade of the Church, because Christes office in defending of the Church, shall be fulfilled. For the same reason the Scripture commonly calleth him Lord, because his Father did set him ouer vs to this ende, to exercise his owne Lordlie power by him. For though there be many Lordships in the world, yet is there to vs but one God the Father, of whome are all things and we in him, and one Lorde Christ, by whom are all thinges and we by him sayeth *Paul*. Whereupon is rightlie gathered that he is the selfe same God, which by the mouth of *Esaie* affirmed himselfe to be the King and the Law maker of the Church. For though he doe euery where call all the power that hee hath, the benefite and gift of the Father, yet he meaneth nothing else, but that he reaigneth by power of God : because he hath therefore put on the personage of the Mediator, that descending from the bosome and incomprehensible glory of the Father, he might approch neare vnto vs. And so much more rightfull it is, that we be with al consent prepared to obey, and that with great cheerefulnes we direct our obediences to his commandement. For as he ioyneth the offices of King and Pastor toward them that willingly yeelde themselves obedient : so on the other side, we heare that he beareth an iron sceptre, to breake and bruse all the obstinate like potters vessels : we heare also that he shall be the iudge of nations, to couer the earth with dead corpses, and to ouerthrow the height that standeth against him. Of which thing there are some examples seene at this day : but the full prooffe thereof shall be at the last judgement, which may also properly be accounted the last act of his kingdom.

6 Concerning his Priesthood, thus it is briefly to be holden, that the ende and <sup>The office and vfe  
of Christes Priesthood.</sup> vse of it is, that he should be a Mediator pure from all spot, that should by his holinesse reconcile vs to God. But because the iust curse possesseth the entrie; and God according to his office of Judge is bent against vs, it is necessary that some expiation be vsed, that he being a Priest may procure fauour for vs, to appease the wrath of God. Wherfore, that Christ might fulfill this office, it behoued that he should come foorth with a sacrifice. For in the Law it was not lawfull for the Priest to enter into the Sanctuary without blood, that the fauful might know, that though there were a Priest become meane for vs to make intercession, yet God could not be made fauourable to vs before that our sins were purged. Vpon which point the Apostle discourses largely in the Episyle to the *Hebrues*, from the seventh Chapter almost to the end of the tenth. But the summe of all commeth to this effect, that the honour of Priesthood can be applied to none but to Christ, which by the sacrifice of his death hath wiped away our guiltinesse, and satisfied for our sinnes. But how weighty a matter it is, we are enformed by that solemne oath of God, which was ipoken without repentance: Thou art a Priest for euer, according to the order of *Melchisedech*. For <sup>Psal. 110.4.</sup>

without doubt his will was to establish that principall point, which he knew to be the chiefe ioynt whereupon our saluation hanged. For as it is saide, there is no way open for vs or for our prayers to God, vniuersall our filthinesse being purged, the Priestes doe sanctifie vs, and obtaine grace for vs, from which the vncleanesse of our wicked doings and sinnes doth debarre vs. So doe we see, that we must begin at the death of Christ, that the efficacie and profite of his Priesthoode may come vnto vs. Of this it followeth that he is an eternall intercessor, by whose mediation we obtaine fauour, whereupon againe ariseth not onely affiance to pray, but also quietnesse to godly consciences, while they safely leane vpon the fatherly tendernes of God, and are certainly perswaded that it please him whatsoeuer is dedicated to him by the Mediator. But whereas in the time of the Law, God commanded sacrifices of beastes to be offered to him: there was an other and a new order in Christ, that one should be both the sacrificed host, and the Priest: because there neither could be found any other satisfaction for sinnes, nor any was worthy so great honor to offer vp to God his onely begotten Sonne. Now Christ beareth the person of a Priest, not onely by eternall meane of reconciliation to make the Father fauourable and mercifull vnto vs, but alio to bring vs into the fellowship of so great an honor. For we that are defiled in our selues, yet being made Priestes in him doe offer vp our selues, and all ours to God, and doe freely enter into the heauenly sanctuary, that all the sacrifice of prayer and praise that come from vs, may be acceptable and sweete smelling in the sight of God. And thus farre doth that saying of Christ extende: For their sakes I sanctifie my selfe: because, hauing his holines powred vpon vs, in as much as he hath offered vs with himselfe to his Father, we that otherwise doe stinke before him, doe please him as pure and cleane, yea, and holy. Hercunto serueth the annoyncting of the sanctuary, whereof mention is made in *Daniel*. For the comparison of contrarieitie is to be noted betweene this annoyncting, and that shadowng with annoyncting that then was in vse: as if the Angell should haue said, that the shadowes being druen away, there should be a cleare Priesthood in the person of Christ, And so much more detestable is their inuention, which not contented with the sacrifice of Christ, haue presumed to thrust in themselues to kill him: which is daylie enterprised among the Papists, where the Masse is reckoned a sacrificing of Christ. <sup>Reue. 1.6.</sup> <sup>Ioh. 17.15.</sup> <sup>Dan. 9.24.</sup>

### The xvij. Chapter.

*How Christ hath fulfilled the office of Redeemer, to purchase saluation for vs,  
Wherein is intreated of his death, and Resurrection  
and his Ascending into Heauen.*

The summe of all  
which wee seeke  
for in Christ is sal-  
uation. In which  
refeſt he hath  
the name of Sa-  
iuour giuen him :  
which name con-  
teineth all good  
things.

Act.4.12.

Mat.1.22.

Luk.1.31.

Bern. in case.  
serm.15.

All that we haue hitherto ſaid of Christ, is to be directed to this marke, that being damned, dead, and loſt in our ſelues, we may ſeeke for righteouſnes, delueraunce, life and ſaluation in him: as we be taught by that notable ſaying of Peter, that there is none other name vnder heauen giuen to men wherein they muſt be ſaued. Neither was the name of Iefus giue him vnauditedly, or at chauncable aduenture, or by the will of men, but brought from heauen by the Angell the publisher of Gods decree, and with a reaſon alſo assigned: bicause he was ſent to ſave the people from their finnes. In which words that is to be noted, which we haue touched in an other place, that the office of redeemer was appointed him, that he ſhould be our Sauour: but in the meane time our redēption ſhould be but vnpereſt, vneleſſe he ſhould by continual proceedings conuey vs forward to the vttermoſt maſke of ſaluation. Therefore, ſo ſoonē as we ſwarue neuer ſo little from him, our ſaluation by little and little vaniſheth away, which wholy refeth in him: ſo that all they wilfully ſpoile themſelues of all grace, that reſt not in him. And the admonition of Bernard is worthe to be reheatred, that the name of Iefus is not only light, but alio meat, yea & ole also, without which all the meate of the ſoule is drie, and that it is alſo ſalt, without the ſeafoning whereof all that is ſet before vs is vnsauorie. Finally, that it is hony in the mouth, melodie in the eare, and ioyfulnesſe in the heart, and alio medicine, and that whatſouer is ſpoken in diſputation is vnsauorie, but where this name foundeth. But here it behoueth to weigh diligenty how ſaluation is purched by him for vs: that we maynot onely be perwaded that he is the author of it, but alio embracing ſuch things as are ſufficient to the ſtedfast vpholding of our faith, we may refufe all ſuch things as might drawe vs away hither or thither. For ſith no man can deſcend into himſelfe, and earnestly conider what he is, but feeling God angrie and bent againſt him, he hath neede carefully to ſeeke a meane and way to appeaſe him, which demauandeth ſatisfaction: there is no common assurednesſe required, because the wrath and curse of God lyeth alway vpon finnes, till they be loſe from their guiltineſſe: who, as he is a righteouſe judge, ſuffereth not his lawe to be broken without punishment, but is ready armed to reuenge it.

How God can be  
faide to haue been  
our enemie till  
Christ reconciled  
us, & yet giue us  
his ſonne, by whom  
we might be re-  
conciled, ſeeing this  
worke to recon-  
cile vs ſhoureth  
due before recon-  
cilement.

Rom.5.10.

Gal.1.10.

Col.1.11.

But before we goe anie further, it is to be ſene by the way, how it agreed together, that God which preuented vs with his mercie, was our enemie vntill he was reconciled to vs by Christ. For how could he haue giuen vs in his onely begotten ſonne a ſingular pledge of his loue, vneleſſe he had alreadie before that embraced vs with his free fauour? Because therefore heit ariseth ſome ſeeming of contrarietie, I will first vndoe this knot. The holy Ghost commonly ſpeaketh after this manner in the ſcriptures, that God was enemie to men, till they were reſtored into fauour by the death of Christ: that they were accuſed till their iniquitie was purged by his ſacrifice: that they were ſeuered from God, till they were receiued into a conioyning by his bodie. Such manner of phrases are applied to our capacite, that we may the better understand how miſerable and wretched our estate is being out of Christ. For if it were not ſpoken in exprefſe words, that the wrath and vengeance of God, and euerlaſting death did reſt vpon vs, we would leſſe acknowledge how miſerable we ſhould be without Gods mercie, and would leſſe regard the beneſite of delueraunce. As for example. If a man heare this ſpoken to him: If God at ſuch time as thou walt yet a finner, had hated thee, and caſt thee away as thou hadſt deſerued, thou ſhouleſt haue ſuffered horriblie deſtruotion: but becauſe hee hath wil-linglie and of his owne free kindiſſe kept thee in fauour, and not ſuffered thee to be eſtranged from him, hee hath ſo delueraunce from that perill: truely hee will be moued wth, and in ſome part feels how much he oweſt to the mercie of God. But if hee heare on the other tide that which the Scripture teacheth, that hee was by finne eſtranged from God, the heire of wrath, ſubiect to the curse of euerlaſting death, excluded from all hope of ſaluation, a ſtranger from all bleſſing of

of God, the bondslane of Sathan, captive vnder the yoke of sinne : Finally, ordained vnto and already entangled with horrible destruction, that in this case Christ became an intercessor to entreat for him, that Christ tooke vpon him and suffered the punishment which by the iust judgement of God did hang ouer all sinners, that he hath purged with his blood those euils that made them hatefull to God, that by his expiation is sufficient satisfaction and sacrifice made to God the Father, that by this intercessor his wrath was appeased : that within this foundation resteth the peace betweene God and men : that vpon this bond is conteined his good will toward them : shall not he be so much the more moued with these, as it is more lucely represented out of how great misery he hath beene deliuered ? In a summe : because our minde can neither desirously enough take holde of life in the mercie of God, nor receive it with such thankefulness as we ought, but when it is before stricken and throwne downe with the feare of the wrath God and dread of eternall death, we are so taught by holy Scripture, that without Christ we may see God in manner wrathfully bent against vs, and his hand armed to our destruction: and that we may embrace his good will and fatherly kindnes no otherwhere, but in Christ.

3 And although this be spoken according to the weakenesse of our capacitie, yet it is not falsely said. For God which is the highest righteousnesse, cannot loue wickednesse which he seeth in vs all. Therefore wee all haue in vs that, which is woorthe of the hatred of God. Therefore in respect of our corrupted nature, and then of euill life added vnto it, truely we are all in displeasure of God, guiltie in his sight, and borne to damnation of hell. But because the Lord will not loole that which is his in vs, he findeth yet somewhat that he of his goodness may loue. For howsoeuer we be sinners by our owne fault, yet we remaine his creatures. Howsoeuer we haue purchased death to our selues, yet he made vs vnto life. So is he moued by meere and free louing of vs to receive vs into fauour. But sith there is a perpetuall and vnappeasable disagreement betweene righteousness and iniquite, so long as we remaine sinners, he cannot receive vs wholly. Therefore, that taking away all matter of disagreement, he might wholly reconcile vs vnto him, he doth by expiation set foorth in the death of Christ, take away whatsoeuer euill is in vs, that we, which before were vncleane and vnpure, may now appeare righreous and holy in his sight. Therefore God the Father doth with his loue preuent and goo before our reconciliation in Christ, yea, because he first loued vs, therefore he afterward doth reconcile vs vnto himselfe. But because vntill Christ with his death come to succour vs, there remaineth wickednesse in vs, which deserueth Gods indignation, and is accursed and damned in his sight, therefore we are not fully and firmly ioyned to God, vntill Christ doe ioyne vs. Therefore if we will assure our selues to haue God made well pleased and fauourable vnto vs, we must fasten our eyes and mindes vpon Christ only : as indeede we obtaine by him only, that our sinnes be not imputed to vs, the imputing whereof, draweth with it the wrath of God.

4 And for this reaon *Paul* saith, that the same loue, wherewith God imbraced vs before the creation of the world, was stayed and grounded vpon Christ. These things are plaine and agreeable with the Scripture, and doe make those places of Scripture to accord very welltogether, where it is said : that God declared his loue toward vs in this, that hee gaue his onely begotten Sonne to death: and yet that he was our enemy till he was made fauorable againe to vs by the death of Christ. But that they may be more strongly prooved to them that require the Testament of the olde Church I will alleadge one place of *Augustine*, where he teacheth the very same that we doe. The loue of God (saith hee) is incomprehensible and vnchangeable. For hee beganne not to loue vs, since the time that we were reconciled to him by the blode of his Sonne. But before the making of the worlde hee loued vs, euen before that we were any thing at all, that we might also be his children

*God louing vs  
freely as his creatures,  
but hating  
that iniquite  
which is in vs,  
gave his Sonne to  
take away that  
which hindered  
vs from the be-  
nefites of his loue.*

1.Ioh.4.19.

*S. Augustines  
judgement that  
we were loued  
even when we  
were hated.  
Ioh.3.10.  
Rom.5.10.*

*T. aet. in Euang.  
Ioh.1.10.*

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with his onely begotten sonne. Therefore whereas we are reconciled by the death of Christ, it is not so to be taken as though the son did therfore reconcile vs vnto him, that he might now beginne to loue vs wherin he hated before: but we are reconciled to him that alreadie loued vs, to whom we were enimies by reason of sinne. And whether this be true or no that I saye, let the Apostle beare witness. He doth command (saith he) his loue toward vs, because when we were yet sinners, Christ died for vs. He therefore had a loue to vs, euen then when we were enimies to him and wrought wickednesse. Therefore after a maruellous and diuine manner he loued vs, euen then when he hated vs. For he hated vs in that we were such as he had not made vs, and because our wickednes had on euerie side wafted away his worke, he knewe how in euerie one of vs, both to hate that which we our selues had made, and to loue that which he had made These be the words of *Augustine*.

Rom. 5. 8.

*Although Christ wrought our redemption by the whole course of his life, yet he is said to have reconciled us especially by death, wherein we are to note, that he died willingly, was repudiated by his Father, and yet pronounced ungodly to die.*

Rom. 5. 19.  
Gal. 4. 4.  
Mat. 3. 25.  
Mat. 10. 18.  
Rom. 4. 25.  
John. 1. 29.  
Rom. 3.  
Rom. 5.  
1. Cor. 5. 21

Now where it is demanded, how Christ hath done away our sinnes, and taken away the strife betweene vs and God, , and purchased such righteousness as might make him fauourable and well willing toward vs: it may be generally answered, that he hath brought it to passe by the whole course of his obedience. Which is prooued by the testimonie of *Paul*. As by one mans offence many were made sinners, so by one mans obedience we are made righteous. And in another place he extendeth the cause of the pardon that deliuereþ vs from the curse of the law, to the whole life of Christ, saying: When the fulnes of time was come, God sent his son made of a woman, subiect to the law, to redeeme them that were vnder the law: And so affirmed that in his very baptisme was fulfilled one part of righteousness, that he obediently did the commandement of his father. Finally, from the time that he tooke vpon him the person of a seruant, he began to pay the ransome to redeeme vs. But the scripture to set out the manner of our saluation more certainly, doth ascribe this as peculiar and properly belonging to the death of Christ. He himselfe pronounced that he gaue his life to be a redemption for many. *Paul* teacheth that he died for our sins. *John* Baptist cried out that Christ came to take away the sins of the world, because he was the Lamb of God. In another place *Paul* saith, that we are iustified freely by the redemp-tion that is in Christ, because he is set forth the reconciler in his own blood. Againe, that we are iustified in his blood & reconciled by his death. Againe, he that knew not sin, was made sin for vs, that we might be the righteousness of God in him. I will not recite all the the testimonies, because the number would be infinit, and many of them must be hereafter alleaged in their order. Therefore in the summe of beleefe, which they call the Apostles creed, it is verie orderly passed immediately from the birth of Christ to his death and resurrection, wherein consisteth the summe of perfect saluation. And yet is not the rest of his obedience excluded, which he perfourmed in his life: As *Paul* comprehendeth it wholly from the beginning to the end in saying, that he abased himselfe, taking vpon him the forme of a seruant, and was obedient to his father to death, euen the death of the crosse. And truely euen in the same death his willing submission hath the first degree, because the sacrifice, vniuersall it had beeene willingly offered, had nothing profited toward righteousness. Therefore, where the Lord testifieth, that he gaue his soule for his sheepe, he expreſſely addeth this, no man taketh it away from my selfe. According to the which meaning, *Eusebius* saith, that he held his peace like a lamb before the shearer. And the historie of the Gospell rehearseth, that he went foorth and met the souldiers, and before *Pilate* he left defending of himselfe, and stode still to yelde himselfe to judgement to be pronounced vpon him. But that not without some strife: for both he had taken our infirmitie vpon him, and it behoued that his obedience to his father, should be this way tried. And this was no slender shew of his incomparable loue toward vs, to wrastle with horrible feare, and in the middest of these cruell torments to cast away all care of himselfe, that he might prouide for vs. And this is to be beleueed, that there could.

Phil. 1. 7.

John. 10. 15.

Esa. 53. 7.  
John. 18. 4.  
Mat. 27. 2.

could no sacrifice be well offered to God any otherwise, but by this that Christ forsaking all his own affection, did submit & wholly yield himselfe to his fathers wil. For proefe wherof, the apostle doth fitly alleage that testimonie of the Psalm: in the book of the lawe it is written of me, that I may do thy will, O God, I will, & thy law is in the middest of my hart. Then I said: Lo, I come. But because trembling consciences finde no rest but in a sacrifice and washing whereby sinnes are clensed: therfore for good cause we are directed thither, and in the death of Christ is appointed for vs the matter of life. Now forasmuch as by our owne guiltinesse, curie was due vnto vs, before the heauenly iudgement seate of God, therefore first of all is recited how he was condemned before Ponce Pilate president of Iurie: that we should know that the punishment whereunto we were subiect, was iustly laide vpon vs. We could not escape the dreadfull iudgement of God: Christ, to deliuer vs from it, suffred himselfe to be condemned before a mortall man, yea a wicked and heathen man. For the name of the president is exprested not onely to procure credite to the historie, but that we shoulde learne that which Esay teacheth, that that chaffisement of our peace was vpon him, and that by his stripes we are healed. For to take away our damnation, euery kinde of death sufficed not for him to suffer, but to satisfie our redemption, one speciall kinde of death was to be chosen, wherein both drawing away our damnation to himselfe, and taking our guiltinesse vpon himselfe, he might deliuer vs from them both. If he had beeene murtheied by theeues, or had beeene ragingly flaine in a commotion of the common people: in such a death there should haue beeene no appearance of satisfaction. But when hee was brought to be arraigned before the iudgement seate, when hee was accused and pressed with witneses against him, and was by the mouth of the iudge condemned to die: by these tokens we understande, that he did beare the person of a guiltie man and of an euill dooer. And heere are two things to be noted, which both were aforespoken by the prophecies of the Prophets, and do bring a singular comfort and confirmation of Faith. For when we heare that Christ was sent from the judges seat to death, and was hanged among theeues, we haue the fulfilling of that prophecie, which is alleged by the Euangelist. He was accounted among the wicked. And why so? even to take vpon him the steede of a sinner, not of a man righteous or innocent, because he suffred death not for cause of innocencie, but for sinne. On the other side when we heare that he was acquitted by the same mouth whereby he was condemned, for Pilate was compelled openly more then once to beare witness of his innocencie: let that come in our minde which is in the other prophet: that he repayed that which he had not taken away. And so we shall beholde the person of a sinner and euill dooer represented in Christ: and by the open appearance of his innocencie it shall become plaine to see, that he was charged rather with other offence than his owne. He suffered therefore vnder Ponce Pilat, and so by the soleme sentence of the President, was reckoned in the number of wicked dooers: but yet not so, but that he was by the same iudge at the same time pronounced righteous, when he affirmed that he founde no cause of condemnation in him. This is our acquitall, that the guiltinesse which made vs subiect to punishment, is remoued vpon the head of the Sonne of God. For this setting of one against the other, we ought principally to holde fast, least we tremble and be carefull all our life long, as though the iust vengeance of God did hang ouer vs, which the sonne of God hath taken vpon himselfe.

6 Beside that, the verie manner of his death is not without a singular mysterie. The Cr<sup>e</sup> Te was accursed, not onely, by opinion of men, but also by decree of God. Therefore when Christ was lifted vp to the Crosse, he made him selfe subiect to the curse. And so it behoued to be done, that when the curse was remoued from vs to him, we might be deliuered from all curse that for our sinnes was prepared.

Esa.53.21.  
Mar.15.18.

Psal.99.5.

Ioh.18.38.

*the crosse in the  
death of Christ*

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prepared for vs, or rather did already rest vpon vs. Which thing was also by shadow expressed in the law. For the sacrifices and satisfactorie oblations that were offered for sinnes, were called *Ashemob*. Which word properly signifieth sinne it selfe. By which figurative change of name, the holy Ghost ment to shewe, that they were like vnto cleansing plaisters to draw out to themselues, and beare the curse due to sinne. But that same which was figuratiuely represented in the sacrifices of *Moses*, is indeed deliuered in Christ the originall patterne of all the figures. Wherefore he, to performe a perfect expiation, gaue his owne soule to be an *asham*, that is a satisfactorie oblation, as the prophet calleth it, vpon the which our filth and punishment might be cast, and so cease to be imputed to vs. The Apostle testifieth the same thing more plainly, where he teacheth, that hee which knewe no sinne, was by his father made sinne for vs, that wee might bee made the righteousness of God in him. For the sonne of God being most cleane from all fault, did yet put vpon him the reproch and shame of our iniquities, and on the other side couered vs with his cleannessse. It seemeth that he meant the same when he speaketh of sinne, that sinne was condemned in his flesh. For the Father destroyed the force of sinne, when the curse thereof was remoued, and laide vpon the flesh of Christ. It is therefore declared by this saying, that Christ was in his death offered vp to his father for a satisfactorie sacrifice, that the whole satisfaction for sinne being ended by his sacrifice, wee might cease to dread the wrath of God. Nowe is it plaine, what that saying of the Prophet meaneth, that the iniquities of vs all were laide vpon him, that is, that he entending to wipe away the filthinesse of our iniquities, was himselfe as it were by way of enter-changed imputation, couered with them. Of this, the crosse wherunto he was fastened was a token, as the Apostle testifieth. Christ (saith hee) redeemed vs from the curse of the lawe, when he was made a curse for vs. For it is written : Accursed is euerie one that hangeth on a tree : that the blessing of *Abraham* might in Christ come to the *Gentiles*. And the same had *Peter* respect vnto, where hee teacheth that Christ did beare our sinnes vpon the tree. Because by the very token of the curse we doe more plainly learne that the burden wherewith we were oppresed was laide vpon him. And yet it is not so to be vnderstood, that he tooke vpon him such a curse, wherewith himselfe was ouerladen, but rather that in taking it vpon him, hee did treade downe, breake and destroy the whole force of it. And so faith conceiueth acquitall in the condemnation of Christ, and blessing in his being accursed. Wherefore *Paul* doth not without a cause honourable report the triumph that Christ obtained to himselfe on the crosse, as if the crosse which was full of shame, had beeene turned into a Chariot of triumph. For he saith, that the hand writing which was against vs, was fastened to the crosse, and the princely powers were spoiled and led openly. And no manuell : because (as the other Apostle testifieth) Christ offered vp himselfe by the eternall spirit. And thereupon proceeded that turning of the nature of things. But that these things may take stedfast roote, and be throughly setled in our harts, let vs alway thinke vpon his sacrifice and washinge. For we could not certainly beleue that Christ was the ransome, redempcion, and satisfaction, vnlesse hee had beeene a sacrificed hoste. And therefore there is so often mention made of bloud, where the Scripture sheweth the manner of our redeeming. Albeit the bloud of Christ, that was shed, serued not onely for sacrifice, but also in steede of washinge, to cleane away our filthinesse.

7 It followeth in the Creede, that he was dead and buried. Where againe it is to be seen, how he did euery where put himselfe in our steede, to pay the price of our redemption. Death held vs bound vnder his yoke. Christ in our steede did yeeld himself into the power of death, to deliuere vs from it. This the Apostle meaneith where he writeth that he tasteth of death for all men. For he by dying brought to passe that we shoulde not die, or (which is all one) by his death he did redeeme life for vs.

But

Two benefits by  
Christes dying, our  
delueraunce from  
death and our  
worshippe.  
*Heb. 2.9.*

But in this he differed from vs, that he gaue himselfe to death, as it were to be devoured, not that he shoulde be swallowed vp with the gulfes of it, but rather that he shoulde swallow vp it, of which we shoulde haue bee[n] presently swallowed: that he gaue himselfe to death to be subdued, not that he shoulde be oppressed with the power thereof, but rather that he shoulde ouerthrowe death which approached neere vs, yea, and Heb.2.19. had alreadie beaten vs downe and triumphed vpon vs: Finally, that by death hee might destroy him that had the power of death, that is the Diuell, and might deliuere them that by feare of death were all their life long subiect to bondage. This is the first fruite that his death did bring vs. An other is, that by enterpartening of himselfe with vs, he mortifieth our earthly members, that they shoulde no more hereafter vs[e] their owne workes: and killeth our old man, that it shoulde no more liue and beare fruite. And to the same purpose perteineth his buriall, that wee being partakers thereof, shoulde also be buried to sinne. For when the Apostle teacheth that wee are grafted into the likenesse of the death of Christ, and buried with him to the death of sinne, that by his croſſe the worlde was crucified to vs, and we to the worlde, that we are dead together with him, he doth not onely exhort vs to expreſſe the example of Gal.2.19. & 6.14. Christes death, but he declareth that there is ſuch effectualneſſe in it, as ought to appeare in all Christians, vndeſteſſe they will make his death vnproufitable and fruiteleſſe. Therfore in the death and buriall of Christ, there is offered vs a double benefit to be enjoyed, that is deliueraunce from death, whereunto we were become bond, and the mortifying of our flesh.

8 But it is not meete to ouerpasse his going downe to the helles, wherin is no ſmall importance to the effect of redemption. For although it appeereth by the writings of the old fathers, that that part which is read in the Creede was not in olde time ſo much vſed in the Churches: yet in entreating of the ſumme of our doctrine, it is neceſſarie that it haue a place allowed it, as a thing that containeth a verie profitable and notto be despiled mysterie of a right weightie matter. And there are alſo ſome of the olde writers that doe not leaue it out. Wherby we may geſſe, that it was after a certayne time added, and did not preſently but by little and little groue in vſe in the Churches. But this certainly is out of queſtion, that it proceeded of the common iudgement of all the godlie: For as much as there is none of the Fathers that doth not in his writings make mention of Christes going downe to the hels, althoſh after diuers manner of exposition. But by whomie, or at what time it was firſt added, maketh little to the purpoſe. But rather in the Creede this is to be taken heede vnto, that we therein certainly haue a full and in all pointes perfect ſumme of our faith, wherinto nothing may be thrust, but that which is taken out of the moſt pure word of God. Now, if any wil not for preſcie curioſtie admit it into the Creede, yet ſhall it ſtraight way bee made to appeere plainly, that it is of ſo great impor-tance to the ſumme of our redempſion, that if it be left out, there is loſt a great part of the fruite of the death of Christ. There are againe ſome that thinke, that there is no newe thing ſpoken in this article, but that in other wordes the ſame thing is repeated which was ſpoken before of his buriall: for as muſh as the word *Infernum*, hell, is in the Scripture often times vſed for the graue. I graunt that to bee true, which they alleage of the ſignification of the word, that Hell is oftentimes taken for the graue: but there are againſt their opinion two reaſons, by which I am eaſily perſuaded to diſtent from them. For what an idlenes were it, when a thing no: hard to vnderſtande, hath once bee[n] ſet ouer in plaine and eaſie wordes, afterward with darker implication of wordes, rather to point towarde it than to declare it. For when two manners of ſpeaking that expreſſe one thing be ioyned together, it bchooueth that the later be an expositiōn of the former. But what an expositiōn were this, if a man ſhould ſay thus: Whereas it is ſaide that Christ was buried, thereby is meant that he went downe to hell? Againe, it is not likely that ſuſh a ſuperfluuous vaine repetition could

*Christes descending  
into hell a neceſſa-  
rie article of our  
faith, whereby to  
underſtande his  
lying in the graue  
were an idle fan-  
cie.*

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could haue crept into this abridgement, wherein the chiefe pointes of our faith are summarily noted in as few words as was possible. And I doubt not that so many as shall haue somewhat diligently weyed the matter it selfe will easilly agree with me.

To take hell for a  
ake where the  
souls of the fathers  
were which died  
before Christ, & a  
fabulous vanishe.  
Pial.10.16.  
Zach 9.11.

z.Pet.3.19.

By his descending  
into hell, his feeling  
the rigor of Gods  
vengeance, and his  
wrangling in soule  
with infernal hor-  
ror must be under-  
flood.

Ezai.53.5.

Act.2.24.

9 Some expound it otherwise, and say that Christ went downe to the soules of the fathers that died in the time of the lawe, to carrie them tidings, that the redemp-  
tion was performed, and to deliuere them out of prison wherein they were kept inclosed: and to the prooфе hereof they doe wrongfully draw testimonies out of the Psalme, that he brake the brasen gates and yron barres. Againe, out of Zacharie, that he redeemed them that were bound, out of the pit wherein was no water. But where-  
as the Psalme speaketh of their deliverances that in farre countries are cast captiue into bonds, and Zacharie comparreth the Babylonical overthrow, wherein the people was oppresst, to a drie pit or bottomlesse depth, and therewithall teacheth that the saluation of the whole Churche is as it were a comming out of the deepe hels: I wot not how it is come to passe, that they which came after, though that there was a cer-  
taine place vnder the earth whereunto they haue fained the name of Limbus. But this fable, although they were great authors, and at this day many doe earnestly de-  
fend it for a truth: is yet nothing else but a fable. For, to inclose the soules of dead men as in a prison, is very childish. And what neede was it that Christes soule should go downe thither to set them at libertie? I do in deede willingly confesse, that Christ shined to them by the power of his spirit, that they might know that the grace which they had onely tasted of by hope, was then deliuered to the world. And to this pur-  
pose may the place of Peter be probably applied, where he saith, that Christ came and preached to the spirits that were in a dungeon or prison, as it is commonly translated. For the very processe of the text leadeth vs to this, that the faithfull which were dead before that time, were partakers of the same grace that we were: because he doth thereby amplifie the force of Christes death, for that it pearced even to the dead, when the godly soules enjoyed the present sight of that visitation which they had carefully looked for: on the other side it did more plainly appere to the reprobate that they were excluded from all salvation. But whereas Peter in his saying maketh no distinction betweene them, that is not so to be taken, as though he mingled to-  
gether the godly and vngodly without difference: but onely he meant to teach that generally they both had one common feeling of the death of Christ.

10 But concerning Christes going downe to the hels, beside the consideration of the Creede, we must seeke for a more certaine exposition, and we assuredly haue such a one out of the worde of God, as is not onely holy and godly, but also full of singular comfort. Christes death had beeene to no effect, if he had suffered onely a corporall death: but it behoued also that he shoulde feele the rigour of Gods venge-  
ance: that he might both appeare his wrath and satisfie his iust judgement. For which cause also it behoued that he shoulde as it were hand to hand wrastle with the armies of the hells and the horror of eternall death. We haue even now alleaged out of the Prophet that the chastisement of our peace was laide vpon him: that he was striken of his father for our sinnes, and bruised for our infirmities. Whereby is meant, that he was put in the steede of wicked doers, assurteic and pledge, yea, and as the verie guiltie person himselfe, to abide and suffer all the punishments that should haue beeene laide vpon them: this one thing excepted, that he could not be holden stille of the sorrowes of death. Therefore it is no maruell if it be saide that he went downe to the hels, sith he suffered that death wherewith God in his wrath striketh wicked doers. And their exception is very fond, yea and to be scorned, which say, that by this ex-  
position the order is perverted, because it were an absurdite to set that after his burial which went before it. For after the setting foorth of those things that Christ suf-  
fered in the sight of men, in very good order followeth that inuisible and incompre-  
hensible iudgement which he suffered in the sight of God: that we should knowe that

not onely the body of Christ was giuen to be the price of our redemption, but that there was another greater and more excellent price payd in this, that in his soule he suffered the terrible tormentes of a damned and forsaken man.

11 According to this meaning doth Peter say, that Christ rose againe hauing loosed the sorowes of death, of which it was impossible that he shold be holden, or ouercome. He doth not name it simply death: but he expresteth that the sonne of God was wrapped in the sorowes of death, which proeceede frō the curse and wrath of God, which is the originall of death. For how small a matter had it bin, carelesly and as it were, in sport to come forth to suffer death? But this was a true prooef of his infinite mercie, not to shun that death which he so sore trembled at. And it is no doubt that the same is the Apostles meaning to teach, in the Epistle to the Hebrews, where he writeth: that Christ was heard of his owne Feare: soine translate it Reuerence or pietie, but how vnfitly, both the matter it selfe, and the verie maner of speaking proueth. Christ therefore praying with teares and mighty crie, is heard of his own feare: not to be free from death, but not to be swallowed vp of death as a sinner: because in that place he had put our person vpon him. And truly there can be imagined no more dreadfull bottomless depth than for a man to feele himselfe forsaken and estranged from God, and not to be heard when he calleth vpon him, euen as if God himselfe had conspired to his destruction. Euen thither wee see that Christ was thrown downe, so farre that by enforcement of distresse he was compelled to cry out: My God, My God, why hast thou forsaken me? For whereas some would haue it taken, that he so spake rather according to the opinion of other, than as he felte in himselfe: that is in no case probable, forasmuch as it is euident, that this saying proceeded out of the verie anguish of the bottome of his heart. Yet do we not meane thereby, that God was at any time his enemie or angrie with him. For how could he be angry with his beloued sonne, vpon whom his minde rested? Or how could Christ by his intercession appease his fathers wrath toward other, hauing him hatefully bent against himself? But this is our meaning: that he suffered the grieuousnes of Gods rigor, for that he being striken and tormented with the hand of God, did feele all the tokenes of God when he is angrie and punisheth. Whereupon *Hillarie* argueth thus, that by this going downe we haue obtained this, that death is slaine. And in other places he agreeith with our judgement, as where he sayth: The crosse, death, and hells are our life. Againe, in another place: The sonne of God is in the hells, but man is caried vp to heauen. But why do I alleadge the testimonie of a priuate man, when the Apostle affirmeth the same, rehearsing this for a fruite of his victorie, that they were deliuered which were by feare of death all their life long subiect to bondage? It behoued therefore, that he shold ouercome that feare, that naturally doeth continually torment and oppresse all mortall men: which could not be done but by fighting with it. Moreouer, that his feare was no common feare or conceited vpon a flender cause, shall by and by more plainly appeare. So by fighting hand to hand with the power of the diuell, with the horror of death, with the paines of the hells, it came to passe, that he both had the victorie of them, and triumphed ouer them, that we now in death shold no more feare those things, which our Prince hath swallowed vp.

12 Here some lewe men, althoough vnlearned, yet rather moued by malice than by ignorance, cri out that I do a hainous wrong to Christ, because it was a-  
gainst conuenience of reason, that he shold be feareful for the saluation of his soule. And then they more hardly enforce this calulation, with saying, that I ascribe to the sonne of God desperation, which is contrarie to faith. First they do but maliciously moue controversie of Christs feare and trembling, which the Euangelists do so plainly report. For a tyme before that the time of his death approached, he was troubled in spirit and passionate with heauines, and at his verie meeting with it, he began more vehemently to tremble for feare. If they say that he did but counterfeit, that is

*Christ sorrowed,  
feared, cried, seeing the verie tor-  
ments whiche they  
do whose enemie  
God is, although  
God were not his  
enemie. If he had  
not done this,  
where were our  
comfort?*

Act. 2.24.

Heb. 5.7.

Psal. 22.8.  
Mat. 27.46.

Vide Cyril lib. 2.  
de rect. fide ad  
Regi.

*Their reasons fri-  
uelous who can-  
not brooke the in-  
terpretation of  
Christs descending  
into hell, as if it  
were a disgrace  
vnto him to be  
made subiect vnto  
such passions.*

too

too foule a shifte. We must therefore as Ambrose truely teacheth, boldly confess the sorowfulnesse of Christ, vntlesse we be ashamed of his crofie. And truely, if his soule had not beeene partaker of paine, he had beeene onely a redeemer for bodies. But it behoued that he shoulde wrastle, to raise vp them that lay throwen downe. And his heauenly glorie is so nothing impaired thereby, that euen herein gloriously shineth his goodnes which is neuer sufficienly praised, that he refuseth not to take our weaknesse vpon him. From whence is also that comfort of our anguishes and sorrowes, whiche the Apostle setteth before vs : that this Mediator did feele our infirmities, that he might be the more earnestly bent to succour vs in miserie. They say : that that thing which is euil of it selfe, is vnworthily ascribed vnto Christ. As though they were wiser than the spirite of God, which ioyneth these two things together, that Christ was in all things tempted as we are, and yet that he was without sinne. Therefore there is no caule that the weaknessesse of Christ should make vs afraide, whereunto he was not by violence or necessitie compelled, but by meere loue of vs, and by mercie was led to submit himselfe. And whatsoeuer hee of his owne will suffered for vs, diminishesth nothing of his power. But in this one point are these backbiters deceiued, that they doe not perceiue in Christ an infirmitie cleane and free from all fault and spot, because hee kept himselfe within the boundes of obedience. For whereas there can be founde no moderation in our corrupt nature, where all our affections doe with troublesome violence excede all measure, they doe wrong to measure the forme of God by that standard. But when man was in his vncorrupted state, then there was a moderation haing force in all his affections, to restraine excesse. Wherby it might well be that he was like vnto vs in sorrowe, dread, and fearefullnesse, and yet that by this marke he differed from vs. Being so confuted, they leape to another cauillation, that though Christ feared death, yet he feared not the curse and wrath of God from which he knew himselfe to be safe. But let the godly readers wey how honorable this is for Christ, that he was more tender and more fearfull than the most part of the very rascall sort of men. Theeues and other euill doers doe obstinately haste to death, many doe with haute courage despite it: some other do mildly suffer it. But what constancie or stout courage were it for the sonne of God to be astonished and in a maner striken dead with feare of it? For euen that which among the common sort might be accounted miraculouse, is reported of him, that for vehemensse of griefe, very drops of bloud did fall from his face. Neither did he this to make a shewe to the eies of other, but when in a secret corner whither he was gone out of companie, he groaned vnto his father. And this putteth it out of all doubt, that it was needfull that he shoulde haue Angels to come downe from heauen to relieue him with an vnwonted manner of comforting. How shamefull a tendernessee, as I saide, shold this haue been, to be so far tormented for feare of common death, as to melt in bloudie sweate, and not to be able to be comforted, but by sight of Angels? What? doth not that praier thrise repeated, (Father if it be possible, let this cup depart from me) proceeding from an incredible bitternessse of hart, shew that Christ had a more cruell and harder battell than with common death? Whereby appeereth that those triflers against whom I nowe dispute, doe boldly babble vpon things that they know not, because they neuer earnestly considered what it is, or of how great importance it is that we bee redeemed from the judgement of God. But this is our wisedome, well to vnderstand how deere our saluation did cost the sonne of God. Now if a man shoulde ask me, if Christ went then downe to hell, when he praid to escape that death: I answere, that then was the beginning of it: whereby may be gathered, how greeuous and terrible tormentes hee suffered, when hee knewe himselfe to stande to bee arraigned for our cause before the judgement seate of God. But although for a moment of time, the divine power of the spirite did hide it selfe to giue place to the weaknessesse of the flesh: yet must we know, that the temptation by feeling of sorrow and feare

feare was such as was not against faith. And so was that fulfilled which is in the sermon of Peter, that he could not be holden of the sorrowes of death, because when he felt himselfe as it were forsaken of God, yet he did nothing at all swarue from the trust of his goodnesse. Which is proued by that his notable calling vpon God, when for extremitie of paine he cried out, My God, my God, why hast thou forsaken me? Act.2.24. For though he was aboue measure grieved, yet he ceaseth not to call him his God, of whom he crieth out that he was forsaken. Moreouer hereby is confuted aswell the error of *Apollinaris*, as theirs that were called *Monothelites*. *Apollinaris* fained that Christ had an eternall spirit in stead of a soule, so that he was only but halfe a man. As though he could cleanse our sinnes any other way, but by obeying his father. But where is that affection or will of obedience but in the soule? which soule of his we know was troubled for this purpose, to drive away feare, and bring peace and quietnes to our soule. Againe, for confusion of the *Monothelites*, we see how now he willed not that thing according to his nature of manhood, which he willed according to his nature of Godhead. I omit to speake how he did subdue the aforesaid feare with a contrarie affection. For herein is a plaine shew of contrarietie. Father deliuer me from this houre. But euen herefore I came euen into this houre. Father glorifie thy name. In which perplexitie yet was there no such outrage in him as is seene in vs, even then when we most of all endeouour to subdue our selues. Mat.27.47. John 22.27.

13 Now followeth his resurrection from the dead, without which all that we haue hitherto were but vnperfect. For sith there appeareth in the crosse, death, and buriall of Christ nothing but weakenesse: faith must passe beyond all those things, that it may be furnished with full strength. Therefore although we haue in his death a full accomplishment of saluation, because by it both we are reconciled to God, and his iust judgement is satisfied, and the curse taken away, and the penaltie fully payde: yet we are faide to be regenerate into a liuing hope, not by his death, but by his rising againe. For as he in rising againe rose vp the vanquisher of death, so the victorie of our faith consisteth in the verie resurrection: but how this is, is better exprefed in the words of Paul. For he sayeth, that Christ dyed for our sinnes, and was raised vp againe for our iulfication: as if he shoulde haue said, that by his death sinne was taken away, and by his rising againe, righteouynesse was renewed and restored. For how could he by dying deliuer vs from death, if he himselfe had lyen still ouercome by death? How could he haue gotten victorie for vs, if himselfe had beene vanquished in fight? wherefore we do so part the matter of our saluation betweene the death and resurrection of Christ, that by his death we say sinne was taken away and death destroyed, and by his resurrection righteouynesse was repaired, and life raised vp againe: but so that by meane of his resurrection, his death doeth shew foorth her force and effect vnto vs. Therefore Paul affirmeth, that in his verie resurrection he was declared the sonne of God, because then at last he vttered his heauenly power, which is both a cleare glasse of his godhead, and a stedfast stay of our faith. As also in another place he teacheth, that Christ suffered after the weakenesse of the flesh, and rose againe by the power of the spirit. And in the same meaning in another, where he entreateth of perfection, he sayth: that I may know him and the power of his resurrection. Yet byandby after he adioyneth the fellowship with death. Wherewith most aptly agreeth that saying of Peter: that God raised him vp from the dead and gaue him glorie, that our faith and hope might be in God: not that our faith being vpholden by his death should wauer, but that the power of God which keepeth vs vnder faith, doth principally shewe it selfe in the resurrection. Therefore let vs remember, that so oft as mention is made of his death onely, there is also comprenged that which properly belongeth to his resurrection: and like figure of comprehension is there in the word Resurrection, as oft as it is vsed seuerally without speaking of his death, so that it draweth with it that which peculiarly pertaineth. The fruise of Christes resurrection. 1.Pet.1.3. Rom.4.35. 1.Cor.13.4. Phi.3.10. 1.Pet.1.22.

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pertaineth to his death. But forasmuch as by rising againe he obtained the crowne of conquest, so that there shoulde be both resurrection and life: therefore *Paul* doth for good cause affirme that faith is destroyed, and the Gospell is become vaine and deceitfull, if the resurrection of Christ be not fastened in our hearts. Therefore in an other place, after he had gloried in the death of Christ against all the terrors of damnation, to amplifie the same, he saith further: Yea, the same He which died, is risen vp againe, and now standeth a Mediator for vs in the presence of God. Furthermore, as we haue before declared, that vpon the partaking of his croſſe hangeth the mortification of our flesh: so is it to be vnderſtandēd, that by his resurrection we obtaine another commoditie which aunſwereth that mortification. For (saith the Apostle) we are therefore graffed into the likenesse of his death, that being partakers of his resurrection, we may walke in newnesse of life. Therefore in another place: as he gathereth an argument of this that we are dead together with Christ, to prooue that we ought to mortifie our members vpon earth: likewise also, because we are risen vp with Christ, he gathereth thereupon that we ought to ſecke for those things that are aboue, and not thole that are vpon the earth. By which wordes we are not onely exhorted to be raiſed vp after the example of Christ, to follow a newenes of life: But we are taught that it is wrought by his power, that we are regenerate into righteouſnes. We obtaine also a third fruit of his resurrection, that we are, as by an earnest deliuereſe vs, auſſured of our owne resurrection, of which we know that his resurrection is a moft certaine argument. Whereof he diſputeth more at large in the fifteene chapter of his Epifle to the Corinthians. But by the way this is to be noted, that it is ſaid, that he roſe againe from the dead: in which ſaying is exprefſed the truth both of his death and of his resurrection: as iſt had bene ſaide, that he did both die the ſame death that other men naturally do die, and received immortallitie in the ſame flesh which he had put on mortall.

*Hū ascending into  
heauen.*

14 To his resurrection is not vnſitly adioyned his ascending into heauen. For although Christ began more fully to ſet foorth his glorie and power by riſing againe, for that he had now laid away that base and vnnoble estate of mortall life, and the shame of the croſſe: yet by his ascending vp into heauen onely, he truely began his kingdome. Which the Apostle theweth where he teacheth, that Christ ascended to fulfill all things. Where in ſeeming of repugnancie he ſheweth that there is a goodly agreement: because he ſo departed from vs, that yet his preſence might be more profitable to vs, which had been penned in a base lodging of the fleſh, while he was conuersant in earth. And therefore *Iohn*, after that he had rehearſed that notable calling, If any thirſt, let him come to me, &c. By and by ſaith, that the holy Ghost was not yet giuen to the faithfull, because Ieſus was not yet glorified. Which the Lorde himſelfe alſo did teſtifie to the Disciples, ſaying: It is expedient for you that I goe away. For iſ I doe not go away, the holy Ghost shall not come. But he giueſt them a comfort for his corporall absence, that he will not leaue them as parentleſſe, but wil come againe to them after a certayne maner, in deed inuiſible, but yet more to be deſired, because they were then taught by more auſſured experience, that the authoritie which he enioineth, & the power which he vſeth, is ſufficient for the faithful, not only to make them liue blessedly, but alſo to die happily. And truly we ſee how much greater abundance of his ſpirit he then poured out, how much more royally he then aduanced his kingdome, how much greater power he then ſhewed, both in helping his, and in ouerthrowing his enimies. Being therefore taken vp into heauen, he tooke away the preſence of his bodie out of our ſight: not to ceafe to be preſent with the faithfull that yet wandred in the earth, but with more preſent power to gouerne both heauen and earth. But rather the ſame that he had promiſed, that he would be with vs to the ende of the world, he performed by this his ascending, by which as his bo‐die was liſted vp aboue all heauens, ſo his power and effectuall working was powred and

1. Cor. 15.17.

Rom. 8.34.

Rom. 6.4.

Col. 3.5.

Col. 3.1.

Ephe. 4.10.

Ioh. 7.37.

Ioh. 16.7.

and spread abroad beyond all the boundes of heauen and earth. But this I had rather to declare in Augustines wordes than mine owne. Christ (saith he) was to goe by death to the right hande of the father , from whence he is to come to judge the quicke and the dead : and that likewise in bodily presence according to the sounde doctrine and rule of faith. For in spirituall presence with them , he was to come after his ascension. And in another place more largely and plainly: According to an vn-speakable and inuisible grace is that fulfilled which he had spoken : behold I am wth you all the daies, even to the end of the world. But according to the flesh which the word tooke vpon him, according to that that he was borne of the virgin, according to that that he was taken of the Lewes, that he was fastened on the tre, that he was taken downe from the crosse, that he was wrapped in linnen clothes, that he was laide in the graue, that he was openly shewed in his rising againe : this was fulfilled, Ye shal not alway haue me with you. Why so? because he was conuerant according to the presence of his bodie fourty daies with his disciples , and they being in his company, seeing him, not following him, he ascended into heauen and is not here, for he sitteth there, at the right hand of his father : and is here, for he is not gone away in presence of maestie. Therefore according to the presence of his maestie , we alway haue Christ: according to the presence of his flesh, it was truely said to his disciples: but me ye shal not alway haue. For the church had him a few daies according to the presence of his flesh, but now she holdeth him by faith, but seeth him not with eies.

15 Wherefore, it by and by followeth , that he is sitten downe at the right hand of his father : which is spoken by way of similitude , taken of princes that haue their sitters by, to whom they commit their office to rule and gouerne in their steede. So it is said, that Christ, in whom the father will be exalted and reigne by his hand : was receiued to sit at his right hand: as if it had bin said, that he was inuested in the dominion of heauen & earth, solemnly entred vpon the possession of the gouernment committed vnto him, and that he not only entred vpon it, but also continueth in it till he come down to iudgment. For so doth the Apostle expound it, when he saith thus: The father hath set him at his right hand, aboue all principallitie and power, and strength and dominion, and every name that is named not only in this worlde , but in the world to come, &c. He hath put all things vnder his feete, and hath giuen him to be head of the Church aboue all things. Now you see to what purpose belongeth that sitting, that is, that all creatures both heauenly and earthly may with admiration look vpon his maestie, be gouerned with his hand, behold his counteuance, and be subiect to his power. And the Apostles meane nothing else, when they so oft rehearste it, but to teach, that al things are left to his will. Therfore they thinke not rightly, which thinke that blessednes is onely meant by it. And it forceth not , that in the Actes, Stephen testifieth that he saw him standing, because we speake not here of the gesture of his bodie, but of the maestie of his dominion : so that to sit is nothing else, but to be chiefe iudge in the heauenly iudgement seat.

16 Hereupon doth faith gather manifold fruit: For it learneth, that the Lord by his ascending into heauen, hath opened the entrie of the heauenly kingdome, which before had beeene stopped vp by Adam. For when he entred into it in our fleshi as in our name, thereupon followeth that which the Apostle saith, that we do alreadie in him after, a certayne manner sit in heauen. For that we doe not with bare hope looke for heauen, but alreadie in our head we possesse it. Moreouer faith perceiuthe that he sitteth with his father to our great benefit. For he is entred into a sanctuarie not made with handes, and there appeereth before the face of the father a continual aduocate and intercessour for vs: he so turneth the fathers eies to his righteousnes, that he turneth them a way from our sinnes: He so reconcileth his minde vnto vs, that by his intercession he prepareth vs away and passage to his throne , filling it with grace and mercifulnes, which otherwise would haue bin full of horror to wretched sinnes.

Traict. in Euang.  
Iohan. 10. 9.

Mat. 28. 20.

Act. 1. 3. & 9.

Mar. 16.  
Heb. 1. 3.

Him sittsing at the  
right hand of his  
father.

Ephe. 1. 10.  
Phi. 2. 9.  
1. Cor. 15. 27.  
Eph. 4. 15.  
Act. 2. 30. & 3. 21

Heb. 1. 7.

Act. 7. 56.

Three collectiōnes  
of saſh ouer  
Christ's ascending  
and sittsing in  
heauen.  
Eph. 216.

Heb. 7. 25. & 9. 11.

Rom. 8. 34.

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Thirdly, faith conceiueth his power, wherein consisteth our strength, might, wealth, and glorying against the hel. For ascending into heauen he led captiuitie captiu, & spoiling his enemies he enriched his people, and daily filleth them with heaps of spirituall riches. He sitreth therefore on high, that from thence pouring out his power vnto vs, he may quicken vs to a spirituall life, sanctifie with his spirit, and garnish his Church with the diuers gifts of his grace, preferue it safe against all hurts by his protection, restraine with the strength of his hand the raging enimies of his croſſe and of our salvation: finally, hold all power, both in heauen and in earth, til he haue ouerthrown all his enimies which are also our enimies, and made perfect the building vp of his Church. And this is the true state of his kingdome: this is the power that his father hath giuen him, till he make an end of the last aet, when he commeth to judge the quicke and the dead.

17 Christ doth indeed heere shew to them that be his, plaine prooues of his power present among them: but because vnder the basenes of flesh his kingdome doth in a maner lie hidden in earth, therefore for good cause is faith called to thinke vpon that visible presence, which he will openly shew at the last day. For he shall in visible forme come down from heauen, even such as he was seen to go vp: and he shall appeare to all men with vnſpeakable maiestie of his kingdome, with bright glistering of immortalitie, with infinit power of godhead, with a gard of Angels. From thence therfore we are bidden to looke for him to come our redeemer at that day, when he shal ſcuer the lambs frō the goats, the chosen from the forſaken: & there shal be none of all either the quicke or the dead, that shall elſcape his judgement. For from the furthest corners of the world shal be heard the ſound of the trumpet, wherewith all shall be called to his judgement ſeat, both they that shall be found aliue at that day, and they whom death hath before taken out of the compagnie of the quicke. Some there be that in this place expound the wordes of the quicke and the dead otherwife: and we ſee that ſome of the old writers did ſtiche in doubt vpon the construction of this article. But as the aforesaid meaning is plaine and eaſie to perceiue: ſo doth it better agree with the Creed which is evident that it was written according to the capacity of the common people. And herewiþ nothing diſagreeth that which the Apostle affirmeth, that it is appointed to all men once to die. For although they which ſhall remaine in mortall life at the laſt judgement ſhall not die after a naturall manner and order: yet that chaunge which they ſhall ſuffer, because it ſhall be like a death, is not vnproperly called death. It is indeed certaine, that not all ſhall ſleepe, but all ſhall be changed. What meaneth that? In one moment their mortall life ſhall periſh and be swallowed vp and be vtterly transformed into a new nature. This periſhing of the flesh no man can denie to be a death: and yet in the meane time it remaineth true, that the quicke and the dead ſhall be ſummoned to the judgement: because the dead that are in Christ ſhall firſt riſe, and then they that ſhall remaine and be living, ſhall with them be ſodenly taken vp into the aire to meet the Lord. And truly it is likly that this article was taken out of the ſermon of Peter, which Luke reciteth, and out of the ſolemne proclamation of Paul to Timothie.

18 Hereupon ariseth a ſingular comfort, when we heare that he is judge, which hath alreadie appointed vs parteners with him in judging: ſo far is it off, that he will go vp into the judgement ſeat to condemne vs. For how ſhould the moft merciſull prince deſtroy his owne people? how ſhould the head ſcatter abroad his own members? how ſhould the patronē condemne his owne clients? For if the Apostle dare cri out, that while Christ is intercessour for vs, there can none come foorth that can condemne vs: it is muſch true, that Christ himſelf beeing our intercessour, will not condemne them whome he hath receiued into his charge and tuition. It is truely no ſmall auſſuredneſſe, that we ſhall be brought before no other judgement ſeat, but of our owne redeemer, from whome our ſaluation is to be looked for.

more

Eph.4.6.

Pſal.116.1.

*His coming to  
judge quicke and  
dead at the laſt  
day.*  
Act.1.11.  
Mat.24.30.

Mat.25.31.  
1.Theſ.4.16.

Heb.9.17.

2.Cor.15.51.

1.Theſ.4.16.

Act.10.42.  
2.Tim.4.1.

*A comfort to us  
to know that our  
Saviour ſhall be  
our judge.*

Rom.5.33.

moreouer that he which nowe by the Gospell promiseth eternall blessednesse, shall then by sitting in judgement performe his promise. Therefore to this end the Father hath honoured the Sonne, in giuing him all judgement, that so he hath prouided for the consciences of them that be his, trembling for feare of the judgement. Hitherto I haue followed the order of the Apostles Creede, because whereas it shortly in few wordes conteineth the chiefe articles of our redemption; it may serue vs for a Table, wherein we do distinctly and severally see those things that are in Christ woorthe to be taken heede vnto. I call it the Apostles Creede, not carefully regarding who were the authour of it. It is truly by great consent of the old writers ascribed to the Apostles, either because they thought that it was by common trauell written and set out by the Apostles, or for that they judged that this abridgement being faithfully gathered out of the doctrine, delivred by the hands of the Apostles, was woorthe to be confirmed with such a title. And I take it for no doubt, that whence soever it proceeded at the first, it hath euuen from the first beginning of the Church, and from the very time of the Apostles, beeene vsed as a publike confession, and received by consent of all men. And it is likely that it was not priuately written by any one man, forasmuch as it is evident that euuen from the fairest age it hath alway continued of sacred authoritie and credite among all the godly. But that thing which is onely to be cared for, we haue wholy out of controuersie, that the whole historie of our faith is shortly and well in distinct order rehearsed in it, and that there is nothing conteined in it that is not sealed with sound testimonies of Scripture. Which being vnderstaned, it is to no purpose either curiously to doubt, or to striue with any man who were the author of it: vnabless perhaphe it be not enough for some man to be asswifted of the truth of the holie Ghost, but if he do also vnderstand either by whose mouth it was spoken, or by whose hande it was written.

19 But forasmuch as wee doe see, that the whole summe of our saluation, and all the partes thereof, are comprehended in Christ, wee must beware, that wee doe not drawe away from him any part thereof bee it never so little. If wee seeke for saluation, wee are taught by the verie name of Iesus, that it is in him, if wee seeke for anie other gifte of the Spirite, they are to bee founde in his annoyncting, if wee seeke for strength, it is in his dominion: if wee lecke for cleanness, it is in his conception: if wee seeke for tender kindnesse, it sheweth it selfe in his birth, whereby hee was made in all things like vnto vs, that hee might leare to sorrowe with vs: if wee seeke for redempcion, it is in his passion: if wee seeke for absolution, it is in his condemnation: if wee seeke for release of the curse, it is in his crosse: if wee seeke for satisfaction, it is in his sacrifice: if wee seeke for cleasing, it is in his bloud: if wee seeke for reconciliacion, it is in his going downe to the helles: if wee seeke for mortification of the flesh, it is in his buriall: if wee seeke for newenelle of life, it is in his resurrection: if wee seeke for immortalitie, it is in the same: if wee seeke for the inheritance of the kingdome of heaven, it is in his entrance into heaven: if wee seeke for defensē, for allurednesse, for plentie and store of all good things, it is in his kingdome: if wee lecke for a dreadlesse looking for the judgment, it is in the power gien to him to judge. Finallie, sith the treasures of all sortes of good things are in him, let vs drawe thence and from no where else, euuen till wee bee full withall. For they which being not content with him alone, are carried hither and thither into diuerse hopes, although they haue principall regarde to him, yet euuen in this they are out of the right waie, that they turne any part of their knowledge to any other where. Albeit such distrust cannot creepe in, where the abundance of his good gifts hath once beeene well knownen.

10.5.22.

*All good things to  
be fought & found  
in Christ alone.*

Act.4.12.

1.Cor.1.30.

Heb.12.17.

Gal.5.13.

## The xvij. Chapter.

*That it is truely and properly said, that Christ hath deserued  
Gods fauour and saluation for vs.*

*Christis meriting  
our saluation is  
not opposite to  
Gods free bestow-  
ing it, but both are  
repugnant vnto  
our deseruing.  
Act. 3.10.*

*Lib. 1. de pre-  
fandorum.*

*De bono perse-  
uerant.ca.vlt.*

**T**HIS question is also to be assoiled for an addition. For there are some subtle men after a wrong manner, which although they confess that we obtaine salvation by Christ, yet cannot abide to heare the name of deseruing, by which they thinke the grace of God to be obscured: and so they will haue Christ to be onely the instrument, or minister, not the Author, guide, or Prince of life, as Peter calleth him. In deede I confess, that if a man will set Christ simply and by himselfe against the judgement of God, then there shall be no roome for deseruing: because there can not be found in man any worthinesse that may deserue the fauour of God. But, as *Augustine* most truely writeth, the most cleare light of predestination and grace is our Sauour himselfe, the man Christ Iesu, which hath obteined so to be, by the nature of man, which is in him, without any deseruings of works or of faith going before. I beseech you let me be answered, whereby that same Man deserued to be taken vp by the Word that is coeternall with the father into one person, and so to be the only begotten Son of God. Let therefore appeare in our head the very fountaine of grace, from whom according to the measure of every one, it floweth abroad into all his members. By that grace euery one from the beginning of his faith is made a Christian, by which that same man from his beginning was made Christ. Againe in another place: there is no plainer example of predestination than the Mediator himselfe. For he that made of the seede of *David* a man righteous that never should be vngnrighteous, without any deseruing of his will going before, euen the same he doth of vngnrighteous make them righteous that are the members of that head: and so foorth as there followeth. Therefore when we speake of Christes deseruing, we doe not say that in him is the beginning of deseruing, but we climbe vp to the ordinance of God, which is the first cause thereof: because God of his owne meere good will appointed him Mediator, to purchase saluation for vs. And so is the deteruynge of Christ vnsitly set against the mercy of God. For it is a common rule, that things orderly one vnder another doe not disagree. And therefore it may well stand together, that mans iustification is free by the meere mercy of God, and that there also the deseruing of Christ come betwene which is contained vnder the mercy of God. But against our workes are aptly set, as directly contrary, both the free fauour of God, and the obedience of Christ, either of them in their degree. For Christ could not deserue any thing but by the good pleasure of God, and but because he was appointed to this purpose, with his sacrifice to appease the wrath of God, and with his obedience to put away our offences. Finally in a summe: because the deseruing of Christ hangeth vpon the onely grace of God, which appointed vs this meane of saluation, therefore as well the same deseruing, as that grace, is fitly set against all the workes of men.

**2.** This distinction is gathered out of many places of the Scripture. God so loued the world, that he gaue his onely begotten Sonne, that whosoever belieueth in him shall not perish. We see how the loue of God holdeth the first place, as the soveraigne cause or originall, and then followeth faith in Christ, as the second or necessary cause. If any man take exception and say, that Christ is but the formall cause, he doth more disminish his power than the words may beate. For if we obtaine righteasse by faith that resteth vpon him, then is the matter of our saluation to be sought for in him, which is in many places plainly prooved. Not that we first loued him, but that he first loued us, and sent his Sonne to be the appeasing for our sinnes. In these words *Appeasing*, we see that God to the end that nothing shoulde withstand his loue toward vs, did all thinges to be conciled in Christ. And this word *Appeasing*, is of great

*The grace of God  
hath appeared  
now in  
somes  
to us  
now  
are  
m  
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Isra*

great weight: because God after a certaine vnspeakable manner, euen the same time that he loued vs, was also angry with vs, vntill he was reconciled in Christ. And to this purpose serue all those sayings: He is the satisfaction for our sinnes. Againe: It pleased God by him to reconcile all things to himselfe, appeasing himselfe through the Blood of the Croſſe by him, &c. Againe, God was in Christ, reconciling the world to himselfe, not imputing to men their sinnes. Againe, he accepted vs in his beloued Sonne. Againe, That he might reconcile them both to God into one man by the Croſſe. The reaſon of this mysterie is to be fetched out of the first Chapter to the Ephesians, where Paul, after that he had taught that we were chosen in Christ, addeth therewithall, that we haue obtained fauour in him. How did God begin to embrace with his fauour them whom he loued before the making of the world, but because he vttered his loue when he was reconciled by the blood of Christ? For ſtill God is the fountaine of all righteousnes, it muſt needs be, that man ſo long as he is a sinner, haue God his enemy and his Judge. Wherefore the beginning of his loue is righteousness, ſuch as is deſcribed by Paul: He made him that had done no ſinne, to be ſinne for vs, that we might be the righteousnesse of God in him. For he meaneſt, that we haue obtained free righteousnesse by that ſacrifice of Christ, that we ſhould please God, which by nature are the children of wrath and by ſinne estranged from him. But this diſtinction is alſo meant ſo oft as the grace of Christ is ioynd to the loue of God. Wherupon followeth, that he giueth vs of his owne that which he hath purchased: for oþerwise it would not agree with him, that this praise is giuen him ſeveral from his Father, that it is his grace and proceedeth from him.

3 But it is truly and perfectly gathered by many places of the Scripture, that Christ by his obedience hath purchased vs fauour with his Father. For this I take for a thing confeſſed, that if Christ hath ſatisfied for our ſinnes, if he hath ſuffered the punishment due vnto vs, if by his obedience he hath appeased God, finally, if he being righteous, hath ſuffered for the vngrighteous, then is ſaluation purchased for vs by his righteousnesse: which is as much in effect as to deſerve it. But, as Paul witnesseth, we are reconciled and haue received reconciliation by his death. But, reconciliation hath no place, but where there went offence before. Therefore the meaning is: that God, to whom we were hatefull by reason of ſinne, is by the death of his Sonne appeased, ſo that he might be fauourable vnto vs. And the comparison of contraries that followeth a little after, is diligently to be noted, as by the transgression of one man, many were made ſinners: ſo alſo by the obedience of one, many are made righteous. For the meaning is thus: As by the ſinne of Adam we were estranged from God and ordained to deſtruction, ſo by the obedience of Christ we are received into fauour as righteous. And the future time of the verbe doth not exclude present righteousness, as appeareth by the proeſtie of the text: For he had ſaid before, that the free gift was of many ſinnes vnto iuſtification.

4 But when we ſay, that grace is purchased vs by the deſeruing of Christ, we meane this, that we are cleansed by his blood, and that his death was a ſatisfaction for our ſinnes. His blood cleaſeth vs from ſinne. This blood is it that is ſhed for remiſſion of ſinne. If this be the effect of his blood ſhed, that ſinnes be not imputed vnto vs: it followeth, that with that price the judgement of God is ſatisfied. To which purpose ſerueth that ſaying of John the Baptist: Behold the Lambe of God that taketh away the ſinne of the world. For he ſetteth in comparison Christ againſt all the ſacrifices of the Law, to teach that in him onely was fulfilled that which thofe figures ſhewed. And we know, what Moses eth where ſaith: Iniquitie shall be cleaſed, ſinne shall be put away and forgiuen. Finally we are very wel taught in the old figures, what is the force and effect of the death of Christ: And this point the Apostle ſetteth out in the Epiftle to the Hebrewes, very fitly taking this principle, that remiſſion is not wrought without ſhedding of blood. Wherupon he gathereth, that Christ for the

1. Joh. 2. 2.

Col. 1. 20.  
2 Cor. 5. 19.  
Eph. 2. 16.

Eph. 1. 6.

2. Cor. 5. 21.

Christ by his obedi-  
dence, righteousness  
and death hath  
purchased and mea-  
rited our ſalua-  
tion.

Rom. 5. 11.

Rom. 5. 19.

What is meant  
by ſaying that  
Christ deſeruing  
purchased grace.

1. Joh. 1. 5.

Luk. 22. 20.

Ioh. 1. 29.

abolishing of sinne, appeared once for all by his sacrifice. Againe : that he was offered vp to take away the sinnes of many. And he had said before, that not by the bloud of goates or of calues, but by his owne bloud he once entred into the holy place, finding eternall redemption. Now when he thus reasoneth: If the bloud of a calfe do sanctifie according to the cleannes of the flesh, that much more consciences are cleansed by the bloud of Christ from dead workes : it easly appeareth that the grace of Christ is too much diminished, vnlesse we graunt vnto his sacrifice the power of cleansing, appeasing and satisfying. As a litle after he addeth: This is the mediator of the new testament, that they which are called, may receiue the promise of eternall inheritance by meane of death for the redemption of sinnes going before, which remained vnder the law. But specially it is conuenient to wey the relation which *Paul* describeth, that he became a curse for vs.&c. For it were superfluous, yea and an absurditie, that Christ shold be charged with curse, but for this intent that he payng that which other did owe, shold purchase righeteousnes for them. Also the testimonie of *Esay* is plaine, that the chasteitement of our peace was layde vpon Christ, and that we obtained health by his stripes. For if Christ had not satisfied for our sinnes, it could not haue beeene said, that he appeased God by taking vpon him the paine whereunto we were subiect. Wherewith agreeth that which followeth in the same place: For the sinne of my people I haue striken him. Let vs also recite the exposition of *Peter*, which shall leau nothing doubtfull: that he did bear our sinne vpon the tree. For he saith, that the burthen of damnation from which we were deliuered, was laid vpon Christ.

Gal.3.13.

Esa.53.5.

x.Pet.2.24.

*That which Christ  
hath paide for, we  
may looke for as if  
we our selues had  
paid.*

Rom.3.24.

1.Pet.1.18.

1.Cor.6.20.  
Col.1.14.  
Col.2.14.

Gal.2.21.

Leu.18.5.  
A&.13.38.

Gal.4.4.

5 And the Apostles do plainly pronounce, that he paid the price of ransome to redeeme vs from the guiltines of death. Being iustified by his grace, through the redemption which is in Christ, whome God hath set to be the propitiatorie by faith which is in his bloud. *Paul* commendeth the grace of God in this point, because he hath giuen the price of redemption in the death of Christ: and then he biddeth vs to flee vnto his bloud, tht it haing obtained righeteousnesse, we may stand boldly before the iudgement of God. And to the same effect is that saying of *Peter*: that wee are redeemed not by golde and siluer, but by the precious bloud of the vnspotted Lambe. For the comparison also would not agree, vnlesse with that price satisfaction had bin made for sinnes: for wch reason *Paul* saith that we are preciouslie bought. Also that other saying of his would not stand together. There is one mediatour that gaue him selfe to be a redemption, vnlesse the paine had beeene cast vpon him which we had deserued: Therefore the same Apostle defineth, that the redemption in the bloud of Christ is the forgiuenesse of sinnes: as if he should haue saide, that wee are iustified or acquited before God, because that bloud aunswereþ for satisfaction for vs. Wherewith also agreeth the other place, that the hand-writing which was against vs, was cancelled vpon the crosse. For therein is meant the paine or recompence that acqüitereth vs from guiltiness. There is also great weight in these wordes of *Paul*: If wee be iustified by the workes of the lawe, then Christ died for nothing. For hecereby wee gather, that wee must fetch from Christ that which the lawe would give, if any man can fulfill it: or (which is all one) that we obtaine by the grace of Christ that, which God promised to our workes in the lawe when he saide: He that doth these things, shall haue in them. Which he no lesse plainly confirmeth in his sermon made at *Antioch*, affirming that by beleeving in Christ we are iustified from all those things, from which we could not be iustified in the lawe of *Moses*. For if the keeping of the lawe be righeteousnesse, who can denie that Christ deserued fauour for vs, when taking that burden vpon him, he so reconciled vs to God, as if wee our selues had kept the lawe? To the same purpose serueth that which he afterward writheth to the Galathians: God sent his sonne subiect to the lawe, that he might redeeme those that were vnder the lawe. For to what end serued that

that submission of his, but that he purchased to vs righteousnesse, taking vpon him to make good that which we were not able to pay? Hereof commeth that imputation Rom. 4 of righteousnes without works, whereof *Paul* speaketh, because the righteousnes is reckened to vs which was found in Christ onely. And truely for no other cause is the flesh of Christ called our meate, but because we find in him the substance of life. And John 6.55. that power proceedeth from nothing else, but because the Sonne of God was crucified, to be the price of our righteousnes. As *Paul* saith, that he gaue himselfe a sacrifice Eph.5.2. of sweete fauour. And in another place: He died for our sins, he rose againe for our Rom.4.25. justification. Hereupon is gathered, that not onely saluation is giuen vs by Christ, but also that for his sake his Father is now fauourable vnto vs. For there is no doubt but that is perfectly fulfilled in him, which God vnder a figure pronounceth by *Esay* saying: I will doe it for mine owne sake, and for *David* my seruants sake. Whereof Esa.37.35. the Apostle is a right good witnessesse, where he saith: Your sinnes are forgiuen you for his names sake. For though the name of Christ be not expressed, yet John after 1.John 2.12. his accustomed manner signifieth him by this pronoune *He*. In which sence also John 6.57. the Lord pronounceth. As I liue because of my Father, so shall ye also liue because of me. Wherewith agreeith that which *Paul* saith, It is giuen you because of Christ, Phil.1.29. not only to beleue in him, but also to suffer for him.

6 But to demand, whether Christ deserved for himselfe, (as *Lombard*, and the Whether Christ did merite for himselfe, it is both curiositie to demand and rashnes to answere. Sentent. li.3. diff. 18. Rom.8. Esa.9.6. other Schoolemen doe) is no lesse foolish curiositie, than it is a rash determination when they affirme it. For what needed the Sonne of God to come downe to purchase any new thing for himselfe? And the Lord declaring his owne counsell, doth put it v. holy out of doubt. For it is not said, that the Father prouided for the commoditie of his Sonne in his deseruings, but that he deliuered him to death, and spared him not, because he loued the world. And the Prophets manners of speaking are to be noted, as, A Child is borne to vs. Againe: Reioyce thou daughter of *Sion*: behold thy King commeth to thee. Also that confirmation of loue should be very cold, which *Paul* setteth out, that Christ suffered death for his enimies. For thereupon we gather, that he had no respect of himselfe: and that same he plainly affirmeth in saying, I sanctifie my selfe for them. For he that giueth away the fruite of his holines vnto other, doth thereby testifie that he purchaseth nothing for him selfe. And truly this is most worthily to be noted, that Christ, to give him selfe wholie to saue vs, did after a certaine manner forget himselfe. But to this purpose they doe wrongfully draw this testimonie of *Paul*: Therefore the Father hath exalted him, and giuen him a name, &c. For by what deseruings could man obtaine to be Judge of the world, and the head of the Angels, and to enjoy the soueraigne dominion of God, and that in him should rest that same maiestie, the thousandth part whereof all the powers of men and Angels can not reach vnto? But the solution thereof is easie and plaine, that *Paul* doth not there intreat of the cause of exalting of Christ, but onely to shew the effect ensuing thereof, that it might be for an example to vs. And no other thing is meant by that which is spoken in another place, that it behoueth that Christ should suffer, and so enter into the glory of Father.

THE THIRD BOOKE  
OF THE INSTITVTION OF  
CHRISTIAN RELIGION,  
which entreateth of the maner how  
to receive the grace of Christ, and what  
profits do grow vnto vs, and  
what effects ensue  
thereof.

The first Chapter.

*That those things which are spoken of Christ, do profit vs by secret working of the holy Ghost.*

No benefie commeth by Christ to vs till the bond of the spirit haue vniied vs vnto him.



Eph. 4.15.  
Rom. 8.29.  
Rom. 11.17.  
Gal. 3.16.

1. John 5.7.

1. Pet. 1.2.

*The spirit being Christes after a peculiar manner*

Ow it is to be seene how those good things do come vnto vs, which the Father hath giuen to his onely begotten sonne, not for his owne priuate vse, but to enrich them that were without them and needed them. And first this is to be learned, that so long as Christ is out of vs, and we be seuered from him, whatsoeuer he suffered or did for the saluation of mankind, is vnprouitable and nothing availeth for vs. Therefore that he may enter parten with vs those things that he hath receiuied of his Father, it bchooeth that he become ours, and dwell in vs. And for that cause he is called our head, and the first begotten among many brethren: and on the other side it is said, that we are grafted into him, & did put on him. For (as I haue before said) al that euer he possesseith belongeth nothing to vs, vntill we grow togither into one with him. But although it be true that we obtaine by this faith: yet forasmuch as we see that not all without difference do embrace this enterpartening of Christ, which is offered by the Gospell, therefore verie reason teacheth vs to climbe vp higher, and to enquire of the secret effectuall working of the Spirit, by which it is brought to passe, that we enjoy Christ and all his good things. I haue before entreated of the eternall godhead and essence of the spirit, at this present let vs be content with this one speciall article, that Christ so came in water and blood that the spirit should testifie of him, least the saluation that he hath purchased, shoulde slip away from vs. For as there are alleged three witnessies in heauen, the Father, the Worde, and the Spirit, so are there also three in earth, Water, Blood, and the Spirit. And not without cause is the testimonie of the Spirit twise repeated, which we feele to be engrauen in our hearts in steed of a seale: whereby commeth to passe, that it sealthe the washing and sacrifice of Christ. After which meaning Peter also saith, that the faufulle are chosen in sanctification of the Spirit vnto obedience and sprinkling of the blood of Christ. By which words he telleth vs, that to the entent the shedding of that holy blood shoulde not become void, our soules are cleansed with it by the secret watering of the holy Spirit. According whereunto Paul also speaking of cleansing and iustification, saith that we are made partakers of them both in the name of Iesus Christ and in the Spirit of our God. Finally, this is the summe, that the holy spirit is the bond wherewith Christ effectually bindeth vs vnto him. For prooef whereof also do serue all that we haue taught in the last booke before this, concerning his anointing.

2. But that this, being a matter especially worthie to be knownen, may bee made more certainly euident, we must holde this in minde, that Christ came furnished with the

the holy Spirite after a certaine peculiar manner, to the ende that he might seuer vs from the world, and gather vs together into the hope of an eternall inheritance. For this cause he is called the Spirite of sanctification, because he doth not onely quicken and nourishe vs with that generall power which appeereth as well in mankinde as in all other living creatures, but also is in vs the root and seed of heauenly life. Therfore the Prophets doe principally commend the kingdome of Christ by this title of prerogative, that then shoulde flourish more plentifull abundance of the spirite. And notable aboue all the rest is that place of *Ioel*: In that day I will powre of my Spirite vpon all fletch. For though the Prophet there seeme to restraine the gifte of the Spirite to the office of aprophecyng, yet vnder a figure he meaneuth, that God by the inlighenting of his spirit wil make those his schollers which before were vnskilful and voide of all heauenly doctrine. Now forasmuch as God the Father doth for his sons sake giue vs his holy Spirite, & yet hath left with him the whole fulnes therof, to the end that he shoulde be a minister and distributer of his liberalitie: he is somtyme called the Spirite of the Father, and somtyme the Spirite of the Sonne. Yee are not (faith *Paul*) in the flesh, but in the Spirite, for the Spirite of God dwelleth in you. But if any haue not the Spirite of Christ, he is not his. And heereupon he putteth vs in hope of full renewing, for that hee which raised vp Christ from the dead, shall quicken our mortall bodies, because of his Spirite dwelling in vs. For it is no absurditie, that to the Father be ascribed the praise of his owne gifts, whereof hee is the authour: and yet that the same be ascribed to Christ, with whom the gifts of the spirite are left, that he may giue them to those that be his. Therefore he calleth all them that thirst, to come to him to drinke. And *Paul* teacheth that the Spirite is distributed to every one, according to the measure of the gift of Christ. And it is to be knownen, that he is called the Spirite of Christ, not onely in respect that the eternall Worde of God is with the same Spirite ioyned with the Father, but also according to his person of Mediator, because if he had not had that power, he had com to vs in vain. After which meanning he is called the second *Adam* giuen from heauen, to bee a quickening Spirite: wherby *Paul* compareth the singular life that the Sonne of God breatheth into them that be his that they may be all one with him, with the naturall life that is also common to the reprobate. Likewise where he wisheth to the faithfull the fauor of Christ and the loue of God, he ioyned withall the common partaking of the Spirite, without which no man can taste neither of the fauor of God, nor of the bountifullnesse of Christ. As also he saith in another place: The loue of God is powred out into our harts by the holy Spirite that is giuen vs.

3 And here it shall be profitable to note, with what titles the Scripture setteth out the holy Spirite, where it entreateth of beginning and whole restoring of our salvation. First, he is called the Spirite of adoption, because he is a witness unto vs of the free good will of God, wherewith God the Father hath embrased vs in his beloued onely begotten Sonne, that he might be a Father unto vs, and doth encourage vs to pray boldly, yea and doth minister vs wordes to crie without feare, *Abba, Father*: by the same reason hee is called the earnest pledge, and seale of our inheritance, because he so giueth life from heauen to vs wandring in the world, and being like to dead men, that we may be assured that our soule is in safegard under the faithfull keeping of God, for which cause he is also called life, by reason of righteousness. And forasmuch as by his secret watering he maketh vs fruitefull to bring forth the buds of righteousness, he is oftentimes called water as in *Ezay*: All yee that thirst come to the waters. Againe: I will poure out my Spirite vpon the thirsty, & floods vpon the dry land: wherewith agreeth that saying of Christ, which I did euen nowe alleage. If any thirst let him come to me. Albeit somtyme he is so called, by reason of his power to purge and cleane, as in *Ezechiel* where the Lord promiseth cleane waters wherwith he will wash his people from filthinesse. And forasmuch as he restoreth and

*both to haue & to  
bestow, by pro-  
perie his in ful-  
ness, and in mea-  
sure ours by gift.*

*Ioel.2.28.*

*Rom.8.9.*

*Rom.8.13.*

*Ioh.7.37.  
Eph.4.7.*

*1.Cor.15.45.*

*Rom.5.5.*

*The titles which  
Scripture giveth  
the Spirite, teach  
that without it  
Christ is altogether  
dead and unprofes-  
able unto vs.  
Gal.4.6.  
2.Cor.1.21.*

*Rom.8.10.*

*Eza.36.11.*

*Eza.44.2.*

*Ioh.7.17.*

*Eze.36.25.*

# Cap. I. Of the maner how to receiue

and nourisheth into liuely quicknes, them vpon whom he hath powred the liquor of his grace, he is therefore calld by the name of oyle and anointment. Again because in continually seething out and burning vp the vices of our lust, he setteth our hartes on fire with the loue of God and zeale of godlynes, he is also for this effect woorthily calld fire. Finally, he is described vnto vs as a fountaine, from whence do flowe vnto vs all heavenly riches, or the hand of God, wherewith hee yseth his power: because by the breath of his power he so breatheth diuine life into vs, that wee are not nowe stirred by our selues, but ruled by his stirring and moouing: so that if there bee anie good things in vs, they be the fruits of his grace: but our owne gifts without him, be darknes of minde, and peruersenes of hart. This point is set out plainly enough, that till our mindes be bent vpon the holy Ghost, Christ lieth in a maner idle, because we coldly espie him without vs, yea and farre away from vs. But we knowe that he profiteth none other but them whose head he is, and the first begotten among brethren, & them which haue put on him. This coniyning onely maketh that, as concerning vs, he is come not vnprofitably with the name of Sauour. And for prooef heereof serueth that holy marriage, whereby wee are made flesh of his flesh, and bones of his bones, yea and all one with him. But by the Spirit onely he maketh himselfe one with vs: by the grace and power of the same spirite we are made his members, so that hee conteyneth vs vnder him, and we againe possesse him.

4 But forasmuch as faith is his principall worke, to it are for the most part referred all those things, that we commonly finde spoken to expresse his force & working: because he bringeth vs into the light of the gospell by nothing but by faith: as *John* Baptist teacheth, that this prerogatiue is guen to them that beleue in Christ, that they be the children of God which are borne not of flesh & bloud, but of God: where setting God against flesh & bloud, he affirmeth it to be a supernaturall gift that they receive Christ by faith, who otherwise should remain subiect to their own infidelitie. Like whereunto is that answer of Christ: Flesh and bloud hath not reuealed it to thee, but my father which is in heauen. These things I do now but shortly touch, because I haue already intreated of them at large. And like also is that saying of *Paul*, that the *Ephesians* were sealed vp with the holy spirit of promise. For *Paul* sheweth that he is an inward teacher, by whose working the promise of saluation pearceth into our minds, which otherwise should but beatre the aire or our eares. Likewise, when he saith, that the *Theffalonians* were chosen of God in the sanctification of the Spirit and beleueing of the truth: by which ioyning of them together, he briefly admonishest that faith it selfe proceedeth from nothing else but from the holie spirit: which thing *John* setteth out more plainly, saying: Wee know that there abideth in vs of the spirite which he hath giuen vs. Againe, by this we knowe that we dwell in him, and he in vs, because he hath giuen vs of his spirite. Therefore Christ promised to his Disciples the spirite of truth which the world cannot receive, that they might be able to receive the heavenly wisedome. And he assigneth to the same spirite this proper office, to put them in minde of those things that he had taught them by mouth. Because in vaine shoulde the light shew it selfe to the blinde, vnlesse the same spirite of vnderstanding shoulde open the eies of their minde: so as a man may rightly call the holy spirite, the keye by which the treasures of the heauenly kingdome are opened vnto vs: & may call his enlightening, the eyesight of our minde to see. Therefore doth S. *Paul* so much commend the ministerie of the spirite: because teachers should crie without profitting, vnlesse Christ himselfe the inward master shoulde draw them with his spirite that are giuen him by his Father. Therefore as we haue said, that perfect saluation is founde in the person of Christ: so that we may be made partakers thereof, he doth baptize vs in the holy spirite and fire, lightning vs into the faith of his Gospell, and so newe begetting vs, that we may be new creatures: and purging vs from vnholie filthinesse, doth dedicate vs to be holy temples to God.

*2. John. 2. 20.*  
*Luk. 3. 16.*  
*Joh. 4. 14.*  
*Act. 1. 21.*

*Eph. 4. 15.*  
*Rom. 3. 29.*  
*Gal. 3. 27.*  
*Eph. 3. 30.*

*It is the spirite  
which workes  
faith in our hartes.*  
*Ioh. 1. 13.*

*Mat. 19. 17.*

*Eph. 1. 13.*

*2. Thes. 1. 3.*

*2. Joh. 3. 24. & 4.  
Ioh. 14. 17.*

*2. Cor. 3. 6.*

*Luk. 3. 16.*

## The ij. Chapter.

*Of faith, wherein both is set the definition of it, and the properties that it hath, are declared.*

Bt all these things shall be easie to vnderstand : when there is shewed a plaine definition of faith, that the Readers may know the force and nature thereof. But first it is conuenient to call to minde againe these things that haue been alreadie spoken , that sith God doth appoint vs by his law what we ought to do, if we fall in anie point thereof, the same terrible iudgement of eternall death that hee pronounceth doth rest vpon vs. Againe, that forasmuch as it is not onely hard but altogether aboue our strength and beyond all our power to fulfill the lawe if we onely beholde our selues , and weigh what estate is woorthie for our deseruings, there is no good hope left, but we lie cast away from God vnder eternall destruction. Thirdly, this hath beene declared, that there is but one meane of deliurance to draw vs out of so wretched calamitie : wherein appeereth Christ the Redeemer, by whose hande it pleased the heauenly father, hauing mercy vpon vs of his infinite goodnesse and clemencie, to succour vs, so that wee with sound faith embrace this mercy , and with constant hope rest vpon it. But now it is conuenient for vs to weigh this, what manner of fauht this ought to be, by which all they that are adopted by God to bee his children, doe enter vpon the possession of the heauenly kingdome, forasmuch as it is certaine that not every opinion nor yet every perswasion is sufficient to bring to passe so great a thing. And with so much the more care and studie must wee looke about for, and search out the naturall propertie of faith, by how much the more hurtfull at this day is the errore of many in this behalfe. For a great part of the worlde, hearing the name of faith , conciueth no higher thing, but a certaine common assent to the historie of the Gospell. Yea, when they dispute of faith in the schooles, in barely calling god the obiect of faith,they do nothing but(as we haue said in another place) by vaine speculation rather draw wretched soules out of the right way, than direct them to the true marke. For whereas God dwelleth in a light that none can attaine to, it behoueth of necessarie that Christ become meane betweene vs & it. For which cause he calleth himselfe the light of the world: & in another place, The way, the trueth, & the life, because no man commeth to the father (which is the fountain of life) but by him: because he onely knoweth the Father, & by him the faithful to whom it please him to disclose him. According to this reasoun *Paul* affirmeth, that he accounteth nothing excellent to be knownen, but Christ: & in the xx. chapter of the *Acts* he saith, that he preached faith in Christ, &c. And in another place hee bringeth in Christ speaking after this manner , I will send thee among the *Gentiles* that they may receive forgiuenesse of sinnes, and portion among holy ones , by the faith which is in me. And *Paul* testifieth, that the glorie of God is in his person visible vnto vs : or (which is all one in effect ) that the enlightening of the knowledge of Gods glorie shineth in his face. It is true indeed that faith hath respect onely to the one God, but this also is to be added, that it acknowledge him whom he hath sent , even Iesus Christ. Because God himselfe shoulde haue lien secret & hidden farre from vs, vntlesse the brightness of Christ did cast his beames vpon vs. For this entent the father left all that he had with his onely begotten sonne, even by the communicating of good things with him to expresse the true image of his glorie. For as it is said, that we must be drawnen by the sprite, that we may be stirred to seeke Christ, so againe we ought to be admonished, that the invisible Father is no where else to bee sought but in this image. Of whiche matter *Augustine* speakeith excellently well , which intreating of the marke that faith shoulde shoothe at , saith that wee must knowe whither we must goe and which way : and then by and by after he gathereth that the safest way against

*The object of faith  
is not barely God,  
as the schoolmen  
coldly dispece, but  
God displaying  
himselfe in Christ.*

*1, Tim.6.16.*

*Joh.8.12.*

*Luk.10.12.*

*1, Cor.2.*

*Act.20.17.*

*2, Cor.4.6.*

*Lib.11. de cimit.*

*Dei. cap.2.*

## Cap. 2. Of the maner how to receiue

against all errors is he that is both God and man. For it is God to whom we goe, and man by whom we go: and both these are found nowhere but in Christ Neither doth Paul when he speakest of faith in God, meane to ouerthrow that which he so oft repeateth of faith that hath her whole stay vpon Christ. And Peter doth most fitly ioyne them both togerher, saying that by him we beleue in God.

1.Pet.1.21.

Faith is no infalld or vnexpressed knowledge.

2 Therefore this euill, even as innumerable other, is to bee imputed to the Scholemen, which haue hidden Christ as it were with a veile drawen before him, to the beholding of whom vnslese wee be directly bent, wee shall alway wander in many vncertaine mazes. But beside this that with their darke definition they doe deface and in a manner bring to naught the whole force of faith, they haue forged a deuise of vnexpressed faith, with which name they garnishing their most grosse ignorance doe with great hurt deceiue the silly people, yea (to say truely and plainly as the thing is in deede) this deuise doth not onely burie but viterly destroy the true faith. Is this to beleue, to vnderstand nothing, so that thou obediently submit thy sense to the Church? Faith standeth not in ignorance but in knowledge, and that not onely of God, but of the will of God. For neither doe we obtaine saluation by this that we either are ready to imbrace for true whatsoeuer the Church appointeth, or that we doe commit to it all the office of searching and knowing: but when we acknowledge God to be a mercifull father to vs by the reconciliation made by Christ, and that Christ is giuen vs vnto righteousness, sanctification, and life. By this knowledge, I say, not by submitting of our sense, we attaine an entrie into the kingdome of heauen. For when the Apostle saith, that with the hart we beleue to righteousness, and with the mouth confession is made to saluation, he sheweth that it is not enough, if a man vnexpressedly beleue that which he vnderstandeth not, nor seeketh to learne: but he requireth an expressed acknowledging of Gods goodness, in which consisteth our righteousness.

Rom.10.10.

Simple men abusfed when they are made beleue it is faith indeeterminately to holde what the Church holdeth, without further seeking what we haue by Christ at the bands of God and how.

John.17.3.

3 In deede I denie not (such is the ignorance wherewith wee are compassed) that there now be and hereafter shall be many things wrapped and hidden from vs, till hauing put off the burden of our flesh we come neerer to the presence of God: in which very things that be hidden from vs, nothing is more profitable than to suspend our judgement, but to stay our minde in determined purpose to keepe vnitie with the Church. But vnder this colour to intitle ignorance tempered with humilitie by the name of faith, is a great absurditie. For faith lieth in knowledge of God and of Christ, not in reverence of the Church. And we see what a maze they haue framed with this their hidden implication, that any thing whatsoeuer it be without any choise, so that it be thrust in vnder title of the Church, is greedily receiued of the ignorant as it were an oracle, yea sometime also most monstrous errors. Which vnadvised lightnesse of beleefe, whereas it is a most certaine downfall to ruine, is yet excused by them, for that it beleueuth nothing determinately, but with this condition adioyned, If the faith of the Church be such. So doe they faine, that truth is holden in error, light in blindnesse, true knowledge in ignorance. But because we will not tarrie long in confuting them, we doe onely warne the readers to compare their doctrine with ours. For the very plainnesse of the truth it selfe will of it selfe minister a confutation ready enough. For this is not the question among them, whether faith be yet wrapped with many remnants of ignorance, but they definitiuely say that they beleue aright, which stand amazed in their ignorance, yea and doe flatter themselves therin, so that they doe agree to the authoritie and judgement of the Church, concerning things vnknownen. As though the Scripture did not euery where teach, that with faith is ioined knowledge.

Our Faith as long as we live is vnexpressed, if unexpressed faith be taken for faith

4 But we do grant, that so long as we wander from home in this world, our faith is not fully expressed, not onely because many things are yet hidden from vs, but because being compassed with many mistes of errors, we attaine not all things. For the

the highest wisedome of the most perfect is this, to profit more and proceed on further forward with gentle willingnesse to learne. Therefore Paul exhorteth the faithfull, if vpon any thing they differ one from an other, to abide for reuelation. And truly experience teacheth, that till we be vnclothed of our flesh, we attaine to knowe lesse than were to be wished, and daily in reading we light vpon many darke places which do conuince vs of ignorance. And with this bridle God holdeth vs in moderate, assigning to euerie one a measure of faith, that euen the very best teacher may be ready to learne. And notable examples of this vnapprent faith, we may marke in the Disciples of Christ, before that they had obtained to be fully enlightened. We see, how they hardly tasted the very first introductions, how they did sticke euen in the smalles points, how they hanging at the mouth of their maister did not yet much proceede, yea when at the womens information they ranne to the graue, the resurrection of their maister was like a dreame vnto them. Sith Christ did before beare witness of their faith, we may not say that they were vtterly without faith: but rather if they had not beene perwaded that Christ should rise againe, all care of him would haue perished in them. For it was not superstition that did drawe the women to embalme with splices the corpes of a dead man of whome there was no hope of life: but although they beleueed his wordes whome they knewe to be a speaker of trueth, yet the grofnesse of that still possessed their mindes so wrapped their faith in darkenesse, that they were in a maner amased at it. Whereupon it is faide, that they then at the last beleueed when they had by triall of the thing it selfe proued the truth of the words of Christ, not that they then began to beleue, but because the seede of hidden faith which was as it were dead in their hearts, then receiuing liueliness, did spring vp. There was therefore a true faith in them, but an vnapprent faith, because they reverently embraced Christ for their only teacher, and then being taught of him, they determined that he was the author of their saluation: Finally, they beleueed that he came from heauen, by the grace of his father to gather his Disciples to heauen. And we neede not to seeke any more familiar prooffe hereof than this, that in all things alway vnbeleefe is mingled with faith.

We may also call it an vnapprent faith, which yet indeed is nothing but a preparation of faith. The Euangelists do rehearse that many beleued, which only being rauished to admiration with miracles, proceeded no further but that Christ was the *Messias* which had bin promised, albeit they tasted not so much as any slender learning of the Gospell. Such obedience which brought them in subiection willingly to submit themselves to Christ, beareth the name of faith where it was in deede but the beginning of faith. So the courtier that beleueed Christs promise, concerning the healing of his son, when he came home, as the Euangelist testifieth, beleued againe: because he receivede as an oracle that which he heard of the mouth of Christ, and then submitted himselfe to his autoritie to receive his doctrine. Albeit it is to be knownen, that he was so tractible & ready to learne, that yet in the first place the word of the beleueing signifieth a particular beleefe: and in the second place maketh him of the number of the Disciples, that professe to be the schollers of Christ. A like example doth Ioh set forth in the *Samaritans*, which so beleueed the womans report, that they ranne earnestly to Christ, which yet when they had heard him, said thus: Now we beleue not: because of thy report, but we haue heard him, & we know that he is the Saviour of the world. Herby appeareth that they which are not yet instructed in the first introductions, so that they be disposed to obedience, are called faithfull, in deede not properly, but in this respect, that God of his tender kindenesse vouchsafeth to graunt so great honour to that godly affection. But this willingnesse to learne, with a desire to proceede further, differeth farre from that grosse ignorance, wherein they lie dull that are content with the vnapprent faith, such as the Papists haue imagined. For if Paul severely condemneth them which alway learning, yet 2.Tim.3.7. neuer

mingled with ignorance, of that  
which should ex-  
prelly be knownen  
and beleued.  
Phil.3.15.

*When we begin  
by faith to know  
somewhat, and  
have a desire to  
learne more, this  
may be termed an  
unexpressed faith.*

Ioh.4.3.

Ioh.4.

2.Tim.3.7.

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neuer come to the knowledge of truth, how much more greeuous reproche doe they deserue that of purpose stude to knowe nothing?

Paish beholder  
Christ but in no  
other glasse than  
the Gospell.

Ephe.4.20.

Rom.10.4.

Esaie.55.3.  
Ioh.10.13.

Psal.95.8.

A& 6.1. & 9.2.  
26. & 11.26. &  
13. & 14.

Rom.1.5.  
Phil.2.17.

This therefore is the true knowledge of Christ, if we receive him such as he is offered of his father, that is to say, clothed with his Gospell. For as he is appointed to be the marke of our faith, sowe cannot goe the right way to him, but by the Gospell going before to guide vs. And truly there are opened to vs the treasures of grace, which being shut vp, Christ should little profit vs. So *Paul* ioyneth faith an vnseparabile companion to doctrine, where he saith: Yee haue not so learned Christ, for yee haue beene taught what is the truth in Christ. Yet doe I not so restraine faith to the Gospell, but that I confess that there hath beene so much taught by *Moses* and the Prophets, as sufficed to the edification of faith, but because there hath beene deliuered in the Gospell a fuller opening of faith, therefore it is woorthly called of *Paul*, the doctrine of faith. For which cause also hee saith in another place, that by the comming of faith the lawe is taken away, meaning by this word faith, the newe and vnaccustomed manner of teaching, whereby Christ since he appereed our schoolemaister, hath more plainly set foorth the mercie of his father, and more certainly testified of our saluation. Albeit it shall be the more easie and more conuenient order, if we descend by degrees from the generaltie to the specialtie. First we must be put in minde that there is a generall relation of faith to the worde, and that faith can no more bee seuered from the worde, than the sunne beames from the sunne from whence they proceede. Therefore in *Esaie* God crieth out: Hear me and your soule shall live. And that the same is the fountaine of faith, *Iohn* sheweth in these wordes: These things are written that ye may beleue. And the Prophet meaning to exhort the people to beleefe, saith: This day if yee shall heare his voice. And to heare is commonly taken for to Beleue. Moreover, God doth not without cause in *Esaie* set this marke of difference betweene the children of the Church and strangers, that he will instruct them all, that they may be taught of him. For if it were a benefite yniuersall to all, why shoulde he direct his wordes to a fewe? Wherewith agreeeth this that the Euangelists doe commonly vse the wordes Faithfull and Disciples, as severall wordes expressing one thing, and specially *Luke* very oft in the Actes of the Apostles. Yea and hee stretcheth that name even to a woman in the ninth Chapter of the Actes. Wherefore if faith doe swarue never so little from this marke, to which it ought to be directly leuelled, it keepeth not her owne nature, but becometh an vncertaine lightnesse of beleefe and wandring errore of minde. The same Worde is the foundation wherewith faith is vpholden and sustained, from which if it swarue, it falleth downe. Therefore take away the Worde, and then there shall remaine no faith. We doe not here dispute whether the ministerie of man bee necessarie to sowe the Worde of God that faith may be conceiued thereby, which question we will elsewhere intreate of: but we say that the Worde it selfe, howsoever it be conueyed to vs, is like a mirrour wher fafh may beholde God. Whether God doth therein vse the seruice of man, or worke it by his owne onely power, yet he doth alway shewe himselfe by his Worde to those, whome his will is to drawe vnto him: Whereupon *Paul* defineth faith to be an obedience that is given to the Gospell *Rom.1.* And in another place he praiseth the obedience of faith in the *Philippians*. For this is not the onely purpose in the vnderstanding of faith, that we knowe that there is a God, but this also, yea this chiefly, that we vnderstand what will he beareth vs. For it not so much behoueth vs to knowe what he is in himselfe, but what a one he will be to vs. Nowtherefore we are come to this point, that faith is a knowledge of the will of God, perceiued by the worde. And the foundation hereof is a fore-conceiued perswasion of the truth of God. Of the assurednesse whereof so long as thy minde st all dispute with it selfe, the word shall be but of doubtful and weake credite, yea rather no credite at all. But also it sufficeth not to beleue that God is a true speaker,

speaker, which can neither deceiue nor lie, vntesse thou further holde this for undoubtedly determined, that whatsoeuer proceedeth from him, is the sacred and inviolable truthe.

7 But because not at euery word of God mans heart is raised vp to faith, wee must yet further search what this faith in the word hath properly respect vnto. It was the saying of God to *Adam*: Thou shalt die the death. It was the saying of God to *Cain*: The blode of thy brother crieth to mee out of the earth. Yet these are such sayings as of them selues can do nothing but shake faith, so much lesse are they able to stablish faith. We denie not in the meane season that it is the office offaith to agree to the truthe of God, how oft soever, whatsoeuer, and in what sort soever it speakeith: but now our question is onely, what faith findeth in the word of the Lord to leane and rest vpon. When our conscience beholdeith onely indignation and vengeance, how can it but tremble and quake for feare? And how should it but flee God, of whome it is affraide? But faith ought to seeke God, and not to flee from him. It is plaine therefore, that we haue not yet a full definition of faith, because it is not to be accounted for faith to knowe the will of God, of what sort soever it be: But what if in the place of will, whereof many times the message is sorowfull and the declaration dreadfull, we put kindness or mercie? Truely so we shall come neerer to the nature of faith. For we are then allured to seeke God, after that we haue learned that saluation is laide vp in store with him for vs. Which thing is confirmed vnto vs, when he declareth that he hath care and loue of vs. Therefore there needeth a promise of grace, whereby he may testifie that he is our mercifull father, for that otherwise we cannot approch vnto him, and vpon that alone the heart of man may safely rest. For this reason commonly in the Psalms these two things Mercie and Truth do cleaue together, because neither should it any thing profit vs to know that God is true, vntesse he did mercifully allure vs vnto him: neither were it in our power to embrace his mercie, vntesse he did with his owne mouth offer it. I haue reported thy truth and thy saluation, I haue not hidden thy goodnessse and thy truthe. Thy goodness and thy truthe keepe me. In another place: Thy mercy to the heauens, thy truthe even to the cloudes. Againe: All the waies of the Lord are mercie and truthe, to them that keepe his couenant. Againe, His mercie is multiplied vpon vs, and the truthe of the Lord abideth for euer. Againe: I will sing to thy name vpon thy mercie and truthe. I omit that which is in the Prophets to the same meaning, that God is mercifull and faithfull in his promises. For wee shall rashly determine that God is mercifull vnto vs, vntesse himselfe do testifie of himselfe, and preuent vs with his calling, least his will should be doubtfull and vnknownen. But we haue alreadie seene, that Christ is the only pledge of his loue, without whome on euerie side appeare the tokens of hatred and wrath. Now forasmuch as the knowledge of Gods goodnessse shall not much preuaile, vntesse he make vs to rest in it, therefore such an understanding is to be banished as is mingled with doubting, and doth not foundlie agree in it selfe, but as it were, disputeth with it selfe. But mans wit, as it is blind and darkned, is far from atteining and climbing vp to perceiue the verie will of God: and also the hart of man, as it wauereth with perpetuall doubting, is far from resting assured in that perswasion. Therefore it behoueth both that our wit be lightened, and our heart strengthened by some other meane, that the word of God may be offull credite with vs. Now we shall haue a perfect definition of faith, if we say, that it is a stedfast and assured knowledge of Gods kindnes toward vs, which being grounded vpon the truthe of the tree promise in Christ, is both revealed to our mindes, and sealed in our hearts by the holy Ghost.

8 But before I proceede anie further, it shall be necessarie that I make some preambles to dissoluue certaine doubts that otherwise might make some stop to the readers. And first I must confute that distinction that flyeth about in the schooles, betweene

*Against the distinction of faith unformed, and fault formed by access of a godly affection added unto affections.*

Psal. 40. 11.  
Psal. 25. 20.  
Psal. 36. 6.  
Psal. 107.  
Psal. 138.

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betweene faith formed and vnformed. For they imagine that such as are touched with no feare of God, with no feeling of godlinesse, doe beleue all that is necessarie to saluation. As though the holy Ghost in lightning our harts vnto faith, were not a witnesse to vs of our adoption. And yet presumptuously, when all the Scripture crieth out against it, they giue the name of faith to such perswasion voide of the feare of God. We neede to striue no further with their definition, but simply to rehearse the nature of faith, such as it is declared by the worde of God. Whereby shall plainly appeere how vnskilfully and foolishly they rather make a noise than speake of it. I haue already touched part, the rest I will adde hereafter as place shall serue. At this present I say that there cannot be imagined a greater absurditie, than this inuention of theirs. They will haue faith to be an assent, whereby every despiser of God may receive that which is vttered out of the Scripture. But first they should haue seen whether every man of his owne power doe bring faith to himselfe, or whether the holy Ghost be by it a witnesse of adoption. Therefore they doe childishly play the fooles, in demanding whether faith which a qualitie added doth forme, be the same faith or an other and a newe faith. Whereby appereth certainly, that in so babbling they never thought of the singular gift of the holy Ghost. For the beginning of belieuing doth alreadie containe in it the reconciliation, whereby man approacheth to God. But if they did weigh that saying of *Paul*: With the hart is beleueed to righ-teousnesse, they would ceafe to faine that same colde qualitie. If we had but this one reason, it shoulde be sufficient to ende this contention: that the very same assent (as I haue already touched, and will againe more largely repeate) is rather of the hart than of the braine, rather of affection than of vnderstanding. For which cause it is called the obedience of faith, which is such as the Lorde preferreth no kinde of obedience aboue it: and that woorthily, for as much as nothing is more precious to him than his truth, which as *John* the Baptist witnesseth, the beleueers doe as it were subscribe and seale vnto. Sith the matter is not doubtfull we doe in one word determinately say, that they speake fondly when they say that faith is formed by adding of godly affection vnto assent: whereas assent it selfe, at least such assent as is declared in the Scriptures, consisteth of godly affection. But yet there is another plainer argument that offereth it selfe to be alleged. For whereas faith imbraceth Christ as he is offered vs of the father: and Christ is offered not onely for righ-teousnesse, forgiuenesse of sinnes and peace, but also for sanctification, and a fountaine of liuing water: without doubt no man can euer truly know him, vnlesse he doe therewithall receive the sanctification of the Spirite. Or, if any man desire to haue it more plainly spoken, Faith consisteth in the knowledge of Christ. And Christ cannot be knownen but with sanctification of his spirite; therefore it followeth, that faith can by no meane be seuered from godly affection.

S. Paul's wordes  
abused for the  
maineinance of  
vnformed faith.  
1. Cor. 12. 10.

9 Whereas they are woont to lay this against vs, that *Paul* saith: If a man haue all faith, so that he remoue mountaines, if he haue not charitie, he is nothing: whereby they woulde deforme faith, in spoyling it of charitie: they consider not what the Apostle in that place meaneth by faith. For when in the chapter next before it, he had spoken of the diuers giftes of the holy Ghost, among the which he had reckoned the diuers kindes of languages, power and prophecye, and had exhorted the *Corinthians* to follow the best of these gifts, that is to say, such giftes whereby more profitte and commoditie might come to the whole bodie of the Church: he straight-way saide further, that hee woulde shewe them yet a more excellent way. That all such giftes, howe excellent souer they bee of themselues, yet are they nothing to be esteemed, vnlesse they serue charitie. For they were giuen to the edifying of the Church, and vnlesse they be applied thereunto, they loose their grace. For prooфе of this he particularly rehearseth them repeating the selfe same giftes that hee had spoken of before, but in other names. And he vteth the wordes Powers and Faith, for all

all one thing, that is for the power to do miracles. Sith therefore this, whether yee call it power or faith, is a particular gift of God, which certeine vngodly man may both haue and abuse, as the gift of toongs, as prophecie and other gifts of grace: it is no maruell if it be seuered from charitie. But all the error of these men standeth in this, that where this word Faith, hath diuers significations, they not considering the diuersite of the thing signified, dispute as though it were taken for one thing in all places alike. The place of *James* which they alleage for maintenance of the same errore, shall be else where discussed. But although for teachings sake, wher we meane to shew what maner of knowledge of God there is in the wicked, we grant that there are diuers sorts of faith: yet we acknowledge and speake of but one faith of the godly, as the Scripture teacheth. Many in dede doe beleue that there is a God, they thinke that the historie of the Gospel and other parts of the scripture are true (as commonly we are woot to iudge of such things, as either are reported being done long agoe, or such as we our selues haue beene present at and secne.) There be also some that go further, for both they beleue the word of God to be a most assured oracle, and they do not altogether despise his commandements, and they somewhat after a sort are moued with his threatnings and promises. It is indeed testifiid that such haue faith: but that is spoken out by abuse, because they do not with open vngodlines fight against the word of God, or refuse or despise it: but rather pretend a certaine shew of obedience.

io But this image or shadow offaith, as it is of no value, so it is not woorthe of the name of faith. From the sound truth whereof how farre it differeth, although it shall be hereafter more largely entreated, yet there is no cause to the contrarie, why it should not now be touched by the way. It is said, that *Simon Magus* beleueu, which yet within a little after bewrayed his owne vnbeliefe. And whereas it is saide that he beleueu, we do not vnderstand it as some do, that he fained a beleefe when he had none in his heart: but we rather think that being ouercome with the maiestie of the Gospell, he had a certaine faith such as it was, and so acknowledged Christ to be the author of life and saluation, that he willingly professed himselfe to be one of his. After the same manner it is said in the Gospell of *Luke*, that they beleue for a time, in whom the seed of the word is choaked vp before it bring forth fruit, or before it take any roote at all, it by and by withereth away and perisheth: we doubt not that such delited with a certayne taste of the word do greedily receiue it, and begin to feele the diuine force of it: so farre that with deceitfull counterfaiting of faith, they beguile not onely other mens eies, but also their owne mindes. For they perswade themselues, that that reuerence which they shew to the word of God, is most true godlines, because they thinke that there is no vngodliness but manifest and confessed reproch or contempt of his word. But what maner of assent soever that be, it pearceth not to the verie heart to remaine there stablished: and though sometime it seemeth to haue taken rootes, yet those are not liuely rootes. The heart of man hath so many secret corners of vanitie, is full of somany hiding holes of lying, is couered with so guilefull hypocrisie, that it oft deceiuteth himselfe. But let them that glory in such shadowes of faith vnderstand, that therein they are no better than the Diuell. But that first sort of men are farre worse than the Diuell, which do senslessly heare and vnderstand those things, for knowledge whereof the Diuels do tremble. And the other are in this point equal with the diuel, that the feeling such as it is wherwith they are touched, turneth only to terror and discouragement.

ii I know that some thinke it harde, that wee affigne faith to the reprobate, whereas *Paul* affirmeth faith to be the fruit of election. Which doubt yet is easily dissolued: for though none receive the light of faith, nor do truely feele the effectual working of the Gospell, but they that are foreordained to saluation: yet experience sheweth that the reprobate are sometime moued with the same feeling that

*A kinde of faith  
said to be in them  
who notwithstanding  
being are no true  
beleavers.*

A&T. 8.13. & 18.

Luk. 8.7. & 13.

Tac. 2.19.

*The difference be-  
tweene the faith  
of Gods elect and  
reprobate.*

2. Thess. 1.4.

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Heb. 6.

the elect are, so that in their owne iuggement they nothing differ from the elect. Wherefore it is no absurdtie, that the Apostle ascribeth to them the taste of the heauenly gifts, that Christ ascribeth to them a faith for a time: not that they soundly perceue the spirituall force of grace and assured light of faith: but because the Lord, the more to condemne them and make them inexcusables, conuayeth himselfe into their mindes so farre foorth, as his goodnesse may be tasted without the spirite of adoption. If any obiect, that then there remaineth nothing more to the faithful wherby to proue certainly their adoption: I answere that though there be a great likenes and affinitie betwene the elect of God and them that are endued with a falling faith for a time, yet there liueth in the elect onely that affiance which Paul speaketh of, that they cry with full mouth, *Abba, Father.* Therefore as God doth regenerate onely the elect with incorruptible seede for euer, so that the seede of life planted in their harts never perishest: so soundly doth he seale in them the grace of his adoption, that it may be stably and sure. But this withstandeth not but that that other inferiour working of the Spirite may haue his course, even in the reprobate. In the mean season the fauful are taught, carefully and humbly to examine themselves, least in steed of assurednes of faith, do creepe in carelesse confidence of the flesh. Beside that, the reprobate do never conceiue but a confused feeling of grace, so that they rather take hold of the shadow than of the sound bodie, because the holy spirite doth properly seale the remission of sinnes in the elect onely, so that they apply it by speciaall faith to their vse. But yet it is truly said, that the reprobate beleeue God to be merciful vnto them, bicaule they receive the gift of reconciliation, although confusedly and not plainly enough: not that they are partakers of the selfe same faith or regeneration with the children of God, but because they seeme to haue as well as they, the same beginning offaith, vnder a cloke of hypocrisie. And I denie not, that God doth so far giue light vnto their mindes, that they acknowledge his grace, but he maketh that same feeling so different from the peculiar testimonie which he giueth to his elect, that they never come to the sound effect and fruition thereof. For he doth not therefore shew himselfe mercifull vnto them, for that he hauing truely deliuerned them from death, doth receive them to his safegard, but onely he discloseth to them a present mercy. But he vouchsafeth to graunt to the only elect the lively roote offaith, so that they continue to the ende. So is that obiection answered, if God do truly shew his grace, that the same remaineth perpetually stablished, for that there is no cause to the contrarie, but that God may enlighten some with a prefent feeling of his grace, which afterward vanishest away.

*Wicked men who  
by reason of ava-  
sing sweetnesse  
which they seele.  
n  
the grace of God  
owards the  
ime, are said to be  
eeue, yet indeed do  
neither embrase  
what they shoulde  
nor as they shoule.*

12. Also though faith be a knowledge of Gods kindnesse toward vs, and an assu-  
red perswasion of the truth thereof: yet it is no maruell that the feeling of Gods  
loue in temporall things doth vanishe away: which although it haue an affinitie with  
faith, yet doth it much differ from faith. I graunt, the will of God is vnchangeable,  
and the truth thereof doth alway stedfastly agree with it selfe, but I denie that the  
reprobate do proceed so farre as to attaine vnto that secrete revelation, which the  
Scripture sayleth to belong to the elect onely. Therefore I denie that they doe ei-  
ther conceiue the will of GOD as it is vnchangeable, or doe stedfastly embrase  
the truth thereof, because they abide in a feeling that vanishest away: Like as a  
tree that is not planted deepe ynough to take lively rootes, in processe of time wa-  
xeth drie, although for a fewe yeres it bringeth foorth not onely blossomes and  
leaues but also fruit. Finally, as by the fall of the first man, the image of God might  
haue beeene blotted out of his minde, and soule, so it is no maruell, if God doe shine  
vpon the reprobate with certaine beames of his grace, which afterward he suffereth  
to be quenched. And there is no cause to the contrarie, but that he may lightly ouer-  
wash some, and throughly soke other some with the knowledge of his Gospell. This  
is in the meane time to bee holden for truth, that howe small and weake soever  
faith

faith be in the elect, yet because it is to them a sure pledge of the spirite of God, and a seale of their adoption, the print thereof can never bee blotted out of their harts: as for the reprobate, that they are ouerspred with such a light as afterward commeth to nought, and yet the Spirite is not deceitful, because he giueth not life to the seed that he casteth in their harts, to make it abide alwaies incorruptible, as hee doth in the elect. I goe yet further, for whereas it is evident by the teaching of the Scripture and by daily experience, that the reprobate are sometime touched with the feeling of Gods grace, it must needes be that there is raised in their harts a certaine desire of mutuall loue. So for a time there liued in *Saul* a godly affection to loue God, by whom he knew himselfe to be fatherly handled, and therefore was delighted with a certaine sweetenesse of his goodnessse. But as the persuasione of the fatherly loue of God is not fastrooted in the reprobate, so do they not soundly loue him againe as his children, but are ledde with a certaine affection like hired seriants. For to Christ onelie was the spirite of loue giuen, to this ende, that hee shoulde poure it into his members. And truely that saying of *Paul* extendeth no further, but to the Rom.5.2.  
 elect onely. The loue of God is powred abroad into our harts by the holy Spirite that is giuen vs, euen the same loue that engendreth the same confidence of calling vpon him, which I haue before touched. As on the contrarie side we see God to be maruellously angrie with his children, whom yet he ceaseth not to loue: not that in himselfe he hateth them, but because his will is to make them afraide with the feeling of his wrath, to the intent to abate their pride of flesh, to shake off their drounesse, and to mooue them to repentance. And therefore all at one time they conceiue him to be both angrie with them or withtheir sinnes, and also mercifull vnto them: because they not fainedly doe pracie to appease his wrath, to whome yet they flee with quiet assured trust. Heereby it appeereth that it is not true that some doe counterfaite a shew of faith, which yet do lacke the true faith, but while they are carried with a sodaine violent motion of Zeale, they deceiue themselues with false opinion. And it is no doubt that sluggishnesse so possessteth them, that they doe not well examine their hart as they ought to haue done. It is likelie that they were such to whome (as *John* witnesseth) Christ did not commit himselfe when John.2.24.  
 yet they beleueed in him, because hee knew them all, and knewe what was in man. If manie did not fall from the common faith (I call it common, because the faith that lasteth but a time hath a great likenesse and affinitie with the lively and continuing faith) Christ woulde not haue said to his Disciples: If yee abide in my worde, Joh.8.31.  
 then are yee truely my Disciples, and yee shall knowe the truth, and the truth shall make you free. For hee speakest to them that had imbraced his doctrine, and exhortest them to the increase of faith, that they should not by their owne sluggishnesse quench the light that is ginen them. Therfore doth *Paul* affirme, that faulh pe- Titu 1.1.  
 cularily belongeth to the elect, declaring that many vanish away, because they haue not taken lively roote. Like as Christ also saith in *Matthew*: euery tree that my father hath not planted, shall be rooted vp. In other there is a grosser kinde of lying, that are not ashamed to mocke both God and men. *James* inueicteh against that kinde of men, Iac 2.  
 that with deceitfull pretence do wickedly abuse faith. Neither would *Paul* require 1.Tim.1.5.  
 of the children of God a faith vnfained, but in respect that many do presumptuositie  
 chalenge vnto themselues that which they haue not, and with vaine coloured deceit  
 do beguile other or sometime themselues. Therefore he compareth a good consci- 1.Tim.1.19.  
 ence to a chest wherein faith is kept, because manie in falling from good conscience,  
 haue suffered shipwracke of their faith.

13 We must also remember the doubtfull signification of the worde faith. For The name of faith oftentimes faith signifieth the sound doctrine of religion, as in the place that we now d usesly taken. 1.Tim.3.9.  
 alleage, and in the same Epistle where *Paul* will haue Deacons to holde fast the mystrie of faith in a pure conscience. Againe, where he publisheth the falling away

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1. Tim. 4. 1. & 6.

2. Tim. 2. 16. &

3. 8.

Tit. 1. 13. & 2. 2.

Col. 2. 5.

Matth. 9. 2.

Matth. 8. 10.

2. Cor. 13. 10.

Faith a know-  
ledge.

Ephes. 6. 18.

Col. 1. 28.

1. Joh. 3. 2.

of certayne from the faith. But on the other side he sayeth that *Timothie* was nourished vp with the words of faith. Againe, where he sayeth that prophane vanities and oppositions, falsely named sciences, are the cause that many depart from the faith: whom in another place he calleth reprobate touching Faith. As againe he chargeth *Titus*, saying, Warne them that they be found in the Faith. By soundnesse he meaneth nothing else but purenesse of doctrine, which is easily corrupted and brought out of kinde by the lightnesse of men. Even because in Christ, whom Faith posses-  
seth, are hidden all the treasures of wisedome and knowledge: therefore Faith is worthily extended to signifie the whole summe of heauenly doctrine, from which it cannot be seuered. Contrariwise sometime it is restrained to signifie some particular obiect, as when *Mathew* faith, that Christ saw the Faith of them that did let downe the *Man* sickle of the *Palsie* through the tiles: and Christ himselfe crieth out that he found not in *Israell* so great Faith as the *Centurion* brought. But it is likely that the *Centurion* was earnestly bent to the healing of his daughter, the care whereof occupied all his minde: yet because being contented with the onely affent and answere of Christ, he required not Christes bodily presence, therefore in respect of this circumstance his Faith was so much commended. And a little here before we haue shewed, that *Paul* taketh Faith for the gift of working miracles, which gift they haue that neither are regenerate by the spire of God, nor doe hartily worship him. Also in an other place he setteth Faith for the doctrine whereby we are instructed in Faith. For where he writeth that faith shall be abolished, it is out of question that that is meant by the ministerie of the Church, which at this time is profitable for our weakenesse. In these formes of speech standeth a proportionall relation. But when the name of Faith is vnproperly remoued, to signifie a false profession, or a lying title of Faith, that should seeme to be as hard a figurative abuse, as when the feare of God is set for a corrupt and wrongfull manner of worshipping, as when it is oftentimes said in the holy History, that the foraine nations which had beene transplanted into *Samaria* and the places bordering therabout, feared the fained Gods and the God of *Israel*, which is as much, as to mingle heauen and earth together. But now our question is, What is that Faith which maketh the children of God different from the vnblee-  
uers, by which we call upon God by the name of our Father, by which we passe from  
death to life, and by which Christ the eternall saluation and life dwelleth in vs. The force and nature thereof I thinke I haue shortly and plainly declared.

14 Now let vs againe goe through all the parts of it, even from the beginning, which being diligently examined, (as I thinke) there shall remaine nothing doubtfull. When in defining Faith we call it a knowledge, we meane not thereby a comprehending, such as men vserto haue of those things that are subiect to mans vnderstanding. For it is so far aboue it, that mans wit must goe beyond and surmount it selfe to come vnto it, yea, and when it is come vnto it, yet doth it not attaine that which it feeleth, but while it is persuaded of that which it conceiuth not, it vnderstandeth more by the very assurednesse of perswasion, than if it did with mans owne capacite throughly perceiue any thing familiar to man. Therefore *Paul* faulth very well, where he calleth it to comprehend what is the length, bredth, depth, and height, and to know the loue of Christ that far surmounteth knowledge. For his meaning was to signifie, that the thing which our minde conceiueth by Faith, is every way infinite, and that this kind of knowledge is far higher than all vnderstanding. But yeb because the Lord hath disclosed to his Saintes the secret of his will, which was hid-  
den from ages and generations, therefore by good reason Faulth is in Scripture sometime called an acknowledging: and *Iohn* calleth it a certaine knowledge, where hee testifieth, that the Faithfull doe certainly know that they are the children of God. And vndoubtedly they know it assuredly, but rather by being confirmed by perswasion of Gods truth, than by being informed by naturall demonstration. And this also the

the words of *Paul* doe declare saying, that while we dwell in the body, we are wanning abroad from the Lord, because we walke by Faith and not by sight: whereby he sheweth that those things which we vnderstand by Faith, are yet absent from vs and are hidden from our sight. And hereupon we determine, that the knowledge of Faith standeth rather in certaintie than in comprehending.

15 We further call it a lare and stedfast knowledge, to expresse thereby a more *Faith a sure and stedfast knowl- ledge.*

sound constancie of perswasion. For as Faith is not contented with a doubtfull and rowling opinion, so is it also not contented with a darke and entangled vnderstanding: but requireth a full and fixed assurednes, such as men are wont to haue of things found by experience and prooued. For vnbeleeefe sticketh so fast and is so deepe rooted in our harts, and we are so bent vnto it, that this which all men confesse with their mouth to be true, that God is Faithfull, no man is without great contention perswaded in his hart. Specially when he commeth to the prooife, then the wauering of all men discloseth the fault that before was hidden. And not without cause the Scripture with so notable titles of commendation mainteinch the authoritie of the word of God, but endeuoreth to giue remedie for the aforesaid disease, that God may obtaine to be fully beleueed of vs in his promises: The words of the Lord (saith *David*) are pure words, as the Siluer tried in a fornace of earth, fained seuen times. Again, The word of the Lord fained is a shield to all that trust in him. And *Salomon* confirming the same, and in a maner in the same words, saith: Every word of God is pure. But lith the whole 119. Pfulme entreateth onely in a manner vpon the same, it were superfluous to alleadge any moe places. Truely so oft as God doth so command his word vnto vs, he doth therein by the way reproch vs with our vnbeleeuingnes: because that commendation tendeth to no other end, but to roote vp al peruerse doubtinges out of our harts. There be also many which so conceue the mercie of God, that they take little comfort thereof. For they be cuen therewithall pinched with a miserable carefulesse, while they doubt whether he will be mercifull to them or no, because they enclose within too narrow boundes the very same mercifulnesse, of which they thinke themselves most assuredly perswaded. For thus they thinke with themselves, that his mercie is in deede great and plentifull poured out vpon manie, offering it selfe and ready for all men: but that it is not certaine whether it will extend vnto them or no, or rather whether they shall attaine vnto it or no. This thought when it stayeth in the mid race, is but an halfe. Therefore it doth not so confirme the spirit with assured quietnes, as it doth trouble it with vnquiet doubtfulnes. But there is a far other feeling of full assurednesse, which in the Scriptures is alway assignd to Faith, even such a one as plainly setting before vs the goodnes of God, doth clearly put it out of doubt. And that cannot be, but that we must needs truely feele & prooue in our selues the sweetenes thereof. And therefore the Apostle out of Faith deriueth assured confidence, and out of it againe boldnes. For thus he saith, that by Christ we have boldnes, and an entrance with confidence, which is through Faith in him. By which wordes truely he sheweth, that it is no right Faith, but when wee are bolde with quiet mindes to shew our selues in the presence of God. Which boldnes proceedeth not but of assured confidence of Gods good will and our saluation. Which is so true, that many times this word Faith, is vised for Confidence.

16 But hereupon hangerth the chiefe stay of our Faith, that we doe not thinke the promises of mercy which the Lord offereth to be true onely in other beside vs, and not at all in our selues: but rather that in inwardly embracing them, we make them our owne. From hence proceedeth that confidence which the same *Paul* in another place calleth peace, vnalesse some had rather say, that Peace is deriueth of it. It is an assurednes that maketh the Conscience quiet and chearfull before God, without which the Conscience must of necessitie be vexed, and in a maner torn in pieces with troublesome trembling, vnalesse perhaps it doe forget God and it selfe, and so

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slumber a little while. And I may truly say, For a little while, for it doth not long enjoy that miserable forgetfulnesse, but is with often recourse of the remembrance of Gods judgement sharply tormented. Briefely, there is none truely faithfull, but hee that being perswaded with a sound assurednesse that God is his mercifull and louing father, doth promise him selfe all things vpon trust of Gods goodnesse: and none but he that trusting vpon the promises of Gods good will toward him, conceiueth an vndoubted looking for of saluation: as the Apostle sheweth in these words: if we keepe sure to the end our confidence and gloryng of hope. For hereby he meaneth that none hopeth well in the Lord, but he that with confidence glorieth that he is heire of the kingdome of heauen, There is none (I say) faithfull, but he that leaning vpon the assurednesse of his owne saluation, doth confidently triumph vpon the Deuell and death, as we are taught by that notable concluding sentence of Paul: I am perswaded (faith he) that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate vs from the loue of God, wherewith he embraceth vs in Christ Iesu. And in like manner, the same Apostle thinketh, that the eyes of our minde are by no other meane well lightened, vnlesse we see what is the hope of the eternall inheritance to which we are called. And each where his common manner of teaching is such, that he declareth that no otherwise we do not well comprehend the goodnesse of God, vnlesse we gather of it the fruite of great assurednesse.

17 But (some man will say) the faithfull do finde by experience a farre other thing within themselves, which in recording the grace of God toward them, are not only tempted with vnquietnesse, which oftentimes chanceth vnto them, but also are sometime shaken with most grieuous terrours: so great is the vehemency of temptations to throw downe their mindes: which thing seemeth not sufficiently well to agree with that assurednesse of faith. Therfore this doubt must be answered, if we wil haue our aforesaid doctrine to stand. But truly, when we teach that faith ought to be certaine and assured, we do not imagine such a certaintie as is touched with no doutering, nor such an assurednesse as is assailed with no carefullnesse: but rather we say, that the faithfull haue a perpetuall strife with their owne distrustfulnesse. So farre be we from settling their consciences in such a peaceable quietnesse, as may be interrupted with no troubles at all. Yet on the other side we say, that in what sort soeuer they be afflicted, they do never fall & depart from that assured confidence which they haue conceiued of the mercy of God. The scripture letteleth foorth no example

of faith more plaine, or more notable than in David, specially if a man beholde the whole continuall course of his life. But yet how he was not alway of quiet minde him selfe declareth by innumerable complaints, of which at this time it shall be sufficient to choole out a fewe. When he reprocheth his owne soule with troublesome motions, what is it else but that he is angrie with his owne vnbeleeuingnesse? Why tremblest thou my soule (faith he) and why art thou disquieted within me? trust in God. And truly that same discouragement was a plaine token of destruction, euen as if he thought himselfe to be forsaken of God. And in another place we reade a larger confession thereof, where he saith: I said in my ouerthrow, I am cast out from the sight of thy eyes. Also in another place he disputeth with himselfe in carefull and miserable perplexity yea and quarrelleth of the very nature of God, saying: Hath God forgotten to haue mercy? will he cast off for euer? And yet harder is that which followeth: But I haue said, To die is mine: charges are of the right hand of the highest. For, as in despaire he condemneth himselfe to destruction, and not only confesseth himselfe to be tossed with doubting, but as if he were vanquished in battell, he leaueth nothing to himselfe, because God hath forsaken him, and hath turned to destroy him, the same hand that was wont to be his helper. Wherefore not without cause he exhorteth his soule to returne to her quietnesse, because he had found

Heb.3.13.

Rom.8.38.

Ephe.1.18.

We haue no such certaintie of faith as is free from being shakēa with feares & terrors.

Psal.42.68.43.5.

Psal 31.22.

Psal 77.10.

Psal.116.7.

found by experience, that he was tossed among troublesome waues. And yet (which is maruellous) in all these assaultes, Faith ypholderth the hertes of the godly, and is truely like vnto a Date tree to endeour and rise vpward against al burdens, how great soever they be: as *David* when he myght seeme to be vtterly ouerwhelmed, yet in rebuking himselfe, ceaseth not to rise vp to God. And truely he that striuing with his owne weakenesse, resorteth to Faith in his troubles, is alreadie in a manner conqueror. Which may be gathered by this sentence and other like: Waite for the Lord, be strong, he shall strengthen thy hart: waite for the Lord. He reprocheth himselfe of fearefulness, and in repeating that same twise, confesseth himselfe to be sometimes subiect to many troublesome motions. And in the meane time he doth not onely become displeased with himselfe in these faultes, but earnefly endeouereth to amendment. Truly if we will more nearely by good examination compare him with *Achaz*, there shall be found great difference, *Esay* was sent to bring remedy to the carefull griefe of the wicked King and hypocrite, and spake vnto him in these words: Be in safegard and be quiet: feare not, &c. But what did *Achaz*? As it was before saide, that his hart was mooued as the trees of the wood are shaken with wind, though he heard the promise, yet he ceased not to quake for feare. This therefore is the proper reward and punishment of vnbelife, so to tremble for feare, that in temptation he turneth himselfe away from God, that doth not open to himselfe the gate by Faith. Contrariwise the faithfull who the weighty burden of temptations maketh to stoupe, and in a maner oppreseth, doe constantly rise vp, although not without trouble and hardnes. And because they know their owne weakenes, they pray with the Prophet: Take not the word of truth away from my mouth continually. By which words we are taught, that sometime they become dumme as though their Faith were vtterly ouerthrown, yet they faint not, nor turne their backes, but proceede in their battell, and with prayer doe encourage their slouthfulnes, least by fauouring themselues they should grow to vnsensible dulnes.

18 For the vnderstanding thereof, it is needfull to retorne to that diuision of the flesh and the spirite, whereof we made mention in another place, which doth in this behalfe most clearely appeare. The godly hart therefore feeleth a diuision in it selfe, which is partly delited with sweetenesse by acknowledging the goodness of God, and partly grieved with bitternes by feeling of his owne miserie, partly resteth vpon the promise of the Gospel, and partly trembleth by reason of the testimony of his own wickednesse: partly rejoyseth with conceiving of life, and partly quaketh for feare of death. Which variation commeth by imperfection of Faith, forasmuch as we never be in so good case in the course of this present life, as being healed from all disease of distrustfulness to be altogether filled and possessed with faith. Hereupon proceed those battells, when the distrustfulness that abideth in the remaunants of the fleiſh, riseth vp to affaile the Faith that is inwardly concened. But if in a faithfull minde assurednesse be mixed with doubtfulnesse, come we not alway to this point, that Faith standeth not in a certaine and cleare knowledge, but in a darke and dubiously entangled knowledge of Gods will toward vs? No, not so. For though we be diuersly drawne with sundrie thoughts, yet are we not therefore by and by feuered from Faith, though we be vexed with tossing vp and downe of distrustfulness, yet are we not therefore drowned in the bottomles depth thereof: and though we be shaken, yet be we not thrust downe out of our place. For this is alway the end of this battell, that Faith doth at length with wrangling ouercome thole hard troubles wherwith when she is besieged, she seemeth to be in danger.

19 Let this be the summe of all. So soone as any drop of Faith, be it never so small, is poured into our hertes, we by and by begin to behold the face of God milde and pleasant, and louing toward vs: yet the same we see from a far off, and far distant from vs, but with so sure sight, that we know we are not deceived. From thense

*Psal. 37. 14.*

*Esay 7. 3.*

*Psal. 119. 43.*

*Faith wrestling  
with distrustful-  
nesse doth always  
conquer.*

*The imbecilitie of  
our knowledge ex-  
cludeth not the  
certaintie of that  
we know by Faith.*

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forward, how much we profit (as we ought continually to profit) as it were by proceeding further, we come vnto so much the nearer, and therefore certainer beholding of him, and by verie continuance he is made more familiar vnto vs. So we see, that the minde enlightened with the knowledge of God, is first holden wrapped in much ignorance, which by little and little is wiped away. Yet the same minde is not so hindered by being ignorant of some things, or by dairkely seeing that which thee feeth, but that she enjoyeth a cleere knowledge of Gods will towarde her, which is the first and principall point in faith. For as if a man being shut vp in prison, haue beames of the sunne shining in fidelong at a narrow window, or as it were but halfe glimmering, he wantereth in deed the free beholding of the sunne, yet he seeth with his eies an vndoubted brightnesse thereof, and receiuthe the vse of it: so we being bound with the fetters of an earthly body, howsoever we be on each side shadowed with much darknes, yet are we sufficiently enlightened vnto perfect assurednes, by the light of God, extending his beames of light vpon vs, though it be but a little, to shew forth his mercy.

*Our faith unperfect but fleschis, though our hearts be both naturally inclined, and also partly by outward tentations, partly by inward gulsines of conscience prouoked to di-bruffulnes.*  
1.Cor.13.9.  
2.Cor.3.18.

20 Both these points the Apostle verie well teacheth in diuers places. For when he saith, that we know vnpertectly, and prophecie vnpertectly, and see by a darke speaking as by a glasse, he sheweth how slender a little portion of the true godly wise dome is giuen vs in this present life. For though those wordes do not exprefly shew that our faith is vnpertect so long as we groane vnder this burden of the flesh, but that it happeneth vnto vs by our owne imperfection that we haue need to be continually exercised in learning, yet he secretly declareth that that thing which is infinite, cannot be comprehended by our small capacite, and narrow compasse. And this Paul reporteth of the whole church, but vnto every one of vs, his owne dulnes is an hinderance and stay that he cannot come so neare as were to be wished. But how sure and vndeceiuable a taste of it selfe, euен a small drop of faith doth make vs feele, the same Apostle sheweth in another place, where he affirmeth, that by the Gospell we beholde the glorie of God with vncouered face, hauing no veile betweene vs and it, so effectually that we be transformed into the same image. In such entanglements of ignorance there must needs be wrapped togither both much doubting and fearefull trembling, specially forasmuch as our heart, by a certaine naturall instinct of it selfe, is enclined to vnbeleeuengnes. Beside that, there be tentations which both infinite in number, and diuers in kinde, do oftentimes with great sodaine violence assaile vs. But specially our owne conscience oppressed with heauie burden of sinnes lying vpon it, doth sometime lament and groane with it selfe, and sometime accuseth it selfe: sometime secretly murmureth, and sometime is openly troubled. Whether therefore aduersities doe shewe an appearance of the wrath of God, or the conscience doth find in it selfe any prooife or matter of his wrath, from thence vnbeleeufe doth take weapons and engines to vanquish faith withall: which are alway directed to this end, that we thinking God to be our aduerarie and hatefully bent against vs, should both not hope for any helpe at his hand, and also be afraide of him as of our deadly enemy.

*How faith being a scaulted gerteel the axtore, and remanach sit un-conquerale.*

21 To bear these assaults, faith doth arme and fortifie her selfe with the word of God. And when such a temptation assaileth, that God is our enemie, because hee is sharpe against vs: faith on the other side answereth, that euен when he punishment he is also mercifull, because his chasticement commeth rather of loue than of wrath. When faith is striken with this thought, that God is a reuenger of iniquities, against that stroke he setteth his pardon ready for all offences, so oft as the sinner refertothe the mercifulnesse of the Lord. So a godly minde howsoever it be in maruellous wise tossed and vexed, yet at length riseth vp aboue all dangers, and never suffereth the confidence of Gods mercie to be plucked away from it: But rather whatsoever contentions do trouble and wearie it, in the ende they turne to the assurednesse of this confidence.

confidence. And hereof this is a prooef : that the holy ones, when they thinke themselves most of all pressed with the vengeance of God, yet euen then doe make their complaints to the same God : and when it seemeth that they shall not be heard at all, euen then neuerthelēs they call vpon him. For to what purpose were it, to make their mone to him from whom they hoped for no comfort? truely they would neuer finde in their harts to call vpon him, vnlesse they beleue that there were some helpe at his hand prepared for them. So the Disciples, in whom Christ blameth their sinnes Matt.8.25. of faith, complained in deede that they perished, but yet they called to him for helpe. And when he rebuked them for their small faith, yet he doth not reiect them from the number of his , nor maketh them of the number of the vnbeleeuers, but stretteth them to shake off that fault. Therefore we affirme againe that which we haue aboue spoken, that the roote of faith is neuer plucked out of a godly hart , but stickeith so fast in the bottom, that howsoeuer it be shaken and seeme to bend this way or that way, the light thereof is so neuer quenched or choked vp, but that it lieth at least hidden vnder some embers: and by this token is plainly shewed, that the word which is an vncorruptible seede, bringeth foorth fruite like to it selfe , the spring whereof doth neuer wither and vtterly perish. For whereas this is the extremest matter of despaire to the holie ones , to feele according to the consideration of present things, the hande of God bent to their destruction: yet Job affirmeth that his hope shall 1ob 13.15. proceede so fare, that though God doe kill him , yet he will not therefore cease to trust in him. This is the truth therefore. Vnbeleefe reigneth not within the hearts of the godly, but outwardly assaulth them : neither doth the deadly wounde them with her weapons, but onely troubleth them, or so hurteth them, that yet the wound is curable. For faith, as Paul teacheth, serueth vs for a shield that being holden vp against weapons, doth so receiuue the force of them, that it either vtterlie drincketh them backe , or at least so breaketh their violence , that they cannot pearce them to danger of life. Therefore when faith is shaken, it is like as if a strong souldier with the violent stroke of a dart be compelled to remoue his foote, and gue ground a little: and when faith it selfe is wounded, that is like as if his buckler by some stroke be in some part broken, but yet so that it is not striken through. For alway the godlie minde will attaine to rise thus hie as to lay with David, if I walke in the middest of the shadow of death, I will feare none euill, be cause thou art with me. It is indeed terrible to walke in the darknes of death, and it cannot bee but that the faithfull, howe much strength soever they haue, must be afraid of it. Yet because this thought surmounteth it, that they haue God present with them, and prouiding for their safetie, that feare is overcome with assurednes. For (as Augustine saith) how great engines souer the devill raiſeth vp against vs, so long as hee posseſseth not the place of the hart , where faith dwelleth, he is cast out of the dores. And so if we may iudge by the successe, the faithfull not onely escape safe from evry battle, so that by and by receiving flesh courage they are ready to come againe into the field: but also that is fulfilled which John saith in his canonickall Epistole: This is the victory that ouercommeth the worlde, 1.Ioh.5.4. euen your faſth. For he affirmeth that it ſhall not onely winne the victorie in one or few battels, or againſt ſome one assault, but also that it ſhall get the ouer hande of the whole world, although it be a thouſand times affuſed.

22 There is another kinde of feare and trembling, but ſuch a one as by it the afſurednes of faſth is ſo nothing at all diuiniſhed, that thereby it is the more ſoundlie ſtabliſhed. That is, when the faithfull either in thinking that the examples of Gods vengeance againſt the wicked are ſhewed for leſſons for them to leare by, do carefully beware that they happen not to prouoke Gods wrath againſt themſelves with the ſame offences: or recording with themſelves their own miserie, to leare to hang altogether vpon the Lord without whom they ſee themſelves to be more fickle and ſooner vaniſhing than any blaſt of winde. For when the Apostle, in ſetting forth the

*All feare is not re-  
pugnat unto  
faſth.*

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1.Cor.10.11.

the scourges wherewith the Lord in old time had punished the people of Israell, putteth the Corinthians in feare that they intangle not themselues with like euils : hee doth not thereby abate their affiance, but onely shaketh away the dulnes of the flesh by which faith is wont more to be oppressed than strengthened. And when he taketh occasion of the Iewes fall to exhort him that standeth, to take heede that he fall not, he doth no: therby bid vs to wauer, as though we were not fully assured of our stedfastnes, but onely he taketh away arrogant presumption and rash trusting too much in our owne strength, that after the thrusting out of the Iewes, the Gentiles being received into their place, shold not too much outragiously triumph against them. Albeit he speaketh there not onely to the faithfull, but also in the same saying comprehendeth the hypocrites that glорied onely in outward shewe. For neither doth he admonish euerie man particularly, but making a comparison betweene the Iewes and the Gentiles , after that he had shewed that the lewes in this that they were rejected, did suffer iust judgement for their vnbeleefe and vnthankfulnesse, he also exhorted the Gentiles that they should not, by being proude and extolling themselues, loose the grace of adoption lately conueied into them. But as in that generall rejecting of the Iewes , there remained yet some that were not fallen from the cōenant of adoption, so out of the Gentiles there might arise some , which without true faith, shoulde be puffed vp onely with foolish confidence of the flesh, and so abuse Gods louing kindnes to their owne destruction. But although you take this as spoken to the elect and faſthfull, yet thereupon shall follow no inconuenience. For it is one thing to holde downe the rash presumption which out of the remannts of the flesh creepeth sometime even into the holy ones, that with vaine confidence it waxe not outragiously wanton : and another thing to strike the conscience with feare, that it rest not with full assurednes in the mercy of God.

We may feare at  
the consideration  
of our owne frail-  
tie and corruption,  
and yet in his mer-  
cie rest with sure  
and certayne con-  
fidence.

Phil.2.12.  
Psal.5.8.

Prou.28.14.

23 Then, when he teacheſt, that with feare and trembling we ſhould wouke our own ſaluation, he requireth nothing elſe, but that we ſhould accuſtome vs with much abaling of our ſelues, reuerently to looke vp into the mightines of God. For truely nothing doth ſo much awake vs to caſt all our confidence and auſſurance of minde vpon the Lord as doth the diſtrift of our ſelues and carefullnes conceiued by knowledge in conſcience of our owne wretchednes. And according to this meaning is that laying in the Prophet to be taken: In the multitude of thy goodneſſe I will enter into thy temple: I will worship in feare. Where he comely conioyneth the boldnes of faſth that leaneth vpon Gods mercy with a reuerent feare, which we muſt neeſes feele ſo oft as comming into the ſight of Gods maieſtie, wee perceiue by the glorious brightnes thereof, how great is our owne filthines. And Salomon faith truely, where he pronounceth the man bleſſed, that continually maketh his owne hart afraid, for by hardnaſing therof men fall headlong into euil. But ſuch feare he meaneth as may make vs more heedfull, not ſuch whereby we ſhould be troubled and vtterly fall: even ſuch a feare as when the minde confounded in it ſelife, doth recouer it ſelife againe in God: when despairing it ſelife, is reuiueth by truſt in him. Therefore there is no cauſe to the contrarie, but that the faſthfull may at one time both be in feare, and alſo enioy moſt auſſured comfort, in reſpect that ſometime they turne their eies to behold their own vanitie, and ſometime they caſt the thought of their minde vpon the truthe of God. But how(will ſome man ſay) ſhall feare and faſth dwell both in one minde? Even thus, as contrarily ynſenſible dulneneſſe, and carefullnes. For whereaſ the wicked traule to procure to themſelues a want of greefe, that no feare of God might trouble them, yet, the iudgement of God ſo preſteth them, that they cannot attain that which they deſire. So there is nothing to withstand, but that God may exercise them that be hiſ to humilitie, that in fighting valiantly, they may reſtraine themſelues vnder the bridle of modeſtie. And by the proceſſe of the text it appeareth, that this was the entent of the Apoſtle, where he affiſgetteth the cauſe of feare, and trembling to be the good

good pleasure of God, whereby he giueth to them that be his both to will well, and valiantly to go through with it. According to this meaning ought wee to take that saying of the Prophet : The children of Israell shall feare God and his goodness: because notionely godlines engendreth the reverence of God, but the verie sweetenes and pleasant taste of grace, tilleth man being discouraged in himselfe with feare and admiration, to make him hang vpon God, and humble yelde himselfe subiect to his power. Ose 3.5.

24 Yet we do not heereby make roome to that most pestilent Philosophy, which many halfe papists at this day begin to coine in corners. For, because they cannot defend that grosse doubtfulnes which hath beeene taught in schooles, they flie to another deuise, to make a confidence mingled with distrustfulnes. They confesse, that so oft as we looke vnto Christ, we finde in him full matter to hope well: but because we are alwaies vnwoorthie of those good things that are offered vs in Christ, they would haue vs to wauer and stagger in beholding our owne vnwoorthines. Breefli, they place conscience so betweene hope and feare, that it alreth from the one to the other, by enterchangeable times and courses; and they so compare faith and hope together, that when the one springeth vp, the other is pressed downe, when the one ariseth, the other againe falleth. So when Sathan feeth that those open engines wherewith before time he was wont to destroy the assurednes of faith, doe nowe nothing preuaile, he endeuoureth by crooked vnderminings to ouerthrow it. But what maner of confidence shall that be, which shal now & then yelde to desperation? If (say they) thou consider Christ, there is assured saluation: but if thou retorne to thy selfe, there is assured damnation. Therefore of necessitie distrust and good hope must by enterchangeable courses raigne in thy minde: As though wee ought to imagine Christ standing a faire off, and not rather dwelling within vs. For therefore we looke for saluation at his hande, not because he appeereth a farre off vnto vs, but because hee hath grafted vs into his bodie, and so maketh vs partakers not onely of all his good things, but also of himselfe. Therefore I turne this their argument against themselues: if thou consider thy selfe, there is certaine damnation. But because Christ with all his good things is by way of communicating so giuen vnto thee that all his thinges are made thine, and thou art made a member of him, yea and all one with him: his righteousnesse drowneth thy sinnes, his saluation taketh away thy damnation: he by his woorthiness commeth betweene thee and God, that thy vnwoorthiness come not in the sight of God. Breefly, this is the truth: wee ought neither to separate Christ from vs, nor vs from him, but with both handes to holde fast that fellowship Rom.8.10.

whereby he hath coupled himselfe vnto vs. So the Apostle teacheth vs: The bodie indeed (saith he) is dead by reason of sinne: but the sprite of Christ that dwelleth in you, is life for righteouesnes. According to these mens trifling deuise he shoulde haue saide, Christ indeed hath life with himselfe: but you, as you be sinners, remaine subiect to death and damnation. But he saith farre otherwise. For he teacheth that that damnation which we deserue of our selues, is swallowed vp by the saluation of Christ: and to prooue it, he vsseth the same reason that I haue alleged, because Christ is not without vs, but dwelleth within vs, and cleaueth vnto vs not onely with vndiuideable knot of fellowship, but with a certaine maruellous communion daily more and more groweth with vs into one bodie, till he be made altogether one with vs. And yet I denie not, as I haue saide a little before, that sometime there happen certaine interrupcions of faith, as the weakenesse thereof is among violent sodaine motions bawed hither or thither. So in the thickie miste of tentation the light thereof is choked, but whatsoeuer happeneth, it ceaseth not from endeour to seeke God.

25 And no otherwise doth Bernard argue, when he purposelly intreateth of this question in his fift Homilie in the dedication of the temple. Oftentimes (I saie) by the How wretched souer we be in our selues, by faith

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we know that by  
Gods most gracious  
aceptacion we are  
blessed.

Ezai.64.6.  
Mat.6.13.

Rom.9.12.

A feare which we  
ought to nourishe in  
our selues.  
Prov.1.7.  
Psal.100.11.  
Prou.15.14.  
Mal.1.7.  
Job.8.28.

the benefite of God studying vpon the soule, mee thinke I finde in it two things as it were contrarie. If I beholde the soule it selfe, as it is in it selfe and of it selfe, I can say nothing more truly of it, than that it is vtterly brought to naught. What neede I now to reckon vp particularly all the miseries of the soule, how it is loaden with finnes, couered with darknesse, entangled with deceitfull entisements, itching with lustes, subiect to passions, filled with illusions, alway inclined to euill, bent to all kindes of vice, finally full of shame and confusion? Now if all the very righteousnesses of it being looked vpon by the light of truth be founde like a cloth stained with floures, then what shall the vnrigheteousneses thereof be accounted? If the light that is in vs be darknesse, how great shall the very darknesse be? What then? without doubt man is made like vnto vanitie: man is brought to naught: man is nothing. But how then is he vtterly nothing whom God doth magnifie? How then is he nothing, towarde whome Gods hart is set? Brethren, let vs take hart againe. Though we be nothing our owne harts, peraduenture there may somewhat of vs lie hidden in the hart of God. O father of mercies? O father of the miserable, how doest thou set thy hart toward vs? For thy hart is where thy treasure is. But how be we thy treasure, if we be nothing? All nations are so before thee as if they were not, they shall be reputed as nothing. Euen before thee, not within thee: so in the judgement of thy truth, but not in the affection of thy pitie. Thou callest those things that are not, as though they were. Therefore both they are not, because thou callest those things that are nor, and also they are because thou callest them. For though they are not, in respect of themselues, yet with thee they are, according to that saying of *Paul*, not of the works of righeteousnesse, but of him that calleth. And then hee saith, that this coupling together of both considerations is maruellous. Truely those things that are knit together, doe not the one destroy the other. Which also in the conclusion he more plainly declareth in these words. Now if with both these considerations wee diligently looke vpon our selues what we bee, yea in the one consideration how we be nothing, and in the other how much we be magnified, I thinke our glorying seemeth to be tempered, but peraduenture it is more increased. Truely it is perfectly stablished, that we glorie not in our selues but in the Lord. If wee thinke thus: If he hath determined to sauе vs we shall by and by be deliuere: now in this we may take courage. But let vs climbe vp into a higher watch tower, and seeke for the citie of God, seeke for the temple, seeke for the house, seeke for the spouse. I haue not forgotten, but I say it with feare and reverence, we I say be but in the hart of God. We be, but by his allowing as woorthie, not by our owne woorthiness.

26 Now, the feare of the Lorde, whereof commonly in every place witnessesse is borne to all the holy ones, and which is in some places called the beginning of wisedome, and in some places wisedome it selfe, although it be but one, yet it proceedeth from a double vnderstanding. For God hath in himselfe the reuerence both of a father and of a Lorde. Therefore he that will truely worship him, will endeavour to shew himselfe both an obedient sonne and a seruiceable seruant vnto him. The obedience that is giuen to him as to a father, the Lord by the Prophet calleth honour: the seruice that is done to him as to a Lord, he calleth feare. The sonne (saith he) honoreth the father, and the seruant the Lord. If I be a father, where is my honour? If I be a Lord, where is my feare? But howsoeuer he putteth difference betwene them, thou seest how he confoundeth them both together. Therefore let the feare of the Lord be vnto vs a reurence mingled with that same honour and feare. Neither is it any maruell if one minde receive both those affections. For he that considereth with himselfe what a father God is vnto vs, he hath cause enough, although there were no helles at all, why he should dread his displeasure more greeuously than any death. But also (such is the wantonnesse of our flesh to run to licentiousnesse of finning) to restraine the same by all meanes, wee ought therewithall to take holde of

of this thought, that the Lord vnder whose power we liue, abhorreth all iniquitie, whose vengeance they shall not escape, that in liuing wickedly do prouoke his wrath against themselues.

27 But that which *John* saith, that feare is not in charitie, but perfect charitie casteth out feare, because feare containeth punishment, disagreeth not with this that we say. For the wicked feare not God in this respect that they dread to incurre his displeasure, if they might do it without punishment: but because they know him to be armed with power to reuenge: therefore they shake for feare at the hearing of his wrath. And also they so feare his wrath, because they thinke that it hangeth ouer them, for that they looke euery moment when it shall fall vpon their heads. As for the faithfull: they (as is aboue saide) both feare his displeasure more than punishment, and are not troubled with feare of punishment as if it did hang ouer their necks, but they are made the more warie not to procure it. So saith the Apostle whē he speakeþ to the faithfull: Be ye not deceived: for this commerth the wrath of God vpon the children of vrbeleefe. He threatneth not that Gods wrath will come vpon them, but putteth them in mind to think vpon this, that the wrath of God is prepared for such wicked doings as he had recited, that they themselues should not be willing also to proue it. Albeit it seldom happeneth, that the reprobate be awakened with onely and bare threatnings, but rather being alreadie grosse and vnſensiblie dull with their owne hardines, so oft as God thundreth from heauen they harden themselues to obstinacy, but when they are once striken with his hand, then whether they will or no, they be enforced to feare. This feare they commonly call a seruill feare: and in comparison set it for contrary to free natured and willing feare which becommeth children. Some other do surely thrust in a middle knd, because that same seruill and constrained affection sometime so subdueþ mens mindes, that they come willingly to the feare of God.

28 Now we vnderstand, that in the good will of God, whereunto faith is said to haue respect, the possession of salution and eternall life is obtained. For if we can want no good thing, while God is fauourable vnto vs, it abundantly sufficeth vs to the assurednesse of saluation, when he himselfe doth assure vs of his loue. Let him shew his face (saith the Prophet) and we shall be safe. Whereupon the Scriptures determine this to be the summe of our saluation, that God putting away all enemities, hath received vs into fauour. Whereby they shew, that when God is reconciled vnto vs, there remaineth no perill, but that all things shall prosper well with vs. Therefore faith, hauing taken hold of the loue of God, hath promises of the present life, and of the life to come, and perfect assurednesse of all good things: but that same such as may be gathered out of the word of God. For faith doth not certainly promise to it selfe either the length or honor or wealth of his life, forasmuch as God willed none of thesethings to be appointed vnto vs, but is contented with this assurednes, that God will never faile how soever many thiſgs faile vs that pertaine to the maintenance of this present life. But the cheſe assurednesse of faith resteth in expectation of the life to come, which is set out of doubt by the word of God. But whatsoever miseries and calamities betide vnto them whome God loueth, they can not worke the contrarie, but that his good will is perfect felicitie. Therefore when we did meane to exprefſe the summe of blessednes, we named the fauour of God, out of which spring doe flowe vnto vs all kindes of good things. And this we may commonly note throughout the Scriptures, that whensoeuer mention is made not onely of eternall saluation, but also of any good thing in vs, we be alway called backe to the loue of God. For which cause *Daniel* saith, that the goodness of God when it is felt in a godly heart, is sweeter and more to be desired than life it selfe. Finally, if all things else doe flowe vnto vs according to our owne wilning, and wee bee uncertaine of Gods loue or hatred, our felicitie shal be accursed, and therefore miserabile:

*What feare it is  
which perfect  
charitie casteth  
out.*  
*1.Ioh.4.18.*

*Ephe.5.16.  
Col.3.6.*

*Faith being per-  
suaded of the  
good will of God,  
cannot but per-  
suade it selfe of  
all good things,  
especially eternall  
life and saluation  
at the hands of  
God.*

*Psal.80.4.*

*Ephe.2.14.*

*Psal.63.4*

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Rom.8.5.

Psal.23.4.

Psal.33.12.

Though faith doe  
believe what soe-  
ver God speakest,  
yet it principally  
respecteth the pro-  
mise of saluation  
freely offered in  
the Gospell.

Rom.10.8.

Rom.1.6. &  
26.17.

2.Cor.5.18.

Psal.86.5. &  
103.81.5.

The reasons why  
the promise of  
mercie in Christ  
is put not for the  
only, yet for the  
principal object  
of faith.  
Hcb.11.

miserable : But if the fauourable face of God doe shine vnto vs, euen our very miseries shall be blessed, because they are turned to helpe of our salvation. As *Paul*, when he heapeþ vp a rehearall of all aduersities, yet he glorieth that he was not by them feuered from the loue of God : and in his praiers he alway beginneth at the fauour of God, from whence floweth all prosperitie. Likewise *David* setteth the onely fauour of God against all the terrors that trouble vs. If (saith he) I shall walke in the middest of the shadow of death, I will feare no euils, because thou art with me. And we alway feele that our mindes doe wauer, vnlesiſe being contented with the fauour of God, they seeke their peace in it, and haue this inwardly fixed in them that is saide in the Psalme, Blessed is the people whose God is the Lord, and the nation whom he hath chosen to him for his inheritance.

29 We make the foundation of faith to be the free promise of God, because faith properly staieth vpon it. For though faith doe beleue God to be true in all things, whether he commaund or forbid, whether he promise or threaten, and also obediency receiueth his commaundements, and bewareth of things that he prohibiteth, and hath regarde to his threatenings, yet properly it beginneth at the promise, and therein continueth, and thereupon endeth. For faith seeketh for life in God, which is not founde in commaundements or declarations of penalties, but in promise of mercie, and in no other promise, but such as is freely gien. For the conditionall promise, by which we are tent to our owne workes, doth no otherwise promise life, but if we perceiue it to stande in our selues. Therefore if we will not haue our faith to tremble and waver, we must stay it with that promise of saluation, which is wilfully and liberally offered vs of the Lorde, rather in respect of our miserie, than of our owne worthinelle. Wherefore the Apostle beareth this witness of the Gospell, that it is the word of faith, which name he taketh both from the commaundements and also from the promises of the law, because there is nothing that can stablish faith, but that liberal embassage, by which God reconcileth the world to himselfe. Therefore the same Apostle oftentimes maketh a relation of faith and the Gospell together, when he teacheth that the ministerie of the Gospell was committed to him vnto the obedience of faith, that the same is the power of God, to saluation to euery one that beleueþ : that in it is revealed the righeteousnesse of God from faith to faith. And no maruell. For sith the Gospell is the ministerie of reconciliation, there is no other testimonie sure enough of Gods good will towarde vs, the knowledge whereof faith requireth. Therefore when we say that faith must rest vpon free promise, we doe not denie but that the faithfull doe euery way imbrace and receiue the word of God, but we appoint the promise of mercie to be the proper marke of faith. Euen as the faithfull ought in deede to acknowledge God to be the iudge and punisher of wicked doings, and yet they properly haue regarde vnto his mercifull kindnesse : for as much as he is described to them to be considered such a one as is louing and merciful, farre from wrath, of much goodnessse, gentle vnto all, powring foorth his mercie vpon all his workes.

30 Neither yet doe I regarde the barkings of *Dogium*, or such other dogs, when they finde fault with this restraint, as though in diuiding faith it did take holde but of one pece thereof. I graunt(as I haue already said) that the general obiect of faith (as they terme it) is the truth of God, whether he threaten or put vs in hope of fauour. Wherefore the Apostle ascribeth this to faith, that No feare the destruction of the world, when it was not yer scene. If the feare of a punishment shortly to come, was the worke of faith, then ought not the threatnings to bee excluded out of the definition of faith. This is indeede true. But the cauillers doe vnjustly accuse vs, as though we denied that faith hath respect to all the partes of the word of God. For our meaning is onely to shew those two things, first, that faith never stedfastly standeth vntill it come to free promise : and then that wee are no otherwise by it to bee reconciled

reconciled to God, but because it coupleth vs to Christ. Both those points are worthy to be noted. We seeke such a faith, which may make difference betwenee the children of God and the reprobate, betwenee the faithfull and the vnbeleeuing. If a man do beleue that God both iustly commaundeth all that he commaundeth, and truly threatneth, shall he be therefore called faithfull? Nothing lesse. Therfore there can be no stedfast stay of faith, vnlesse it be grounded vpon the mercy of God. But now to what end do we dispute of faith? Is it not that we may learne the way of saluation? But how doth faith bring saluation but in respect that it grafteth vs into the body of Christ? Therfore there is no inconuenience, if in the definition we do enforce the principall effect thereof, and do ioine vnto the generall name, in stead of a difference that marke that seuereth the faithfull from the vnbeleeuing. Finallie, the malicious haue nothing to find fault withall in this doctrine, but they must wrap vp *Paul* with vs in the same blame, which calleth the Gospell properly the word of faith.

Rom.10.8.

*The consideration  
of the power of  
God and of the  
worke which he  
hath done confir-  
mehis vs in faith;  
yet all vanquisheth  
except we reli-  
upon his word.  
Psal.9.11.  
Psal.109.43.  
Roni.4.21.*

31 But heereupon againe we gather that which we haue before declared, that faith doth no lesse neede the word than the fruit doth neede the liuelie roote of the tree, because no other (as *David* testifieth) can trust in the Lord, but they that knowe his name. But this knowledge is not according to euerie mans imagination, but so farre as God himselfe is witnessesse of his owne goodnes. Which the same Prophet confirmeth in an other place, saying: Thy saluation is according to thy word. Againe, I haue trusted in thy word, saue me. Where is to be noted the relation of faith to the word, and then how saluation followeth. And yet in the meane time we doe not exclude the power of God, with beholding whereof, vnlesse faith sustaine it selfe, it can never giue vnto God his due honor. *Paul* seemeth to rehearse a certaine slender and common thing of *Abraham*, that he beleueed that God which had promised him the blessed seede, was able to performe it. Againe in another place, speaking of himselfe: I know whom I haue beleueed, and I am sure that he is able to keepe that which I haue left with him vntill that day. But if a man wey with himselfe how many doubtis of the power of God doe oftentimes creepe into mans minde, he shall well perceiue that they which do highlie esteeme it as it is worthy, haue not a little profited in faith. We all will confesse that God is able to do whatsoeuer he will, but when euē the least temptation throweth vs downe with feare, and amaseth vs with horror, thereby appeareth plainly, that we diminish the estimation of Gods power, when we prefer above it those things, that Satan threatneth against Gods promises. This is the reason why *Esay*, meaning to print into the harts of the people the assurednes of saluation, doth so honorably intreat of the infinite power of God. It seemeth oft that so soone as he hath begonne to speake of the hope of pardon and reconciliation, he by and by turneth to another thing, and wandreth about in long and superfluous circumstaunces, rehearsing how maruellously the Lord gouerneth the frame of Heauen and earth and the whole order of nature, yet is heere nothing that serueth not fitly for the circumstance of the matter that he speaketh of. For vnlesse the power of God whereby he is able to do all things be presently set before our eyes, oureares will hardly heare the word, or will not esteeme it so much as it is worth. Beside that, heere is declared his effectuall power, because godlinesse (as we haue already shewed in an other place) doth alway apply the power of God to vse and worke, specially it setteth before it selfe those workes of God, whereby hee hath testified himselfe to be a father. Hereupon commeth that in the scriptures is so often mention made of the redemption, whereby the Israelites might haue learned that God which was once the author of saluation, will be an euerlasting preseruer thereof. And *David* putteth vs in minde by his owne example, that those benefites which God hath particularly bestowed vpon every man, doe afterward availe to the confirmation of his faith. Yea when God seemeth to haue forsaken vs, it behoueth vs to stretch our wits further, that his auncient benefits may recomfort

2.Tim.1.18.

vs.

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Psal. 100.43.  
Psal. 77.11.

Gen. 15.

Gen. 26.

vs, as it is said in another Psalme, I haue beeene mindfull of olde daies. I haue studied vpon all thy workes, &c. Againe, I will remember the workes of the Lorde, and his maruels from the beginning. But because without the worde all quickly vanisheth away that we conceiue of the power of God and of his workes, therefore we doe not without cause affirme that there is no faith, vnlesse God giue light vnto it with testimonie of his grace. But here a question might be moued, what is to be thought of *Sara* and *Rebecca*, both which being moued as it seemeth with zeale of faith, passed beyond the bounds of the word. *Sara*, when she feruently desired the promised issue, gaue her bondmaide to her husband. It cannot bee denied but that shée many waies sinned: but now I touch only this fault, that being carried away with her zeale, she did not restraine her selfe within the boundes of Gods worde, yet it is certaine that that desire proceeded of faith. *Rebecca* being certified by the Oracle of God of the election of her sonne *Jacob*, procured his blessing by euill craftie meanes: she deceiued her husband the witnessse and minister of the grace of God: she compelled her sonne to lie: shē by diuers guiles and deceites corrupted the truth of God: Finally, in making a scorne of his promise, she did as much as in her lay, destroy it. And yet this act, how much soever it was euill, and worthy of blame, was not without faith, for it was necessary that she shoulde ouercom many offences, that she might so earnestly endeouour to attaine that which without hope of earthly profitte was full of great troubles and dangers. As we may not say that the holy Patriarch *Isaac* was altogether without faith, because he being by the same oracle of God admonished of the honour transferred to the yoonger sonne, yet ceased not to be more fauourably bent to his first begotten sonne *Esaia*. Truely these examples doe teach, that oftentimes errors are mingled with faith, but yet so that faith if it be a true faith, hath alway the vpper hande. For as the particular error of *Rebecca* did not make vioide the effect of the blessing, so neither did it make vioide her faith which generally raigned in her minde, and was the beginning and cause of that doing. Neuerthelesse therein *Rebecca* vittered how ready mans minde is to fall so soone as he giueth himselfe, neuer so little libertie. But though mans default and weaknesse doth darken faith, yet it doth not quench it: in the meane time it putteth vs in minde, how carefully we ought to hang vpon the mouth of God, and also confirmeth that which we haue raught, that Faith vanisheth away, vnlesse it be vpholden by the Worde: as the mindes both of *Sara*, and *Isaac* and *Rebecca* had become vaine in their crooked wanderings out of the way, vnlesse they had beeene by Gods secrete bridle holden in obedience of the worde.

Faith embraceth  
no promise but in  
Christ by whence  
the thing promised  
is derived from  
God to vs.

Rom. 1.17.  
2.Cor.1.20.

32 Againe, not without cause we include all the promises in Christ, for as much as in the knowledge of him the Apostle includeth all the Gospell: and in another place he teacheth, that all the promises of God are in him, yea and Amen. The reason whereof is ready to be shewed. For if God promise any thing, he therein sheweth his good will: so that there is no promise of his, that is not a testimonie of his loue. Neither mcketh it any matter that the wicked when they haue great and continuall benefits of Gods liberalitie heaped vpon them, do thereby wrap themselues in so much the more greeuous judgement. For sith they doe neither thinke nor acknowledge that those things come vnto them from the hande of God, for if they acknowledge it, they doe not with themselues consider his goodnesse, therefore they cannot thereby be better taught of his mercie than bruit beastes, which according to the measure of their estate, doe receive the same fruite of Gods liberalitie, and yet they perceiue it not. Neither doth it any more make against vs, that many times in refusing the promises appointed for them, they doe by that occasion procure to themselves the greater vengeance. For although the effectuall working of the promises doe then onely appeare, when they haue found faith with vs, yet the force and naturall propertie of them is neuer extinguished by our vnbeleefe or vnthankfulnessse.

Therefore

Therefore when the Lord by his promises doth prouoke man not onely to receive, but also to thinke vpon the fruities of his bountifullnes, he doth therewithall declare Mat.3.17.  
 vnto him his loue. Whereupon we must retorne to this point, that every promise is a testifying of Gods loue toward vs. But it is out of question, that no man is loued of God but in Christ, he is the beloued son, in whom the loue of the father abideth and resteth, and then from him powreth it selfe abroad vnto vs: as *Paul* teacheth, that we haue obtained fauor in the beloued one. Therefore it must needs be deriu'd and come vnto vs by meane of him. For this cause the Apostle in another place calleth him our peace: in another place he setteth him out as a bond, whereby God is with fatherly naturall kindnes bound vnto vs. It followeth then that we must cast our eies vpon him, so oft as any promise is offered vs. And that *Paul* teacheth no absurditie, that all Gods promises whatsoeuer they be, are confirmed and fulfilled in him. There bee certaine examples that make for the contrarie. For it is not likely that *Naaman*, the Syrian, when he required of the Prophet the maner how to worship God a-right, was instructed concerning the Mediator: yet his godlines is praised. *Cornelius*, a Genile and a Romane, could I scarcely vnderstand that which was knownen not to al the Iewes, yea and that verie darkly: yet his almes and priares were acceptable to God, and the sacrifice of *Naaman*, by the prophets answere allowed. Which thing neither of them could obtaine but by faith. Likewise it may be said of the Eunuche to whom *Philip* was carried, which if he had not had some faith, would not haue taken vpon him the trauell and expenses of so long a iourney, to worship. Yet we see, when *Philip* examined him, how he bewraied his ignorance of the Mediatour. And truly I graunt that their faith was partly vnexpressed, not onely concerning Christs person, but also concerning his power & the office committed vnto him of the father. Yet in the meane time it is certaine, that they were instructed in such principles, as gaue them some taste of Christ, although but very small. Neither ought this to seeme strange. For neither would the Eunuch haue come in haste to Ierusalem from a farre countrey to worship an vnknown God, neither did *Cornelius* when he had once embrac'd the Iewish religion spend so much time, without being acquainted with the first grounds of true doctrine. As for *Elizæus* when he taught him of small things, to haue saide nothing of the principall point. Therefore altho' there were among them a darke knowledge of Christ, yet it is not likely that there was no knowledge because they did vse themselues in the sacrifices of the law, which must haue been discerned by the very end of them, that is Christ, from the false sacrifices of the Gentiles.

33. But this bare and outward declaration of the word of God, ought to haue largely sufficed to make it to be beleueed, if our owne blindnes and stubbornes did not withstand it. But our mind hath such an inclination to vanitie, that it can never cleaue fast vnto the truth of God, and hath such a dulnes, that it is alway blinde and cannot see the light thereof. Therefore there is nothing availably done by the word without the enlightning of the holy Ghost. Whereby also appeareth, that faith is far aboue mans vnderstanding. Neither shal it be sufficient that the mind be lightened with the spirit of God, vntesse the heart be also strengthened and stablished with his power. Wherein the schoolemen do altogether erre, which in considering of faith do onely take holde of a bare and simple assent by knowledge, leauing out the confidence and assurednes of the heart. Therefore faith is both waies a singular gift of God, both that the mind of man is cleansed to taste the truth of God, & that his hart is stablished therein. For the holy Ghost not onely is the beginner of faith, but also by degrees increaseth it, vntil by it he bring vs to the heauenly kingdome. That good thing (*faith Paul*) which was committed to thy keeping, keepe in the holy Ghost which dwelleth in vs. But how *Paul* saith that the holy Ghost is giuen by the hearing of faith, we may easily dissolve it. If there had beeene but one onely gift of the

Eph.1.17.Eph.2.14.Rom.8.3,& 15.8.Act.10.8.Act.8.8.2.Kings 5.17.2.Reg.5.17.Act.8.13.

*The outward declaration of the word without an inward enlightening by the spirit doth not suffice either to breed or increase faith in vs.*

2.Tim.1.14.Gal.3.2.

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holie Ghost, then it had beeene an absurditie for him to call the holie Ghost the effect of futh, which is the author and cause of faith. But when he maketh report of the gifts wherewith God garnishest his Church, and by encreasings of fauour bringeth it to perfection, it is no maruell if he ascribe those things to faith which maketh vs fit to receive them. This is reckened a most strange conclusion, when it is said, that no man but he to whom it is guuen, can beleue in Christ. But that is partly because they do not consider either how seuer and high the heavenly wisedome is, or how great mans dulnes is in conceiving the mysteries of God: and partly because they looke not vnto that assured and stedfast constantnes of heart, that is to say, the clencie part of faith.

x.Cor.2.13.  
Our bloudnes before th. Imit open our eies and the clearenes of our mindes after.

Matth.11.15.  
Luke.10.21.  
March 16.17.  
1.Cor.2.14.  
Rom.11.34  
1.Cor.2.10  
John.6.43.

34 But if (as Paul preacheth) no man is witness of the will of man, but the spittre of man that is within him, then how shoulde man be sure of the will of God? And if the truth of God be vncertaine among vs, in those things that we preuently behold with our eie, how shoulde it be assured and stedfast among vs there where the Lord promiseth such things as neither eie seeth, nor wit comprehendeth? But herein mans sharpenes of vnderstanding is so ouerthrownen and faileth, that the fust degree of profiting in Gods schoole, is to forsake his own wit. For by it as by a veile cast before vs, we are hindered that we cannot attaine the mysteries of God, which are not disclosed but to little ones. For neither doth fleshe and blood disclose nor naturall man perceue those things that are of the spirit, but rather to him the learning of God is foolishnesse, because it is spiritually to be iudged. Therefore heerein the helpe of the holy Ghost is necessarie, or rather heerein his force onely raigneth. There is no man that knoweth the minde of God, or hath beeene his counsellor: but the holy spittre searcheth out all things, cuen the deepe secretes of God, by whom it is brought to passe, that we know the minde of Christ. No man (saith he) can come to me: vnlesse my father that sent me, draw him. Every one therefore that hath heard and learned of my father, commeth. Not that any man hath seene the father, but he that is sent of God. Even as therefore we cannot come into Christ, but being drawnen by the spirit of God: so when we be drawnen, we are lifted vp in wit and minde aboue our vnderstanding. For the soule enlightened by him, taketh as it were a new sharpenes of vnderstanding, wherewith it may beholde heauenly mysteries, with brightness whereof it was before dazeled in it selfe. And so mans vnderstanding receiuing brightness by the light of the holy Ghost, doth never till then truly begin to taste of those things that belong to the kingdome of God, being before altogether vnsauorie and without judgement of taste to take assay of them. Therfore when Christ did notably set out vnto two of his disciples the mysteries of his kingdome, yet he nothing preuailed, vntill he opened their senses that they might vnderstand the Scriptures.

Luke.24.27.&45.  
John 16.15.

When the Apostles were so taught by his godly mouth, yet the Spittre of Truth must bee sent vnto them, to powre into their mindes the same doctrine which they had heard with their eares. The worde of GOD is like vnto the Sunne that shineth vnto all them to whom it is preached, but to no profit among blinde men. But we are all in this behalfe blinde by nature, therfore it cannot pearce into our mind but by the inward master the holy Ghost, making by his enlightning an entrie for it.

The light of faith  
is the gift of God  
not bestowed in  
difference vpon  
all men.  
2.Cor 4.13.  
2.Thess.1.11.

35 In another place, when we had to entreate of the corruption of nature, we haue more largely shewed how vnfit men are to beleue. Therefore I will not weary the readers with repeating the same againe. Let this be sufficient that the spittre of faith is called of Paul faith it selfe, which the spittre giueth vs, but not which we haue naturally. Therefore he praicht that God fasil in the Thessalonians all his good pleasure, and the worke of faith in power. Wherin calling faith the worke of God, and giveng it that title for a name of addition, and calling it by figure of apposition Gods good pleasure, he denieth that it is of mans owne motion: and not contented therewith

therewith he addeth further, that it is a declaration of Gods power: writing to the Corinthians, where he saith, that faith hangeth not vpon the wisedome of men, but is grounded vpon the power of the holy Ghost. He speaketh indeed of outward myracles: but because the reprobate are blinde at the beholding of them, hee comprehendeth also that inward seale, whereof he maketh mention in another place. And God, the more gloriously to set foorth his liberality in so noble a gift, vouchsafeth not to graunt it to all vniuersally without difference, but by singular priuiledge giueth it to whom he wil. For prooфе wherof we haue alleaged testimonies before. Of which Augustine being a faithfull expositour, crieth out that it would please the Sauiour to teach him, and that the very believing it selfe, is of gift and not of deseruing. No man (saith he) commeth to me, vntesse my father draw him, and to whom it is giuen of my father. It is maruellous that two do heare, the one despiseth, the other ascendeth vp. Let him that despiseth, impute it to himselfe: let him that ascendeth, not arrogantie assigne it to himselfe. In another place. Why is it giuen to one and not to another? It grieueth me not to say it, this is the depth of the croſſe. Out of I wote not what depth of the iudgements of God which wee may not search proceedeth all that we can. What I can, I see: whereby I can, I see not, sauing that I see thus farre, that it is of God. But why him, & not him? That is much to me. It is a bottomleſſe depth, it is the depth of the croſſe. I may crie out with wondering, but not shew it in disputing. Finally, the summe commeth to this, that Christ when he enlighteneth vs vnto faith by the power of his spirit, doth therewithal graffe vs into his body, that we may be made partakers of all good things.

36 Now it remaineth that that which the minde hath receiued, may bee further *We haue not faith conueied into the hart. For the word of God is not throughly received by faith, if it as soone as the truthe is conceiued in our mindes, except the spirite sealē it alsoe our harts.*

*Epho.1.*

swimme in the top of the braince, but when it hath taken roote in the bottome of the hart that it may be an iuincible defence to beare and repulse all the engines of tentations. Now if it be true, that the true vnderstanding of the minde is the enlightening thereof, then in such confirmation of the hart, his power much more evidentlie appeereth, euen by so much as the distrustfulnes of the hart is greater than the blindenes of the wit: and as it is harder to haue the minde furnished with assurednesse, than the wit to be instructed with thinking. Therefore the Spirite performeth the office of a seale, to seale vp in our harts those same promises, the assurance wherof it first imprinted in our wits, and serueth for an earnest to confirme and stablish them. Sith yee belieued (saith the Apostle) yee are sealed vp with the holy Spirite of promise, which is the earnest of our inheritance. See you not how he teacheth that by the Spirite the harts of the faſthfull are grauen as with ſeale? and how for the ſame reaſon he calleth him the Spirite of promife, because he ratifieth the Goffell vnto vs? Likewise to the *Corinthians* he saith: God which annoiſted vs, which hath alſo ſealed vs, and *2.Cor.1.21. & 5.5.* giuen the earnest of his Spirite in our hart. And in an other place when he ſpeaketh of confidence and boldneſſe of hoping well, hee maketh the pledge of the Spirite the foundation thereof.

37 Neitheryet haue I forgotten that which I ſaide before, the remembraunce *The affiſednesſe of whereof experience continually renueth, that is, that faith is toſſed with diuerſe our faith is not ex-doubting, ſo that the mindes of the godly are ſeldoſine quiet, or at leaſt do not alway uagiuished when it is diuerted.*

*Pſal.46.3.*

enjoy a peaceable ſtate: but with whatſoever engine they be thaken, either they ride vp of the very gulfe of temptations, or do abide fast in their ſtanding. Truly this affiſednes only nouriſheth & defendeth faith, when we hold fast that which is ſaide in the Psalme. The Lord is our protection, our helpe in trouble, therefore wee will not feare, when the earth ſhall tremble, and the mountaines ſhall leape into the hart of the ſea. Also this moſt ſweete quietneſſe is ſpoken of in another place: I laie downe and ſlept, and roſe againe, because the Lord hath ſustained me: it is not meant thereby that *David* was alway with one yndiſturbed course framed to a merry cheer- *Pſal.3.6.*

## Cap.2. Of the maner how to receiue

Esay 30.15.  
Psal.37.7.  
Heb.10.36.

The certaintie  
of grace which we  
have by Faith is  
more than mortall  
or conjecturall,

Eccle.9.1.

Eccle.3.9.

It is no presumpti-  
on to know the  
loue of God to-  
wards vs and his  
spurie which is  
in vs.  
1.Cor.2.12.

Rom.8.14.

Rom.8.16.

fulness: but in respect that he tasted the grace of God according to his proportion of Faith, therefore he glorieth that he without feare despiseth all that euer might disquiet the peace of his minde. Therefore the Scripture meaning to exhort vs to Faith, biddeth vs to be quiet. In *Esay* it is said: In hope and silence shall be your strength. In the Psalme: Hold thee still in the Lord, and waite for him. Wherewith agreeth that saying of the Apostle to the *Hebrunes*: Patience is needfull, &c.

38 Hereby we may judge how pestilent is that doctrine of the Schoolemen, that we can no otherwise determine of the grace of God toward vs, than by morall conjecture as every man thinketh himselfe worthy of it. Truely if we shall weigh by our workes how God is minded toward vs, I graunt that we can attaine it with any conjecture, be it never so slender: but fith Faith ought to haue relation to a simple and free promise, there is left no cause of doubting. For with what confidence (I beseech you) shall we be armed, if we say that God is fauourable vnto vs vpon this condition, so that the purenes of our life do deserue it? But because I haue appointed one place properly for the discussing hereof, therefore I will speak no more of them at this present; specially forasmuch as it is plaine enough, that there is nothing more contrarie to Faith, than either conjecture or any thing neere vnto doubting. And they doe very ill writhe to this purpose that testimony of the Preacher which they haue oft in their mouthes: No man knoweth whether he be worthy of hatred or loue. For (to speake nothing how this place is in the commō translation corruptly turned) yet very children can not be ignorant what *Salomon* meaneth by such words: that is, that if any man will iudge by the present state of things, whom God hateth, or whom God loueth, he laboureth in vaine, and troubleth himselfe to no profit for his paines: fith all things happen alike, both to the righteous and the wicked, to him that offereth sacrifices and him that offereth none. Whereupon followeth, that God doth not alway witnes his loue to them to whom he maketh al things happen prosperously, nor doth alwaies vtter the hatred to them whom he punisheth. And that he doth to condemne the vanitie of mans wit, sith it is so dull in things most needful to be knownen: as he had written a little before, that it cannot be discerned what the soule of man differeth from the soule of a beast, because it seemeth to die in like manner. If any man will gather thereof, that the opinion that we hold of the immortalitie of soules standeth vpon conjecture: may he not worthily be counted a mad man? Are they then in their right wits which gather that there is no certaintie of Gods grace, because we can conceiue none by the carnall beholding of present things?

39 But they alleadge that it is a point of rath presumption, to take vpon vs an vndoubted knowledge of Gods will. I would indeede graunt it vnto them, if we did take so much vpon vs, that we would make the incomprehensible secret purpose of God subiect to the slenderesse of our witte: But when we simply say with *Paul*, that we haue received not the sprite of this world, but the Sprite that is of God, by whose teaching we may know those things that are giuen vs of God, what can they barke against it, but they must flauderiously speake against the Sprite of God? But if it be a horrible robberie of God to accuse the revelation that commeth from him, either to be lying, or vnassured or vndoubtfull, what doe we offend in affirming that it is assured? But they say, that this also is not without great presumptuousnesse that we dare so glory of the Sprite of Christ. Who would thinke that their dulnesse were so great that would be counted masters of the world, that they so fowlie stumble in the first principles of religion? Surely I would not thinke it credibile, vnlies their own writings that are abroad did testifie it. *Paul* pronounceth that they only are the children of God, that are moued with his sprite: and these men would haue them that be the children of God, to be moued with their owne spirit, and to be without the Sprite of God. *Paul* teacheth that we call God our Father, as the holy Ghost ministreth that word vnto vs, which onely can bearre witnesse to our Sprite that we

we are the children of God: These men, although they forbid vs not to call vpon God, yet doe take away his Sprite, by whose guiding he shoulde haue beeene rightlie called vpon. *Paul* denieth that they are the seruants of Christ, that are not mooved with the Sprite of Christ: these men faine a Christanitie that needeth not the Sprite of Christ. *Paul* maketh no hope of the blessed resurrection, vndeſſe we feele the holy Ghost abiding in vs: they forge a hope without any ſuch feeling. But peraduenture they will awnſere, that they doe not deny that we ought to bee endued with it, but that it is a point of modeſtie and humilitie not to acknowledge it. What meaſmeth he then, when he biddeth the *Corinthians* to trie whether they be in the Faith, to prooue themſelues whether they haue Christ, whom vndeſſe a man doe acknowledge to be dwelling in him, he is a reprobate? But by the Spirit that God hath giuen vs (*faith John*) we know that he abideth in vs. And what doe we elſe but call the promiſes of Christ in doubt, when we will be counted the seruants of God without his Sprite, which he hath openly declared, that he would poure out vpon all his? Beside that, we doe wrong to the holy Ghost, which doeſ ſeparate from him Faith that is his peculiar worke. Sith these are the firſt leſſons of godly religion, it is a token of miſerable blindneſſe, to haue Christians noted of arrogancie, that dare glory of the preſence of the holy Ghost, without which glorying Christianitie it ſelfe doth not ſtand. But they declare by their example how truely Christ ſaid, that his Spirit is vndeſſen to the world, and is onely knownen of them with whom he abideth. *John 14.17.*

40 And because they will not goe about to ouerthrow the ſtedfaſtneſſe of Faith with digging onely of one mine, they affiile it alſo oþerwise. For they ſay, that althoſh according to our preſent ſtate of righteouſneſſe, we may gather a judgement of the grace of God, yet the knowledge of perfeuerance to the ende abideth in ſuſpence. A goodly confidence of ſaluation forſooth is left vnto vs, if we judge by morall coniecture, that for a preſent moment we be in fauour, and what ſhall become of vs to morow we cannot tell. The Apostle teacheſt farre oþerwise: I am ſurelie perſwaded (*faith he*) that neither Angels, nor powers, nor principalities, neither death nor life, neither preſent things nor things to come, ſhall feuer vs from the loue wherwith the Lord embraceth vs in Christ. They ſeeketo elſe ape with a trifling ſolution, prating that the Apostle had that by ſpeciall revelation. But they are holden too hard to ſlip awayſo. For there he entreateth of thoſe good things that commonly come by Faith to the Faithfull, not thoſe that he himſelfe ſpecially feeleth. But the ſame *Paul* in another place putteth vs in feare with mention of our weakenes and vndeſtaſtneſſe: Let him that standeth (*faith he*) beware that he fall not. It is true, but not ſuch a feare whereby we ſhould be ouerthrown, but wherby we may learene to humble our ſelues vnder the mightie hand of God, as *Peter* expoundeth it. Then how agaſt order and truth is it to limit the auſſurednes of faith to a moment of time, whose propertie is to paſſe beyond the ſpacess of this life, and extend further to immortality to come? Sith therefore the Faithfull doe impute it to the grace of God, that being lightened with his Sprite they doe by Faith enjoy the beholding of the heauenly life: ſo far is ſuch glorying from preſumptuousneſſe, that if any man be alhamed to confeſte it, he doth therein more bewray his extreme vnthankfulnes, in vnkindly hidiſ Gods goodnes, than he doth declare his modeſtie or ſubmiſſion. *1.Cor. 10.12.* *1.Pet. 5.6.*

41 Because it ſeemed that the nature of Faith could not otherwife better or more plainly be declared than by the ſubſtance of the pmiſſe vpon which it reſteth as vpon hiſ proper foundation, ſo that if the pmiſſe be taken away, Faith by and by falleth downe or rather vaniſheth away: therefore we tooke our definition from thence, which yet varieth not from that definition, or rather deſcription of the Apostle, that he applyeth to hiſ diſcourse, where he ſaith that Faith is a ſubſtance of things to be hoped for, and a certainetie of things that are not ſene. For by thiſ wordē *Hypoſtaſis* ſubſtance (for that terme he vſeth) he meaneth as it were, an upholding stay

*The Apoſtles deſcription of Faith who termeth it a fulſtace of things hoped for and a certaintie of thiſes vſeene.* *Heb. 11.1.*

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Dan. 7.10.

Rom 8.24.

August. Hom in  
Iohann. 79.95. De  
peccat. merit. &  
remissi. 2.ca.31.

Lib 3. Sen. dist.  
25. 2. sermons.  
Ser. 1. in Annun-  
tiatione.  
2. Cor. 1.12.

stay, whereupon the godly mind leaneth and resteth. As if he should say that faith is a certaine and assured possession of those things that are promised vs of God, vvalofse a man had rather to take *Hypostasis* for affiance, which I mislike not, albeit I follow that which is more commonlie received. Againe, to signifie that euen to the last day when the booke shalbe opened, they are higher than those things that may be percieued with our senses, or seene with our eyes, or handled with our hands, and that the same are no otherwise possessed by vs, but if we goe beyond the capacity of our owne wit, and bend our vnderstanding aboue all things that are in the world, yea and climbe aboue our selues, he hath therefore added that this assurednes of possession, is of things that lie in hope, and therefore are not seene. For plaine appearance (as *Paul* writeth) is not hope, neither hope we for those things that we see. And when he calleth it a certaintie or prooфе (or as *Augustine* hath oft translated it) a coniunction of things not present: for in Greeke it is *Elenchos*, he saith as much as if he did say, that it is an evident shewing of things not appearing, a seeing of things not seene, a plainenesse of darke things: a presence of things absent, an open shewing of hiddenthings. For the mysteries of God, such as they be that pertaine to our saluation, cannot be seene in themselves and in their owne nature as they call it: but we behold them only in his word, of whose trueth we ought to be so fully perswaded, that we ought to hold all that he speakest as it were already done and fulfilled. But how can the mind lift vp it selfe to receive such a talk of Gods goodnesse, but that it must needs be therewithall wholy kindled to loue God againe? For that flowing plentiful of sweetnes which God hath laid vp in store for them that feare him, can not be truly knownen, but that it must therewithall vehemently moue affecti. on: and whose affecti. on it once mouereth, it vtterly rauisheth and carieth him beyond himselfe. Therefore it is no marueil, if into a peruerse and crooked heart never entreth this affection, by which being conueied vp into the verie heaven, we are suffred to come to the most secretly hidden treasures of God, and the most sacred priuy places of his kingdome, which may not be defiled with the entrance of an vncleane heart. For that which the Schoolelemente teach, that charitie is before faith and hope, is a meere madnesse. For it is faith onely that first engendreth charitie in vs. How much more rightly doth *Bernard* teach: I beleue (saith he) that the testimonie of conscience, which *Paul* calleth the glorie of the godlie, consisteth in three things. For first of all it is necessarie to beleue that thou canst not haue forgiuenes of sins, but by the pardon of God: then that thou canst haue no good worke at all, vnlesse he also give it: last of all that thou canst by no works deserue eternall life, vnlesse it also be giuen freely. A little after he addeth that these things suffice not, but that there is a certaine beginning of faith, because in beleueing that sins cannot be forgiuen but of God, we ought also to beleue that they are not forgiuen vs, till also we be perswaded by the testimonie of the holy Ghost, that saluation is laid vp in store for vs: because God forgiueth sinnes, he himselfe giueth merits, and he himselfe also giueth rewards, that we may not stay still in this beginning. But these and other things shalbe to be entreated of in places fit for them. Now let it onely suffice to know what faith is.

Hope an vndi-  
dable companion  
of fauour.

42. Now wherefore this lucy faith shalbe, it cannot be possible but that it hath with it the hope of eternall saluation, as an vndiuidable companion: or rather that it engeadreth or bringeth it foorth out of it selfe, which hope being taken away, how eloquently, gloriously souuer we talke of faith, yet we are conuictid to haue no faith at all. For if faith (as is aboue said) be an assured perswasion of Gods truth, that it cannot lie vnto vs nor deceiue vs, nor become voide, then they that haue conceiuied this assurednesse, truelie doe therewithall looke for a time to come that God shall perforne his promises, which in their perswasion cannot be but true: so that briefly, hope is nothing else, but a looking for those things which faith hath beleueed to be true promised of God. So faith beleueeth that God is true, hope looketh for the performance

performance of his truthe in conuenient time. Faith beleeueth that he is our Father, hope looketh for him to shew himselfe such a one toward vs. Faith beleeueth that eternall life is giuen vs, hope looketh that it be one day reveiled. Faith is the foundation whereupon hope resteth, hope nourishest and sustainteth faith. For as no man can looke for anie thing at Gods hand, but he that hath first believed his promises: so againe the weakenesse of our faith must with patient hope and expectation be sustainted and cherished, that it fall not as fainting for wearinessse. For which reason *Paul* doeth well place our saluation in hope. For hope, while it in silence, looketh for the Lord, restranmeth faith that it fall not headlong with too much haste: hope strengtheneth faith, that it wauer not in Gods promises, nor begin to doubt of the truth of them: hope refresheth faith that it waxe not wearie: Hope stretcheth faith to the vttermost bound, that it faint not in the mid course, nor in the verie beginning. Finally, hope by continually renuing and restoring, it maketh it now and then to rise vp frether than it selfe to continuance. But how many waies the helps of hope are necessarie to the strengthening of faith, shall better appeare, if we consider with how manie sorts of temptations they are assailed and shaken, that haue embraced the word of God. First, the Lord in deferring his promises doeth oftentimes holde our mindes longer in suspense than we would wish: here it is the office of hope to performe, that which the Prophet commandeth, that though his promises do tarie, yet we should wait still for them. Sometime he suffereth vs not only to faint, but also seemeth to be highly displeased: here it is much more necessarie to haue hope to help vs, that according to the saying of an other Prophet, we may still looke for the Lord that hath hidden his face from *Jacob*. There rise vp all scorneres (as *Peter* saith) that aske: where is his promise of his comming? for as much as since the fathers slept, all things so continue from the beginning of the creation. Yea the flesh and the world do whisper the same thing in our eares. Heere must faith stayed with suffurance of hope be holden fast fixed in beholding of eternitie that it may account a thousand yeres like as one day.

43 For this conioyning and alliance the Scripture sometimes confoundeth the names of Faith and Hope. For when *Peter* teacheth that we are by the power of God preferred through faith, vnto the disclosing of saluation, he giueth that vnto faith which did more fitly agree with hope, and not without cause, forasmuch as we haue alreadie taught, that hope is nothing else but the nourishment and strength of faith. Sometimes they are ioyned together: as in the same Epistle. That your faith and hope should be in God. But *Paul* to the Philippians out of faith deriueth expectation, because in patiently hoping, we hold our desires in suspense, till Gods conuenient oportunitie be opened. All which matter we may better understand by the 10. chapter to the Hebrews, which I haue alreadie aliedged. *Paul* in an other place, although he speake vnproperly, yet meaneth the same things in these words: We looke in the spirit through faith for hope of righteouesnes, eue because we embracing the testimonie of the Golpell concerning his free loue, do looke for the time when God shall openlie shew that whiche is now hidden vnder hope. And now it is plaine how foolishly *Peter Lombard* laiereth two foundatiōs of hope that is the grace of God, and the deseruing of works. Hope can haue no other marke to be directed vnto, but faith: and we haue alreadie declared that faith hath one only marke the mercie of God, to which it ought to looke (as I may so speake) with both eies. But it is good to haue what a liuely reason he bringeth. If (saith he) thou darfst hope for any thing without deseruings, that shal not be worthie to be called hope, but presumptiō. Who (gentle reader) will not wothily abhorre such beasts, that say, it is a rash and presumptuous deede, if a man haue confidence that God is true of his word? For where the Lorde willeth vs to looke for all things at his goodnessse, they saie it is presumption to leane and rest vpon it. A maister meete for such schollers as he found in the

SC.

Rom.8.24.

Esay 8.17.

2.Pet.3.4.

Psal.90.4.

2.Pet.3.8.

2.Pet.1.5.

Phil.1.20.

Gal.5.5.

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Mat. 9.29.

mad schoole of filthie bablers. But as for vs, when wee see that we are commanded by the oracles of God to conceiue a hope of saluation, let vs gladly presume so much vpon his truth, as trusting vpon his only mercy, casting away the confidence of works, to be bold to hope well. He will not deceiue that said: Be it vnto you according to your faith.

### The iii. Chapter.

*That we are regenerate by faith. Wherein is entreated of Repentance.*

*One of faith re-  
pentance spring-  
gash.*

**A**lbeit we haue already partly taught how faith possessesthe Christ, & how by it we enioy his benefits: neuerthelesse this were yet darke, vniess we did also make declaration of the effects that we feele thereby. Not without cause it is said, that the summe of the Gospell standeth in repentance and in forgiuernes of finnes. Therefore leauing out these two points, whatsoeuer we shall say of faith, shall be but a huncarie and vnperteit, yea and in maner vnonprofitable disputation offaith. Now forasmuch as Christ doth giue both vnto vs, and we obtaine both by faith, that is to say, both newenesse of life and free reconciliation, reason and order of teaching requireth, that in this place I beginne to speake of both. Our next passage from faith shall be to Repentance, because when this article is well perceiued, it shall the better appeare how man is iustified by onely faith and meere pardon, and yet how reall holinesse of life (as I may so call it) is not seuered from free imputation of righteousness. Now it ought to be out of question, that repentance doth not onely immediately follow faith, but also spring out of it. For whereas pardon and forgiuernes is therefore offered by the preaching of the Gospell, that the sinner being deliuered from the tyrrannie of Satan, from the yoke of sin, and from miserable bondage of vices, may passe into the kingdome of God, truly no man can embrase the grace of the Gospell, but he must retorne from the errours of his former life into the right way, and apply all his studie to the meditation of repentance. As for them that thinke that repentance doth rather go before faith than flow or spring forth of it, as a fruit out of a tree, they never knew the force thereof, and are mooued with too weake an argument to think so.

*Their grounds  
weake who thinke  
that repentance  
goeth before faith.*

Mat. 3.2.

Mat. 3.7.

Act. 20.21.

Esay. 40.3.

2 Christ (say they) and John in their preachings do first exhort the people to repentence, and then they afterward saie that the kingdome of heauen is at hande. Such commaundement to preach, the Apostles received, such order Paul followed, as Luke reporteth. But while they superstitiously sticke vpon the ioyning togither of syllables, they marke not in what meaning the words hang togither. For when the Lord Christ and John do preach in this manner: Repent ye, for the kingdome of heauen is come neere at hande: do they not fetch the cause of repentence from verie grace and promise of saluation? Therefore their words are as much in effect as if they had saide: because the kingdome of heauen is come neere at hande, therefore repente yee. For Matthew when he hath shewed that John so preacheid faith that in him was fulfilled the propheetie of Esiae, concerning the voice crying in the wildernes. Prepare the waye of the Lorde, make straight the pathes of our God. But in the Prophet that voice is commanded to begin at comfort & glad tidings. Yet when we refer the beginning of repentence to faith, we do not dreame a certaine meane space of time, wherein it bringethit out, but we meane to shew that a man cannot earnestly apply himselfe to repentence, vniess he know himselfe to be of God. But no man is truely perswaded that he is of God, but he that hath first receiued his grace. But these things shall be more plainlye discussed in the processe following. Peraduenture this deceiued them, that many are first by terrors of conscience tamed, or framed to obedience, before that they haue throughly digested, yea before they haue tasted the knowledge of grace. And this is the feare at the beginning, which some

some account among vertues, because they see that it is neere to true and iust obedience. But our question is not heere how diuersly Christ draweth vs vnto him, or prepareth vs to the endeour of godlinesse: onely this I say, that there can be no uprightnes found where reigneth not the Spirit which Christ receiueth to communicate the same to his members. Then according to that saying of the Psalme : With Psal. 130.4. thee is mercifullnes, that thou maist be feared, no man shal euer reverently fear god, but he that truteth that God is mercifull vnto him : no man will willingly prepare himselfe to the keeping of the lawe, but hee that is perwaded that his seruices please him : which tendernes in pardoning and bearing with faults, is a lignе of fathery favour. Which is also shewed by that exhortation of Osee. Come let vs retorne to the Lord, because he hath plucked vs and he will heale vs : he hath striken vs, and he will cure vs, because the hope of pardon is vsed as a pricke to make them not to lie dull in their sinnes. But their doting error is without all colour of reason, which to begin at repentance do appoint certaine daies to their newe conuertes, during the which they must exercise themselves in penance: and when those daies are once past, they admit them to the communion of the grace of the Gospell. I speake of many of the Anabaptistes, specially those that maruellously rejoice to be counted spirituall, and their companions the Jesuites, & such other dregs. Such fruits forsooth that spirite of giddines bringeth foorth, to determine repentance within compaske of a fewe daies, which a Christian man ought to extende in continuance throughout his whole life.

Osee 6.2.

3 But certaine learned men, euен long before these times, meaning to speake simply and sincerely of repentance, according to the truth of Scripture, haue saide that it consisteth of two parts, mortification, and viuification. Mortification they expound to be a sorrowe of the soule and feare conceiued of the acknowledging of sinne, and of the feeling of the judgement of God. For when a man is once brought into knowledge of hane, then he truely beginneth to hate and abhorre sinne: then hee hartily misliketh himselfe, confesseth himselfe to bee miserable and lost, and wisheth himselfe to bee an other man. Further, when hee is touched with some feeling of the judgement of God (for the one immediately followeth vpon the other) then he lieth striken and ouerthrown, then he trembleth, humbled and cast downe, then he is discouraged and despaireth. This is the first part of repentaunce, which they haue commonly called contrition. Viuification they expound to bee the comfort that groweth of faith, when a man ouerthrowne with conscience of sinne, and striken with feare of God, looking afterward vnto the goodnes of God, vnto the mercy, fauor and saluation, that is through Christ, raiseth vp him selfe, taketh breath againe, recouereth courage, and returneth as it were from death to life. And these words, if they haue a right exposition, do aptly enough expresse the nature of repentaunce. But where they take Viuification for the cheerefulnes, which the minde receiuth being brought into quietnesse from trouble and feare, therein I agree not with them: forasmuch as it rather signifieth a desire to liue holily and godly which groweth of regeneration, as if it were saide, that man dieth to himselfe, to begin to liue to God.

*Repentance rightly said to consist of two parts, Mortification and Viuification: so that Viuification be taken not for the cheerfulness which the soul receiuth when it recovereth out of feare and trouuble, but for the purpose and desire which it hath to lead a new life.*

4 Some other, because they sawe this worde diuersly taken in Scripture, haue made two sortes of repentaunce: and because they shoulde make them differentlie knownen by some marke, they haue called one repentaunce of the lawe, by which the sinner wounded with the searing iron of sinne, and worne away with feare of the wrath of God, sticketh fast in that trouble and cannot winde himselfe out of it. The other Repentaunce they call of the Gospell, by which the sinner is indeed greeuouslie vexed with himselfe, but he riseth vp higher and taketh hold of Christ, the salue of his sore, the comfort of his feare, the hauen of his miserie. Of the Repentaunce of the lawe they put those examples: Cain, Saul, and Judas. Whose repentaunce when the Scripture rehearseth vnto vs, it meaneth that they acknowledging the greeuousnessse

*Two kindes of repentaunce, the one of the Lawe, the other of the Gospell*

*Gen. 4.12.  
1.King. 15.30.  
Math. 27.4.*

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nesse of their sinne, were afraide of the wrath of God, but in thinking vpon God onely as a reuenger and Judge, they fainted in that feeling. Therefore their repentance was nothing else but a certaine entrie of hell, wherinto they being entred into this present life, began already to suffer punishment, from the face of the wrath of Gods Maiestie. The repentance of the Gospell, we see in all them, that being galled with the spurre of sinne in themselves, but recomforted and refreshed with confidence of the mercie of God, are turned vnto the Lord. *Ezechias* was striken with feare, when he receiued the mesage of death: but he praid weeping, and looking vnto the goodnes of God, he tooke againe good confidence vnto him. The Niniuites were troubled with the horrible threatening of destruction. But they clothed themselves in sackcloth and ashes and prayed, hoping that the Lord might be turned to them and turned from the furor of his wrath. *David* confessed that he had too much sinned in numbring the people: but he said further, Lord take away the wickednes of thy seruant. He acknowledged his offence of adulterie, when *Nathan* rebuked him, and did cast himselfe downe before the Lord, but therewithall he also looked for pardon. Such was the repentance of them that at the preaching of *Peter* were pricked in their hart, but trusting vpon the goodnesse of God, they said furthermore: Ye men and brethren, what shall we doe? And such was the repentance of *Peter* himselfe, which wept indeed bitterly, but he ceasst not to hope well.

5 Although all these things be true, yet the very name of repentance (so far as I can learne by the Scriptures) is otherwise to be taken. For where they comprehend Faith vnder repentance, it disagreeth with that which *Paul* saith in the Actes, that he testified to the *Jewes* and *Gentiles* repentance vnto God and Faith in Iesus Christ, where he reckoneth repentance and Faith as two diuers things. What then? Can true repentance stand without Faith? No: But though they cannot be seuered, yet they must be distinguisched. As Faith is not without hope, and yet Faith and Hope are diuers things: so repentance and Faith, although they hang together with one perpetuall bond, yet they rather would be conioynd than confounded. And truely I am not ignorant, that vnder the name of repentance is comprehended the whole turning vnto God, whereof Faith is not the least part: but in what meaning it is so comprehended, shall most easilly appeare when the force and nature thereof shall be declared. The name of repentance in Hebrew is derived of conuerting or re-turning, in Greeke of changing of the minde or purpose, and the thing it selfe doth not ill agree with either derivations, wherof the summe is, that we departing from our selues shoulde turne vnto God, and putting off our olde minde, shoulde put on a new. Wherefore in my judgement, repentance may thus not amisse be defined: that it is a true turning of our life vnto God, proceeding from a pure and earnest fear of God, which consisteth in the mortifying of the flesh and of the old man, and in the quickening of the Spire. In this sense are to be taken all the preachings wherein either the Prophets in old time, or the Apostles afterward exhort the men of their time to repentance. For this onely thing they trauelld to perswade, that confounded with their owne sinnes, and pricked with feare of the Lords judgement, they shoulde fall downe and be humbled before him, against whome they had offended, and with true amendment returne into his right way. Therefore these wordes, To be turned or returnde vnto the Lord, To repent, or doe penaunce, are among them vsed without difference in all one signification. And therefore also the holy history saith, that men repented after the Lord, when they that liued wantonly in their owne lustes, not regarding him, doe begin to follow his word, and are readie at their captaines commandement to goe whither he calleth them. And *Iohn* and *Paul* vsed these wordes, to bring foorth fruities worthy of repentance, for, to lead such a life as may represent and testifie such an amendment in all their dooings.

4. Reg. 20.  
Esd. 38.  
Ion. 3.5.

2. Reg. 2.  
2. Reg. 12.13.  
& 6.  
Act. 2.37.

The definition  
of repentance.  
Act. 20.21.

Mat. 3.2.  
1. Sam. 7.

Luc. 3.8.  
Rom. 6.4.  
Act. 26.20.

6 But before we goe any further, It shall be profitable that we do more plainly set out at large the definition that we haue made. Wherein there bee, chiefly three points to be considered. First when wee call it a turning of life vnto God, we require a transforming, not only in outwarde workes, but also in the soule it selfe, which when it hath put off her oldnesse, then beginneth to bring foorth the fruits of works agreeable to her renuing. Which when the prophet goeth about to expresse, he commaundeth them whom he calleth to repentance, to make them a new heart. Therefore Moses oftentimes meaning to shew how the Israelites might repent, and so be rightly turned vnto the Lord, teacheth that it be done with all their heart, and with all their soule (which manner of speaking we see often repeated of the Prophets) and naming it the circumcising of the heart, he shaketh away all inward affections. But there is no place whereby a man may better perceiue what is the naturall proprietie of repentance than the fourth Chapter of *Ieremie*. If thou returne to *Iere.4.3.* me, O Iudaell, (saith the Lord) returne to me, plow vp your arable land and sowe not vpon thorns. Be circumcised to the Lord, and take away the vncircumcised skins of your hearts. See how he prouounceth that they shall nothing preuaile in taking vpon them the following of righteousness, vnles wickednes be first plucked out of the botome of their hearts. And to moove them throughly, he warneth them that they haue to do with God, with whom there is nothing gotten by dallyng, because he hateth a double hart. Therefore *Esaie* laugheth to scorne the foolish endeouours of hypocrites, *Esa.65.2.6.* which did in deede busily go about an outward repentance in ceremonies, but in the meane time they had no care to loose the bundles of wickednes wherewith they held poore men fast tied. Where also he very well sheweth in what duties ynfained repen- tance properly standerh.

7 The seconde point was, that we taught that repentance proceeded of an earnest feare of God. For, before that the minde of a sinner be inclined to repentance, it must be stirred vp with thinking vpon the judgement of God. But when this thought is once throughly settled, that God will one day go vp into his judgement seate, to require an account of all sayings and doings: it will not suffer the silly man to rest, nor to take breath one minute of time, but continually stirreth him vp to thinke vpon a newe trade of life, whereby he may safely appeare at that judgement. Therefor oftentimes the Scripture, when it exhorteth to repentance maketh mention of the judgement: as in *Ieremie* least peraduenture my wrath go out as fire, and there *Jer.4.2.* be none to quench it, bicause of the naughtines of your workes. In *Paules sermon to the Athenians*: And whereas hitherto God hath borne with the times of this ignorance, now he giueth warning to men, that all men every where may repent them, because he hath appointed the day wherein he will judge the world in equitie. And in many other places. Sometime it declareth by the punishments alreadie extended, that God is a judge, that sinners should thinke with themselues, that worse things hang ouer them if they do not repent in time. You haue an example thereof in the 29. of *Exodus*. But because the turning beginneth at the abhorring and hatred of sin, therefore the Apostle maketh sorrowfulnes, such as is according to God, the cause of *Cor.7.10.* repentance. And he calleth sorrowfulnes according to God, when we are not only afraid of punishment, but do hate and abhor sin it selfe, forasmuch as we understand that it displeaseh God. And no marvel. For vnaesse we be sharply pricked, the slothfulnes of our fleshe could not be corrected, yea prickings would not suffice for the dulnes and slothfulnes thereof, vnles God in stretching out his rods should pearce more deeply. This is also an obstatne which must be beaten downe as it were with beetles. Therfore the peruerstnes of our nature enforceth god to the severity that he vseth in threatening, because he shoulde in vaine call vs alluringly with faire speach while we lie a sleep. I recite not the testimonies that commonly offer themselues to be found. The feare of God is in another manner also the beginning of repentance.

For

*The turning of our  
lives unto God  
doth note an alter-  
ation not onely of  
our outward acti-  
ons, but also and  
that especially of  
our soules.  
*Ezecl.18.31.**

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For though mans life were absolutely furnished with all points of vertues, if it be not applied to the worshipping of God, it may indeed be praised of the world, but in heauen it shall be meere abomination, forasmuch as the chiefe part of our righeteousnes is to gue God his due right and honour, wherof he is wickedly robbed, when weet bend not our selues to yeeld vs subiect to his government.

Repentance con-  
fiseth in the mor-  
tifying of the flesh  
and the quicken-  
ing of the spirit.  
Psal.34.15.  
Ezay 1.16.

Rom.8.4.

8 Thirdly, it remaineth that we declare what is ment by this that we saie, tha Repentance confiseth in two parts, that is to say, mortifying of the flesh, and quickening of the spirite. The Prophets do plainly expresse it, although somewhat simplier and grossly according to the capacite of the carnall people, when they say : Cease from euill and do goodnes. Againe : Be washed, be cleane, take away the euil of your works from mine eyes : Cease to do peruerely, learne to do well, seeke judgement, help the opprested, &c. For when they call men away from wickednes, they require the death of the whole flesh, which is stuffed full of wickednes and peruerensesse. It is in deed an vneasie and hard thing to put off our selues, and to depart from our naturall disposition. Neither can it be thought that the flesh is throughly dead, vniuersall all that wee haue of our selues be abolished. But forasmuch as all the affection of the flesh is enimie against God, the first entrie to the obeying of his law, is the forsaking of our owne nature. Afterward they expresse the renewing by the fruits that followe thereof, as righeteousnesse, judgement, and mercy. For it were not enough to doe those duties rightly, vniuersall the minde it selfe and the hart haue first put on the affection of righeteousnesse, judgement, and mercie. That is done when the spirite of God hath so sooken in newe thoughts and affections, our soules first washed with his holinesse, that they may rightly be counted newe. And truely as we are naturally turned away from God, so vniuersall the forsaking of our selues doe go before, we can neuer go toward that which is right. Therefore wee are so oft commanded to put off the old man, to forsake the worlde and flesh, to bid our lustes farewell, and to be renewed in the spirite of our minde. Moreouer the very name of mortification doth put vs in minde how hard it is to forget our former nature : because wee thereby gather that we are not otherwise framed to the feare of God, nor doe learne the principles of godlines, but when we are violently slaine with the word of the spirit, and so brought to naught even as though God should pronounce, that to haue vs to be accounted among his children there needeth a death of all our common nature.

True repentence is  
nothing else but  
regeneration wher  
by Christ restoreth  
us unto the righ-  
eousnesse of God  
from whence by sin  
we were fallen.  
Rom.6.6.  
2.Cor.3.18.  
Eph.4.23.

Col.3.10.

1.Cor.7.12.

9 Both these things do happen vnto vs by the partaking of Christ. For if we doe truly communicate of his death, by the power therof our old man is crucified, & the body of sin dieth, that the corruption of our former nature may liue no more. If we be partakers of his resurrection by it we are raised vp into a newenes of life, that may agree with the righeteousnes of God. In one word I expond repentence to be regeneration, which hath no other marke whereunto it is directed, but that the image of God which was by Adams offence fowly defaced & in a maner vterly blotted out, may be renewed in vs. So the Apostle teacheth when he saith : but wee representing the glorie of God with vncouered face are transformed into the same image, out of glorie into glorie, as by the spirite of the Lord. Againe : Be yee renewed in the spirite of your minde and put on the new man, which is created according to God in righeteousnes and holinesse of truth. Againe in another place : putting on the newe man, which is renewed after the knowledge and image of him that created him. Therefore by this regeneration we be by the benefite of Christ restored into the righeteousnesse of God, frō which we were fallen by Adam. After which maner it pleaueth the Lord wholly to restore al those whom he adopteth into the inheritance of life. And this restoring is fulfilled not in one moment, or one day, or one yeaer, but by continual, yea and sometimes slowe proceedings God taketh away the corruptions of the flesh in his elect, clenfeth them from filthines, and consecrath them for temples to himselfe, renewing all their lentes to true purenes, that they may exercise themselves all their

their life in repentance, and know that this war hath no end but in death. And so much the greater is the lewdnes of that filthie railer and apostata *Staphilus*, which foolishly layeth that I confound the state of this present life with the heavenlie glorie, when I expound by *Paul* the image of God to be holinesse and true righteousness. As though when anie thing is defined, we should not seeke the whole fulnesse and perfection of it. And yet we denie not place for increases: but I say that how neere any man approcheth to the likenes of God, so much the image of God shineth in him. That the faithfull may attaine hereunto, God assigneth them the race of re-pentance wherein to run all their life long.

2.Cor.4.4.

10 The children of God therefore are so delivered by regeneration from the bondage of sin, not that haing now obtained the full possession of libertie, they should feele no more trouble by their flesh, but that they should haue remaining a continual matter of strife, wherewith they may be exercised, and not only be exercised, but also may better learne their owne weakenes. And in this point all writers of sound iudgement agree together, that there remaineth in man regenerate a feeling of euill, from whence continually spring desires that allure and stir him to sin. They confess also that the holy ones are still so holden intrangled with that disease of lusting, that they cannot withstand but that sometime they are tickled and stured either to lust or to couetousnesse, or to ambition or to other vices. Neither is it needfull to labour much in searching what the old writers haue thought herein, forasmuch as onlie *Augustine* may be sufficient for it, which hath faithfullie and with great diligence gathered all their iudgements. Therefore let the readers gather out of him, such certaintie as they shall desire to learne of the opinion of antiquitie. But there may seeme to be this difference betwene him and vs, that he when he graunteth that the faithfull so long as they dwell in a mortall body are so holden bound with lusts, that they cannot but lust, yet dareth not call that disease sin, but being content to expresse it by the name of weakenes, he teacheth that then only it becommeth sin, when either woorke or consent is added to conceit or receiuing, that is, when will yeeldeth to the first desire: but we account the very same for sin, that man is tickled with any desire at all against the law of God, yea we affirme that the very corruption that engendreth such desires in vs, is sin. We teach therefore that there is alwaie sin in the holie ones vntill they be vnclothed of the mortall bodie, because there remaineth in their flesh the peruersnesse of lusting that fighteth against vprightnes. And yet he doth not alway forbear to vse the name of sinne, as when he saith: This *Paul* calleth by the name of sinne, from whence spring all sinnes vnto a fleshly concupis-  
cence. This asmuch as pertaineth to the holy ones, looseth the kingdome in earth, and perisheth in heauen. By which words he confesseth, that the faithfull are guilty of sinne, inasmuch as they are subiect to the lustes of the flesh.

Lib. ad Bonif. 4.  
Li. 1. & 2. contra  
Iulianum.Ser. 6. de verbis  
Apost.

11 But this that is saide, that God purgeth his Church from all sinne, that he promiseth that grace of deliverance by baptisme, and fulfilleth it in his elect, we referre rather to the guiltinesse of sinne, than to the very matter of sinne. God truely performeth this by regenerating them that be his, that in them that kingdome of sinne is abolished (for the holy Ghost ministreth them strength, whereby they get the vpper hand and are conquerours in the battell) but it easleth onely to reigne and not so to dwell in them. Therefore we so say, that the olde man is crucified, and the lawe of sinne abolished in the children of God, that yet there remaine some leauings, not to haue dominion in them, but to humble them by knowledge in conscience of their owne weakenes. And wee confess that the same are not imputed, as if they were not: but we affirme that this commeth to passe by the mercie of God, that the holie ones are delievered from this guiltiness, which otherwise should iustlie be reckoned sinners and guilty before God. And this sentence it shall not be hard for vs to confirme, forasmuch as there are evident testimonies of the Scripture vpon their

How Christ is said  
to purge his  
Church from sin,  
and sinne to re-  
maine in querie  
member of his  
Church so purged.  
Ephes. 5.26.  
Rom. 6.3.

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Rom. 7.6.

their matter. For what would we haue more plaine, than that which *Paul* crieth out to the Romanes Chapter 7? First both we haue in an other place shewed, and *Augustine* prooueth by strong reasons, that *Paul* there speaketh in the person of a man regenerate. I speake not of this, that he yfeth these wordes Euill and Sinne, that they which will speake against vs may not cauill against those wordes, but who can deny, that a stryng against the Law of GOD is euill, who can deny a withstanding of Justice to be sinne? Finally, who will not graunt that there is a fault where is a spirituall misery? But all these things are reported of this disease by *Paul*. Againe, we haue an assured demonstration by the Law, by which this whole question may easilly be discusſed. For we are commanded to loue God with all our harts, with all our soule, with all our powers. Sith all the partes of our Soule ought to be so occupied with the loue of God, it is certayne, that they satisfie not the Commandement that conceiue in their hart any desire be it never so little, or suffer any such thought at all to enter into their minde, as may withdraw them from the loue of God into vanitie? For what are not these the powers of the Soule, to be affected with sodaine motions, to comprehend with wit, to conceiue with minde? Therefore, when these doe open a way for vaine or corrupt thoughts to enter into them, doe they not shew that they are euen so much voide of the loue of God? Wherefore, who so confesseth not that all the lusts of the flesh are finnes, and that the same disease of lusting, which they call feeding, is the well sprung of sinne, he must needes denie that the transgression of the Law is sinne.

Our naturall desires are corrupt  
not in that they  
are naturall but  
in that they are  
inordinate.

Ad Bonif.

Concupiscence ac-  
knowledged by  
*S. Augustine* and  
*S. Ambrose* to be  
sinne: whereunto  
*S. James* is not re-  
pugnante when he  
saith that concu-  
piscence after it  
hath conceived  
doth bring forth  
sinne.

12 If any man thinke it an absurditie, that all the desires wherewith man is naturally mooued in affection, are vniuersally condemned, whereas they be put into man by God the Author of nature. We answere, that we doe not condemn those desires that God hath engrauen into the minde of man at the first Creation, that they cannot be rooted out without destroying the very nature of man, but onely outragious and vnbridled motions that fight against the ordinance of God. But now sith by reason of the peruersenes of nature all his powers are infected and corrupted, that in all his dooings appeareth a continual disorder and intemperance, bicause the desires cannot be feuered from such intemperance: therefore we say that they are corrupt. Or (if you like to haue the whole summe in fewer words) we teach that all the desires of men are euill: and we accuse them to be guiltie of sin, not in that that they are naturall, but for that they are inordinate: and we call them inordinate, bicause no pure or cleane thing can come out of a corrupt and vncleane nature. And *Augustine* doth not so much vary from this doctrine as he appeareth in shew, while he lonsiwher too much feareth the enue that the Pelagians laboured to bring him into, he sometime forbeareth to vse the name of sinne. Yet where he writeth that the Law of sinne still remaining in the holy ones, the onely guiltines is taken away, he plainerly sheweth that he doth not so much disagree from our meaning.

13 We will alleadge some other sentences, whereby shall better appeare what he thought. In the second booke against *Julian*: This Law of sinne is both released by the spirituall regeneration, and abideth in the mortall flesh, released herein, because the guiltines is taken away in the Sacrament whereby the faithfull are regenerate: and it abideth, bicause it worketh the desires against which the faithful do fight. Againe, Therefore the law of sin (which was alio in the members of so great an Apostle) is released in baptisme, but not ended. Againe, The law of sinne (of which yet remaining the guiltines, is in baptisme discharged) *Ambrose* called wickednes: because it is wickednes for the flesh to lust against the spirit. Againe, Sinne is dead in respect of the guiltines wherin it held vs, & even being dead, it still rebelleth till it be healed with perfection of buriall. And yet plainer in the fifth booke. As the blindnesse of hart is both a sinne, whereby man belieueth not in God: and also a punishment of sinne, whereby a proud hart is chastised with worthy correction: and the cause

of sinne when any thing is committed by the error of a blinde heart: so the lust of flesh against which a good spirit lusteth, is both sin, because there is in it disobedience against the government of the minde: and also the punishment of sinne, because it is given for recompence to the deseruings of the disobedient: and the cause of sinne in man, when he consenteth by defecction, or in man, when he is borne by infection. Heere without any doubtfull speech he calleth it sinne, because when error was once overthrown, and the truelth confirmed, he lesse feared flanderous reports. As in the 4<sup>t</sup>. Homily vpon Iohn, where doubtlesse he speaketh according to the true meaning of his mind, he saith: If in the flesh thou serue the law of sinne, do that which the Apostle himselfe saith: let not sinne reigne in your mortall bodie to obete the deires thereof. Rom.6.12. He saith not, let it not be, but let it not reigne. So long as thou liest, sinne must needes be in thy members at least, let reigne be taken from it. Let not that be done which it commandeth. They that defend that lust is no sinne, are woont to object that saying of Iames: Lust, after that it hath conceiued, bringeth forth sinne. But this is easily confuted. For vniess we thinke that he speaketh of onely ill workes or actuall sinnes, euill will it selfe, shall not be accounted sinne. But where he calleth mischievous deeds and wicked offences the offsprings of sin, and giueth vnto them the name of sinne, it doth not by and by follow thereof, but that to lust, is an euil thing and damnable before God.

14 Certaiane Anabaptists in this age, deuide I wote not what phrantike intemperance in steede of spirituall regeneration: saying that the children of God restored into the state of innocency, now ought no more to be carefull for bridling of the lust of the flesh: that the Spirite is to be followed for their guide, vnder whose guiding they never goe out of the waie. It were incredible that mans minde could fall to so great madnesse, vniess they did openly and proudly babble abroad this doctrine. Truely it is monstrous. But it is meete that such shoulde suffer the punishment of such blasphemous boldnes, tht it so haue periwaded their minde to turne the truelth of God into a lie. Shall all the choise of honestie and dishonestie, right and wrong, good and euill, vertue and vice, be taken away? Such difference (sae they) comeweech of the cursednes of old Adam, from which we are exempted by Christ. So now there shalbe no difference betwene fornication and chastitie, plaine dealing and luttletie, truelth and lyng, iustice and extortiōn. Take away vaine feare, say they, the Spirite will commaund thee no euill thing, so that thou holdly and without feare yeeld thee to the guiding therof. Who can choose but be astonisched at these monstrosous things? Yet it is a common learning among them, which blinded with madnesse of lusts, haue put off all common reason, but what Christ (I beseech you) do they frame vnto vs, and what spirite do they belch out? For we reknowleidge one Christ, and his only Spirit whome the Prophets haue commended, whome the Gospell giuen vs doeth preach, of whom we there haue no such thing. That Spirit is no patronē of manslaughter, whoredome, drunkennes, pride, contention, couetousnesse, and guile: but the author of loue, chastitie, sobrietie, modestie, peace, temperance and truelth. It is not a giddie spirite, and runneth headlong without consideration through right and wrong, but is full of wisdom, & understanding, that discerneth rightly betweene iast & vnjust. It stirreth not vnto dissolute and vnlridled licenciousnesse, but maketh difference betwene lawfull and vnlawfull, and teacheth to keepe measure & temperancē: but why do we labour any longer in confuting this beastly rage? To Christians the Spirite of the Lord is not a troublsom phantasie, which either tieclues haue brought forth in a dreame, or haue received being forged of other: but they reuerentlie seeke the knowledge of him at the Scriptures, where these two things be taught of him. First that he is giuen vs vnto sanctification, that he might bring vs into the obedience of Gods will being purged frō vncleanness and detilings, which obediēce can not stand, vniess lusts be tamed & subdued, wherunto these mē would give the bridle at

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at libertie. Secondly we are taught that we are so cleansed by his sanctification, that we are still besieged with many vices and much weakness, so long as we are inclosed in the burden of our body : whereby it commeth to passe, that being farre distant from perfection, we haue neede alway to increase somewhat, and being entangled in vices, we haue neede daily to wrastle with them. Whereupon also followeth, that shaking of sloth and carelessness, we must watch with heedfull mindes, that we be not compassed vnware with the snares of our flesh. Vnlesse peraduenture we thinke that we haue proceeded further than the Apostle, which yet was wearied of the Angell of Satan, that his strength might be made perfect with weakness : and which did vnfainely represent in his flesh that diuision of the flesh, and of the spirit.

2. Cor. 12. 15.  
Rom 7. 6.

1. Cor. 7. 11.

Seven either effects, causes or properties of repen-  
tance reckoned up  
by the Apostle.

15 But whereas the Apostle in describing of repentance reckoneth seuen either caules or effectes or partes thereof, he doth that of a very good cause : and these they be : endeuour or carefulnesse, excusing, indignation, feare, desire, zeale, punishment. Neither ought it to seeme any absurdite, that I dare not certainly determine whether they ought to be counted causes or effectes. For both may be defended in disputation. They may bee also called affections ioyned with repentance : but because, leauing out those questions, we may understand what Paul meaneth, we shall be content with a simple declaration of them. He saith therefore, that of the heauinessse which is according to God, ariseth carefulnesse. For he that is touched with an earnest feeling of displeasure because he hath sinned against his God, is therewithall stirred vp to diligentie and heedfulness, to winde himselfe cleerely out of the snares of the duvel, to take better heede of his snares, to fall no more from the gouernance of the holy Ghost, nor to be oppressed with securtie. Next is Excusing, which in this place signifieth not the defence, whereby a sinner to elcape the iudgement of God, either doth denie that he hath offended, or diminislieth the haunousnesse of his fault, but a purgation which standeth rather in cravinge of pardon, than in defence of his cause. Like as the children that are not reprobate when they acknowledge and confess their faultes, doe yet vse intreating, and that it may take place, they protest by all meanes that they can, that they haue not cast away the reuerence that they owe to their parents. Finally, they so excuse them, as they go not about to prooue themselves righteous and innocent, but onely that they may obtaine pardon. Then followeth indignation thereby the sinner fretteth inwardly with himselfe, quarrelleth with himselfe, is angrie with himselfe, when he recordeth his owne peruersenesse and his owne vnhankfulnesse to God. By the name of feare, he meaneith that trembling that is striken into our mindes so oft as we thinke both what we haue deserued, and how horrible is the feuerite of Gods wrath againt sinners. For wee must needs then be vexed with a maruellous vnquietnesse, which both instructeth vs to humilitie, and maketh vs more ware against the time to come. Now if out of feare doe spring that carefulnesse, whereof he had spoken before, then we see with what lincing they hang together. It seemeth to me that he hath vfed this worde Desire for diligence in our due and readie cheeresfullnesse to obey, wherunto the acknowledging of our owne faultes ought cheefely to prouoke vs. And thercunto also belongeth zeale, which he ioyneth immediately next vnto it. For it signifieth a fearfulness, wherewith we be kindled when we be spurred forward with these prickings thoughts : what haue I done ? whither had I throwae my selfe headlong, if the mercie of God did not helpe me ? The last of all is punishment, for the more rigorous that we be to our selues, and the straightlier that we examine our owne sinnes, so much the more we ought to trust that God is fauourable and mercifull vnto vs. And truely it is not possible, but that the soule being striken with horror of the iudgement of God must needs doe some execution in the punishing of it selfe. Truly the godly do feele what punishments are shame, confusion, mourning, loathing of themselves, and other affections that spring out of earnest acknowledging of sinnes. But let vs remember that

that there is measure to be kept, that sorrow do not swallow vs vp, because nothing more readily happeneth to fearful consciences than falling to despaire. And also by that craftie meane whonisoeuer Satan findeth ouer thrown with dread of God, hee more and more drowneth them in the gulfe of sorrow, that they may never rise vp againe. Truly the fear cannot be too great which endeth with humilitie, and departeth not from hope of pardon. But alway(as the Apostle teacheth) the sinner must beware, that while he mooue himselfe to the loathing of himself, hee alspaire not, oppref-  
sed with too great feare, for so do we flee away from God which calleth vs to him by  
repentance. Vpon which point this lesson of *Bernard* is very profitable: Sorrow for  
sins is necessarie, if it be not continuall. I counsell you sometime to returne your fault  
from grievous and painfull remembrance of your own waires, and to climbe vp to the  
plaine ground of chearefull remembrance of benefits of God. Let vs mingle honie  
with wormwood, that the wholsome bitternes may bring vs health, when it shall be  
drunke tempered with sweetnes. And ifye thinke of your selues in humilitie, thinke  
also of the Lord in goodnes.

16 Now it may be also perceived what be the fruits of repentance, even the du-  
ties of godlines toward God, and of charitie toward men, and therewithall a holines  
and puvenes in all our life. Finally, the more earnestly that any man examineth his life  
by the rule of Gods lawe, To much the wiser tokenes he sheweth of his repentance. There-  
fore the holy Ghost oftentimes, when he exhorteth vs to repentance, calleth  
vs sometime to all the commandements of the lawe, sometime to the dueties of the  
second table. Albeit in other places after that he hath condemned vniclanness in  
the verie fountaine of the heart, he descendeth afterward to outward testimonies that  
do set out true repentance, of which thing I will hereafter set before the readers eyes  
a table in the description of a Christian life. I will not gather testimonies out of the  
Prophets, wherein they partly scorne at their follies that goe about to appease God  
with ceremonies, and do thew that they be meere mockeries, and partly do teach that  
outward vprightnesse of life is not the principall part of repentance, because God  
looketh vpon the heart: whosoeuer is euuen meanely exercised in the Scripture, shall  
perceue of himselfe without any other mans putting in minde, that when we haue to  
do with God, we labour in vaine, vnilesiſt wee beginne at the inward affection of  
the heart. And the place of *Ioel* shall not a little helpe to the vnderstanding of the  
rest, where he saith: Tare your heart and not your garments. Also both those  
points are expressed in these wordes of *Iames*: Yee wicked dooers, cleanse your  
hands: yee double men, purge your hearts. Where indeede there is an addition  
ioyned to the first part, but after is shewed the verie fountaine and beginning that  
they must wipe away their secret filthines, that there may be an altar set vp to God in  
the very heart. Beside this there are also certaine outward exercises, which we vſe  
privately as remedies to humble our selues or to tame our flesh, and publickly for  
the declaration of repentance. And they proceede from that punishment of which  
*Paul* speaketh, for these are the properties of an afflicted minde, to be in loathisom-  
nes, mourning and weeping, to flee gorgeouſenesſt and all trimming, and to forsake  
all delights. Then hee that feeleth how great an euill is the rebellion of the flesh,  
seeketh all remedies to bridle it. Moreouer he that well bethinketh him how grie-  
uous a thing it is to haue offended the iustice of God, cannot rest vntill he haue in  
his owne humilitie giuen glorie vnto God. Such exercises the old writers do often-  
times rehearſe, when they speake of the fruits of repentance. But albeit they do not  
place the whole force of repentance in them, yet the readers shall pardon me, if I  
speake what I thinke: it seemeth vnto mee that they stande too much vpon them.  
And if any man will wisely wey it, I trust he will agree with me, that they haue two  
waises gone beyond measure. For when they ſo much enforced, and with immea-  
ſurable commendation aduanced that bodily discipline, this indeed they obtained,

Heb.11.3.

Sermon 11.  
in Cant.

The fruits of re-  
pentance, purging  
of the heart, out-  
ward amendment  
of life and man-  
ners. Besides which  
there are also cer-  
taine exterrnal  
exercises ſerving  
to humble or to de-  
clare that we are  
humbled, wherin  
the old writers  
haue two waises  
gone beyond mea-  
ſure.

Joel.2.13.

Iac.4.8.

2.Cor.7.11.

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that the people did the more earnestly embrace it, but they in a maner darkened that, which ought to haue been of much greater importance. Secondly, in giving punishments they were somewhat more rigorous then eccllesiasticall mildnes may beare, as we shall haue occasion to shew in another place.

*The use of weeeping, fasting, ashes, sackcloth and such like outward things in the acts of repentance.*  
Ioch.2.12.

17 But because many when they heare weeping, fasting and ashes spoken of, both often in other places and specially in Ioch, they measure the chiefe part of repentance by fasting and weeping: therfore their error is to be taken away. That which is there spoken of the turning of the whole heart to the Lord , of cutting their hearts and not their garments, is properly belonging to repentance : but weeping and fasting are not ioyned as continuall or neccliarie effects thereof, but are spoken of in respect of a speciall circumstance. Because he had prophecied, that there hanged ouer the Iewes a most grieuous destruction, therefore he counselleth them to prevent the wrath of God, not onely in repenting, but also in uttering tokens of their sorrow. For as a man standing to be arraigned, vseth humbly to abate himselfe with an ouergrown beard, vncombed haire and blacke apparell, to moue the judge to pitie: so it behoueth them when they stand accused before the judgement seat of God in piteous array to beseech him not to extend his rigour. But although ashes and sackcloth did peraduenture more fitly agree with those times: yet it is certaine, that weeping and fasting should be to a very conuenient good vs among vs, so oft as the Lord seemeth to threaten vs any plague or calamity. For when he maketh any danger to appeare, he doth after a certayne maner give warning, that he is prepared or armed to reuenge. Therefore the Prophet did well, when he exhorted his countreymen to weeping and fasting, that is to the sorrowfull manner of accused men, whose offences he said a little before, were had in examination. Even as the Pastors of the Church shculd not do ill at this day, if when they see any rume hanging ouer the neckes of their people, they would crie out vpon them to make haste to fasting and weeping: so that they would with greater and more inward care and diligence, alway enforce that which is the principall point, that they must cut their hearts and not their garments. It is out of doubt, that fasting is not alway ioyned with repentance, but is appointed peculiarly for times of miserablie plagues: and therefor e Christ ioyneth it with wayling, when he acquitteth the Apostles from neede thereof, vntill the time that being spoiled of his presence, they shoulde be tormented with griefe. I speake of solemne fasting. For the priuate life of the godly ought to be tempered with honest sparing and sobrietie, that in the whole courle therof there may appeare a certayne kind of fasting. But because all this matter shall be to be declared againe in the place where we shall entreat of the discipline of the Church, therefore I do now the more slenderly touch it.

Matth.9.15.

*The name of re-pentance unproperly given to the outward selfe-accusation of our penitence: which testifiacion by mouth or otherwise although God do not always require, yet he doth exact alwayes an unfaulfe sorrow for sins committed, and for more grievous offences more than are ordinary done of penance.*  
Matth.11.21.

Luc.10.13.  
1.Cor.11.3.

18 But this one thing I wil adde here by the way: when the name of repentance is applied to this outward professeion, then it is vngodly turned from the naturall meaning which I haue aboue set forth of it. For it is not so much a turning vnto God as a confession of fault, with a beseeching of God not to charge them with the paine and guiltines. So to do penance in ashes and sackcloth is nothing else, then to vter a displeasenes when God is angrie with vs for grieuous offences. And this is a publicke kinde of confession, wherby we condemning our selues before the Angels and the world, do prevent the judgement of God. For Paul rebuking their florshulnesse that tenderly bear with their own faults, saith: if we did judge our selues, we shoulde not be iudged of God. But it is not alway necessarie to make men openly of counsell and witnessies of our repentance: but to confess priuately to God is a part of true repentance which cannot bee omitted. For therer is nothing more vnreasonable than to looke to haue God to pardon vs the sinnes in which we flatter our selues and doe hid them by hypocrisie, least he shoulde bring them to light. And it behoueth vs not onely to confess those sinnes which we daily commit, but more grieuous offences

offences ought to draw vs further, and to call againe into our remembrance things  
that seeme long agoe buried. Which lesson *Dauid* giueþ vs by his example. For be- *Psal. 51. 7*  
ing touched with shame of his newly committed fault, hee examineth him selfe  
even to the time when he was in his moðer's wombe, and confesseth that even then  
he was corrupted and infected with the filthinesse of the flesh. And this he doth not  
to diminishe the hainousnesse of his fault, as many hide them selves in the multitude,  
and seeke to escape punishment by wrapping other with them. But *Dauid* doth farre *Psal. 25. 9*  
otherwise which with simple plainenes enforceth his fault in saying, that being cor-  
rupt from his first infancie, he hath not ceasid to heape euils vpon euils. Also in an-  
other place he likewise so examineth his passed life, that he craveth the mercy of God  
for the sinnes of his youth. And truely then only shall we prooue our droufines to  
be shaken away from vs, if groing vnder our burden and bewaising our euils, we  
aske releefe of God. It is moreouer to be noted, that the repentance which we are  
commanded continually to apply, differeth from that repentance, that lifteth vp  
as it were from death, them that either haue filthily fallen, or with vnbridled licen-  
tiousnesse haue throwen foorth themselves to sinne, or after a certayne manner of re-  
bellious revolting, haue shaken off the yoke of God. For the Scripture oftentimes,  
when it exhorteth to repentance meaneþ thereby as it were a paslge or rising againe  
from death into life: and when it rehearseth that the people did penance, it meaneþ  
that they were turned from their idolatrie and other grosse offences. And in like  
manner *Paul* threatneth mourning vnto sinners that haue not done penance for  
their wantonnes, fornication & vnchaſtitie. This difference is to be diligentlie mar-  
ked, least while we heare that few are called to penance, a more than carelesse assured-  
nesse should creepe vpon vs, as though the mortifying of the flesh did no more be-  
long vnto vs, the care whereof, the corrupt desires that alway tickle vs, and the vices  
that commonly bud vp in vs, doe not suffer vs to release. Therefore the speciaall Re-  
pentance which is required but of some, whom the Deuile hath violently carried away  
from the feare of God, and fast bound with damnable snares, taketh not away the  
ordinary Repentance which the corruptnesse of nature compelleþ vs to apply  
throughout all the whole course of our life.

19 Now if that be true, which is most evidently certaine, that all the summe of *How Repentance*  
the Gospell is contained in these two principall pointes, Repentance and forgiuenesse *and forgiuenesse*  
of sinnes: doe wee not see, that the Lord doth therefore freely iustifie them that be *of sinnes containe*  
his, that he may also by the sanctification of his Sprite restore them into true righ-  
teousnesse? *In the Angell sent before the face of Christ to prepare his waies, prea-*  
*ched: Repent ye, for the kingdome of heauen is come neere at hand. In calling them*  
to Repentance, he did put them in minde to acknowledge themselves sinners, and  
all that was theirs, to be damnable before the Lord, that they might with all their  
harts desire the mortifying of their flesh and a newe regeneration in the Sprite. In  
telling them of the kingdome of God, he called them to Faith. For by the kingdome  
of God which he taught to be at hand, he meant forgiuenesse of sinnes, *Saluation,* *Math. 1. 4.*  
and life, and all that ever we get in Christ. Wherefore in the other Euangelistes it  
is written, *John* came preaching the Baptisme of Repentance vnto forgiuenesse of  
sinnes. And what is that else, but that they being oppressed and wearied with the  
burden of sinnes, shoulde turne to the Lord, and conceiue good hope of forgiuenesse  
and salvation? So Christ also began his preaching: The kingdome of God is come  
neere at hand: repent yee and beleeue the Gospell. First he declareth that the trea-  
sures of Gods mercy are opened in him, and then he requireth repentance, and last of  
all confidence in the promises of God. Therefore when he meant briefly to com-  
prehend the whole summe of the Gospell, he said that he must suffer and rise againe  
from the dead, and that Repentance and forgiuenesse of sinnes must be preached in  
his name. The Apostles also preached the same after his resurrection, that he was  
*Luk. 3. 3.* *Mark. 1. 15.* *Luk. 2. 1; 26.*

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raised vp by God, to gue to *Israel* repentance and forgiuenesse of sinnes. Repentance is preached in the name of Christ, when men doe heare by the doctrine of the Gospell, that all their thoughts, their affections, and their endeours are corrupt and faultie, and that therefore it is necessary that they be borne againe if they will enter into the kingdome of God. Forgiuenes of sinnes is preached when men are taught that Christ is made to them redemption, righeteousnes, saluation and life: in whose name they are freely accounted righeteous and innocent in the sight of God, whereas both these graces are received by Faith, as I haue in another place declared: yet because the goodness of God whereby sinnes are forgiuen is the proper obiect of Faith, therefore it shall be good that it be diligently distinguished from Repentance.

Cor.1.30.

As Repentance  
openeth vs the  
doore unto Christ,  
so Christianitie  
must lead vs on  
in the way of  
continual repen-  
ting or amendysg  
our liues.  
Efa 6.1.  
March.11.5.  
Luke.18.  
Mat. 9.14.  
Act.3.26. &  
5.31.  
Efa.56.1. & 59.  
20. & 55.6.  
Act.2.38.

Id cum alib. tum  
in Phaedone mul-  
tis disputat.

20 Now as the hatred of sinne, which is the beginning of Repentance, openeth vs the first entrynto Christ, which sheweth himselfe to none but to miserable and afflicted sinners, which gyone, labor, are laden, are hungry and thristie, and pine away with sorrow and misery: so must wee endeouer towarde Repentance, throughout all our life apply it, and follow it to the end, if we will abide in Christ. For he came to call sinners, but to Repentance: he was sent to blese the vnworthy, but so that every one should turne himselfe from his wickednes. The Scripture is full of such sayings. Wherefore when God offereth forgiuenesse of sinnes, he likewise vseth to require on our part Repentance, secretly declaring thereby, that his mercie ought to be to men a cause to repent them, Doe (saith he) judgement and righeteousnesse, because saluation is come neare at hand. Againe, there shall come to *Sion* a Redeemer, and to them that in *Jacob* repent from their sinnes. Againe, Seeke the Lord while he may be found: call vpon him while he is neare. Let the wicked leaue his way and the wickednes of his thoughts, and be turned to the Lord, and he shall haue mercy on him. Againe, Turne ye and repent, that your sinnes may be done away. Where yet is to be noted, that this condition is not so annexed as though our Repentance were a foundation to deserue pardon, but rather (because the Lord hath determined to haue mercy vpon men to this end that they should repent) he teacheth men whither they shall trauell if they will obtaine grace. Therfore so long as we shal dwel in the prison of our body, we must continually wrastle with the vices of our corrupt flesh, yea with our owne naturall soule. *Plato* saith in certaine places, that the life of a Philosopher is a meditation of death, but we may more truely say, that the life of a Christian man is a perpetuall study and exercise of mortifying the flesh, till it being vterly flaine, the Spirit of God get the dominion in vs. Therfore I thinke that he hath much profited, that hath learned much to mislike himselfe: not that he should sticke fast in that mire and goe no further, but rather that he should haue and long toward God, that being grafted into the death and life of Christ, hee shoulde study vpon a continuall repentance: as truely they cannot otherwise doe, that haue a naturall hatred of sinne: for no man euer hated sinne, vnslesse he were first in loue with righeteousnes. This doctrine, as it was most simple of all other, so I thought it best to agree with the truth of the Scripture.

Repentance the gifte  
of God: which gift  
being denied vnto  
some kynge of sin-  
ners the Nouau-  
ans to ke therby  
occaſion to exclude  
all from it that fay  
after grace once  
received.  
Act.3.16.  
2 Tim.2.25.  
Ephes.2.10.

21 Now that Repentance is a singular gift of God, I thinke it be so well knownen by the doctrine aboue taught, that I neede not to repeate a long discourse to prooue it againe. Therefore the Church prayseth and hath in admiration the benefit of God, that he hath giuen the *Gentiles* Repentance vnto saluation. And *Pauſl* commaunding *Timothy* to be patient and milde toward the vnbelyeuers, saith: If at any time G O D give them Repentance that they may repente from the snares of the deuill. God indeed affirmeth that he willeth the conuersion of all men, and directeth his exhortations generally to all men: but the effectuall working thereof hangeth vpon the Spire of regeneration. Because it were more easie to create vs men, than of our owne power to put on a better nature. Therfore in the whole course of regeneration,

we are not without cause called, the worke of God created to good works, which he hath prepared that we should walke in them. Whomsoeuer the Lords will is to deliuere from death, those he quickeneth with the spirite of regeneration: not that re-pentance is properly the cause of saluation, but because it is already seene that it is vnseparabla from Faith and from the mercie of God: sith(as *Esay* testifieth)that there is a Redeemer come to him, and to those that in *Jacob* are returned from their wickednesse. This truely standeth stedfastly determined, that where souer liueth the feare of God, there the Spirite hath wrought vnto the saluation of man. Therefore in *Esay*, when the Fai. hfull complaine and lament that they are forsaken of God, they reckon this as a token of being reprobates, that their hartes were hardened by God. The Apostle also meaning to exclude Apostataes from hope of saluation, ap- pointeth this reason, that it is impossible for them to be renewed vnto Repentance: because God in renewing them whom he will not haue perish, sheweth a token of his fatherly fauour, and in a maner draweth them vnto him /with the beames of his cheerefull and merie countenaunce: on the other side with hardening them, he thundreth against the reprobate, whose wickednesse is vpardonable. Which kinde of vengeance the Apostle threatneth to wilfull Apostataes, which when they depart from the Faith of the Gospell, doe make a scorne of God, reproachfully despite his grace, and desile and tread vnder feete the blode of Christ, yea as much as in them is they crucifie him againe. For he doth not (as some fondly rigorous men would haue it) cut off hope of pardon from all wilfull sinnes: but teacheth that Apostacie is vnworthy of all excuse: so that it is no maruell that God doth punish a contempt of himselfe so full of sacriledge, with vnappeasable rigor. For he saith that it is im- possible, that they which haue once beene enlightened, haue tasted of the heauenly gift, haue beene made partakers of the holy Ghost, haue tasted of the good word of God, and the powers of the world to come, if they fall, should be renewed to Repen- tance, crucifying againe of new, and making a scorne of the Sonne of God. Againe in another place: If (saith he) we willingly sinne after knowledge of the truth recei- ved, there remaineth no more sacrifice for sinnes, but a certaine dreadfull expecta- tion of judgement, &c. These also be the places, out of the wrong understanding whereof, the *Nouatians* in olde time haue gathered matter to play the madmen: with whose rigorousnesse certaine good men being offended, beleue this to be a counterfeit Epistle in the Apostles name, which yet in all partes doe truely fauour of an Apostolike Spirite. But because we contend with none but with them that al- low it, it is easie to shew, how these sentences doe nothing maintaine their error. First it is necessarie that the Apostle agree with his Master, which affirmeth that all sinne and blasphemie shall be forgiuen, except the sinne against the holy Ghost, which is not forgiuen neither in this world nor in the wold to come. It is certaine (I say) that the Apostle was contented with this excpcion, vnlesse we will make him an aduersarie to the grace of Christ. Whereupon followeth, that pardon is de- nied to no speciaall offences, but onely to one, which proceeding of a desperate rage, cannot be ascribed to weakenesse, and openly sheweth that a man is possessed of a deuill.

22 But to discussthis, it behoueth to enquire what is that same so horrible of- fence, that shall haue no forgiuenesse. Whereas *Augustine* in one place defineth it an obstinate stiffenes euен vnto death, with despaire of pardon, that doth not well agree with the very words of Christ, that it shall not be forgiuen in this world. For either that is spoken in vaine, or it may be committed in this life. But if *Augustines* definition bee true, then it is not committed, vnlesse it continue euен vnto death. Wheras some other say that he sinneth against the holy Ghost, that enuie the grace bestowed vpon his brother: I see not from whence that is fetched. But let vs bring a true definition, which being once prooued with sure testimonies, shall easily by it selfe

Esa. 59.20.

Esa. 63.17.

Heb. 6.6.

Heb. 10.29.

Heb. 6.4.

Heb. 10.25.

*The definition of  
sinne against the  
holy Ghost: which  
sinne proceedeth  
not of ignorance  
but of malice.*

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ouerthrow all the rest. I say therefore, that they sinne against the holy Ghost, which of set purpose resist the truth of God, with brightnesse whereof they are so dazeled, that they cannot pretend ignorance: which they do onely to this end to resist. For Christ meaning to expound that which he had said, immediately addeth: Hee that speakest a worde against the sonne of man, it shall bee forgiuen him: but he that blasphemeth against the holy Ghost, shall not bee forgiuen. And *Matthew* for the blasphemie against the holy spirit, putteth the spirite of blasphemie. But howe can a man speake a reproch against the Sonne, but it is also spoken against the holy Ghost?

- They that stumbule vware against the truth of God, not knowing it, which do ignorantly speake euill of Christ, hauing yet this minde, that they would not extinguishe the truth of God disclosed vnto them, or once with one worde offendre him, whom they had knownen to be the Lords annointed: these men sinne against the father and the sonne. So there are many at this day, that doe most hatefully detest the doctrine of the Gospell, which if they did know it to be the doctrine of the Gospell, they would be readie to worship with all their hart. But they whose conscience is conuincid, that it is the worde of God which they forsake and fight against, and yet cease not to fight against it, they are saide to blasphem the holie Ghost: forasmuch as they wrastle against the enlightning that is the worke of the holy Ghost. Such were many of the Lewes, which when they could not resist the Spirite that spake by the *Stephen*, yet endeououred to resist. It is no doubt but that many of them were carried vnto it with zeale of the law, but it appeereth that there were some other that of malicious wickednes didrage against God himselfe, that is to say against the doctrine, which they were not ignorant to be of God. And such were those Pharisees, against whom the Lorde inueith, which to ouerthrow the power of the holy Ghost, defamed him with the name of *Belzebul*. This therefore is the spirit of blasphemie, when mans boldnesse of set purpose, leapeth foorth to reproch the name of God. Which *Paul* signifieth when he saith, that he obtained mercy, because he had ignorantly committed those things through vnbeleefe, for which otherwise he had beene vnwoorthy of Gods fauour. If ignorance ioyned with vnbeleefe was the cause that he obtained pardon, thereupon followeth, that there is no place for pardon, whare knowledge is ioyned to vnbeleefe.

23 But if thou marke it well, thou shalt perceiue that the Apostle speaketh not of one or other particular fall, but of the vniuersall departing whereby the reprobate do forsaye salvation. And it is no manuell, that they whom *John* in his canonical Epistle affirmeth not to haue beene of the elect, from whom they went out, doe feele God vnappeaseable. For he directeth his speech against them, that imagined, that they might returne to the Christian religion, although they had once departed from it: and calling them from this false and pestilent opinion, he saith that which is most true, that there is no way of returnde, open for them to the communion of Christ, that wittingly and willingly haue cast it away: but they cast it not away, that onely in dissolute licentiousnesse of life transgresse the word of the Lorde, but they that of set purpose cast away his whole doctrine. Therefore the deceite is in these words of falling and sinning. Because the Nouatians expounde Falling to be, if a man being taught by the lawe of the Lord, that he ought not to steale or to commit fornication, abstaineth not from stealing or fornication. But contrariwise I affirme, that there is a secret comparison of contraries, wherem ought to be repeated all things contrarie to that which was first spoken; so that heere is expressed not any particular faulte but the whole turning away from God, and (as I may so call it) the Apostacie of the whole man. Therefore when hee saith, they which haue fallen after that they haue once beene enlightened, and haue tasted the heauenly gift, and beene made partakers of the holy Ghost, and also tasted the good word of God and the powers of the world to come: it is to be understood of them, that with aduised vngodlines haue choked

*Matth. 12.32.*  
*Mark. 3.29.*  
*Luk. 12.10.*

*A&6.10.*

*Matth. 9.43.*  
*& 12.24.*

*1.Tim. 1.13.*

*2.Ioh. 1.19.*

*Heb. 6.4.*

choked the light of the holy Spirit, haue spit out againe the taste of the heauenly gift, haue estranged them selues from the sanctification of the holy Ghost, haue troden vnder foote the word of God and the powers of the world to come. And the more to expresse that aduis'd purpose of wickednesse, in an other place afterward he addeth this word by name Wilfully. For when he saith, that there is left no sacrifice for them that sin willingly after knowledge of the truth receiued, he doth not deny, that Christ is a continual sacrifice to purge the iniquities of the holy ones (which he expressly crieth out almost in the whole Epistle, where he declareth the priesthood of Christ) but he saith, that there remaineth no other when that is once forsaken: and it is forsaken, when the truth of the Gospell is of set purpose renounced.

Heb.10.16.

24 But whereas some doe thinke it too harde and too far from the tender mercifulnesse of God, that any are put away that flee to beseeching the Lordes mercie: that is easilie answered. For he doth not say, that pardon is denied them if they turne to the Lord: but he vtterly denieth, that they can rise vnto Repentance, because they are by the iust judgement of God striken with eternall blindnesse for their vnthankfulnesse. And it maketh nothing to the contrarie that afterward he applyeth to this purpose the example of Esau, which in vaine attempted with howling and weeping to recover his right of the first begotten. And no more doth that threatening of the Prophet, when they crie, I will not heare. For in such Phrases of speech is meant neither the true conuerstion, nor calling vpon GOD, but that carefullnesse of the wicked wherewith being bound, they are compelled in extremitie to looke vnto that which before they carelesly neglected, that there is no good thing for them but in the Lords helpe. But this they doe not so much call vpon, as they mourne that it is taken from them. Therefore the Prophet meaneth nothing else by crying, and the Apostle nothing else by weeping, but that horrible torment which by desperation fretteth and vexeth the wicked. This it is good to marke diligently, for else God shoulde disagree with himselfe, which crieth by the Prophet that he will be mercifull so soone as the sinner turneth. And as I haue already saide; it is certaine that the minde of man is not turned to better, but by Gods grace preuenting it. Also his promise concerning calling vpon him, will never deceiue. But that blinde torment wherewith the reprobate are diuelsly drawnen, when they see that they must needs seeke God, that they may finde remedy for their euils, and yet doe flee from his presence, is vnproperly called Conuerstion and Prayer.

Ezecl. 18.21.

25 But a question is moued, whereas the Apostle denieth that God is appeased with fained Repentance, how Achab obtained pardon and turned away the punishment pronounced vpon him, whom yet it appeareth by the rest of the course of his life to haue beene onely striken amased with sodaine feare. He did indeede put on sacke cloth, scattered ashes vpō him, lay vpon the ground, and (as it is testifiéd of him) he was humbled before GOD: but it was not enough to cut his garmentes when his hart remained thicke and swollen with malice. Yet we see howe God is turned to mercy. I answere that so sometime hypocrites are spared for a time, but yet so that euer the wrath of God lyeth vpon them, and that is done not so much for their sakes, as for common example. For whereas Achab had his punishment mitigate vnto him, what profite got he thereby, but that he shoulde not feele it aliue in earth? Therefore the curse of GOD although it were hidden, yet had a fast abiding place in his house, and he himselfe went into eternall destruction. This same is to be seene in Esau. For though he had a repulse, yet a temporall blessing was granted him at his weeping. But because the spirituall inheritance, by the Oracle of God could not rest but with one of the brethren, when Jacob was chosen and Esau refused, that putting away did exclude the mercy of GOD: this comfort was left him as to a beastly man, that he shoulde be fate with the fate of the earth and the deawes of Heauen. And this is it that I said even now, that it ought to be referred to

To them that sinne against the holy Ghost pardon is not denied if they repent, but repen- tance because they are unvor- thie of pardon  
Zach.7.13.

Although God for common examples sake doth sometimes remit temporall punishments vpon a counteraffectionate as in Achab, yet he wrath vnb- out hartie conuer- sion is not turned away.  
1.Keg.28.19.

Gen.27.18.

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Psal.78.36.

the example of the other , that we shold learne the more chearefully to applie our mindes and endeouours to repentance , because it is not to be doubted that when we are truly and hartily turned , God will be ready to forgiue vs , whose mercifulnes extendeth it selfe even to the vnworthy , so long as they shew any griefe at all . And therewithall we be also taught , how terrible iudgement is prepared for all the obstatne , which now make it a sport with no lesse shameles face than yron heart to despise and set nought by the threatnings of God . After this maner he oftentimes reached out his hand to the children of Israell , to releue their miseries , although their crimes were counterfaite , and their hearts double and false , as himselfe in the Pfalme complaineth , that they by and by returned to their nature , and so minded with so friendly gentle dealing to bring them to earnest conuercion , or to make them vnescusable . Yet in releasing punishments for a time , he doth not binde himselfe to a perpetual law thereby , but rather riseth somtimes more rigorously against Hypocrites , and doubleth their paines , that thereby may appeare how much fainting displeaseth him . But (as I haue saide ) he sheweth some examples of his readiness to giue pardon , by which the godly may be encouraged to amendment of life , and their pride may be the more grievously condemned , that stubbornly kick against the pricke .

### The iiiij. Chapter.

*That al that the Sophisters babble in their Schooles of Penance , is far from  
the purenesse of the Gaspell . Where is entreated of  
Confession and satisfaction .*

*The schoolmens  
error both in de-  
fining and deu-  
eling repentaunce .  
The first is out of  
Gregorie , and is  
rehearsed lib . 4 .  
Sent . Dist . 14 . c . 1 .  
The secōd out of  
Anib . & refer .  
illie & in Decr .  
Dist . 3 de peni-  
tenc . c . Poen .  
priore .  
The third out of  
Augu . Kreft . it . ca .  
Dist . c . Poen . post .  
The fourth out of  
Anib . refer .  
Dist . 1 . Poen . c .  
Vera Pœnit .*

**N**ow I come to discusse those things , which the Schoole Sophisters haue taugh  
of repentaunce . Which I will runne ouer in as few wordes as may bee , because I  
minde not to goe through all , least this booke , which I labour to draw into a short a-  
bridgement , should grow to a huge greatnesse . And the Sophisters haue entangled it  
in so many volumes , beeinge a matter otherwise not verie hard , that a man shall hard-  
ly finde how to get out , if he once fall into their degrees . First , in defining it , they  
shew that they never vnderstoode what repentaunce was . For they take holde of cer-  
taine saylings of the old writers , which do nothing at all expresse that nature of re-  
penataunce , as that to repent is to weape for sinnes pacid , and not to commit sinnes to  
be wept for : Againe , that it is to lament euils passed , and not to commit againe other  
euils to be lamented . Againe : that it is a certayne sorrowfull revenge , punishing in  
himselfe that which he is sofrie to haue commited . Againe : that it is a sorrowe of  
heart , and bitternes of soule , for the euils that a man hath committed or to which  
hee hath consented . But , to graunt these things well saide of the fathers ( which  
a contentious man might easily enough denie ) yet they were not spoken to this  
entent to describe repentaunce , but onely to exhort them to whom they wrote , that  
they shold not fall againe into the same offences , out of which they had beene dra-  
wen . But if we list to turne al such titles of commendation into definitions , then other  
may also be adioyned as rightfully as they . As this of *Chrysostome* , Repentance is a  
medicine that destroyeth sinnes , a gift given from heauen , a maruellous vertue , a grace  
surmounting the force of the law . Yea and the doctrine which they afterward teach ,  
is somewhat worse then these definitions . For they sticke so earnestly in outward  
exercises , that a man can gather nothing else out of infinite volumes , but that re-  
penataunce is a discipline and rigorousnesse that serueth partly to tame the flesh , and  
partly to chaste and punish vices : but they keepe maruellous silence of the inward  
renewing of the minde that draweth with it correction of life . There is indeede  
much talke among them of Contrition and Attrition : they torment soules with  
many doubts , & do thrust into them much trouble & carefullnes : but when they seem

to haue throughly wounded the harts , they heale the bitternesse with a light sprinkling of ceremonies. And when they haue thus curiously defined repentance, they divide it into contrition of hart, confession of mouth, and satisfaction of woorke, no more logically then they defined it, although they woulde seeme to haue wasted all their age in framing of syllogisme. But if a man will goe about to prooue by the definition (which kind of argument is of force among logicians) that a man may weepe for his sins past, and committ no more to be wept for, that he may bewaile his euils past, and commit no more to be bewailed, and that he may punishe himself for that which he was sorrie to haue committed, &c. although he doe not confess with his mouth: howe will they maintaine their diuision ? For if that true penitent man doe not confess, then repentance may be without confession. But if they answere, that this diuision is referred to repentance, in respect that it is a sacrament, or is meant of the whole perfection of repentance, which they comprehend not in their definitions, then is there no cause to blame me , but let them laye the fault in themselves that make not a purer and plainer definition, I truely ( according to my grossencie ) when any thing is disputed of, do referre all things to the very definition, which is the stay and ground of the whole disputation. But admit that to be their masterlike licence. Now let vs particularly consider all the parts in order. Where as I do negligently leape ouer as trifles those things that they with great grauitie of countenance do publish for mysteries , I do it not vniwittingly , (neither were it verie painfull for mee to confute all that they thinke themselves to haue deeplye and suttely disputed) but I woulde think it agaist conscience to wearie the Readers with such trifles without any profit. Truely it is easie to knowe by the questions which they mooue and toss , and wherewith they miserable encomber themselves , that they prate of things that they know not. As for example: whether the repentance of our sin pleaseth God, when obstinacie endureth in other. Againe: whether the punishments laid vpon man by God, do aquite to satisfaction. Againe: whether repentance may be often-times reiterate for deadly sins: where they foulie and wickedly define, that penance is daily done but for veniall sins. Likewise they very much torment themselves with a grosse error, vpon the saying of Hierome, that repentance is a second bourde after shipwracke. Wherein they shew that they never waked from their brutish dulnesse, to feele so much as a farre off the thousandth part of their faults.

... 2. But I woulde the Readers should note, that here is not a quarrell about the shadow of an aslie, but the most earnest matter of all others is intreated of, that is to say, the forgiuenesse of sinnes. For whereas they require three things to repentance, contrition of hart, confession of mouth, and satisfaction of worke: they doe therewithall teach that those three things are necessarie to the obtaining of forgiuenesse of sins. But if it behoue vs to know any thing at all in al our religion, this truly behoueth vs most of all, I meane to vnderstande and knowe well by what meane , with what true lawe, vpon what condition, with what easinesse or hardnesse the forgiuenesse of sins is obtained. If this knowledge stande not plaine and certaine, the conscience shall haue no rest at all, no peace with God, no confidence or assurednes, but continually trembleth, wauereth, is troubled, is tormented, is vexed, horrible dreadeth, hateth and fleeth the sight of God. But if the forgiuenesse of sinnes hang vpon those conditions to which they doe binde it, then nothing is more miserable, nothing in more lamentable case than wee. They make Contrition the first part of obtayning pardon , and they require that to bee a true Contrition , that is to saie perfect and full: but in the meane time they doe not determine when a man may bee assured, that he hath to the full measure perfectly perfformed this contrition. True lie I grant that euerie man ought diligently and earnestly to enforce himselfe, with bitterly weeping for his sinnes , to whet himselfe more and more to a loathing and hatred of them. For this is a sorrow not to bee repented, that breedeth repentance vnto

Lib.4. Sen.6. ca.1.  
de Poenit. diffia.1.  
c. perfec~~ta~~ poenitentia.

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vnto saluation. But when there is such a bitternes of sorrow required as may proportionally answere the greatness of the fault, and such as may in balance counterpose with the trust of pardon, heere the poore consciences are maruellously tormented and troubled, when they see themselues charged with a due contrition of sins, and do not so attaine the measure of that due, that they can determine with themselues, that they haue duely performed so much as they duly ought. If they say that we must do as much as lyeth in vs, then come we stll to the same point that we are at before: for how dare any man assure himselfe that he hath employed all his force to bewaile his sins? So when the consciences haung long wrastled with themselues, and long beene exercised with battles, do at length finde no haner to rest in, yet somewha to ease themselues, they enforce themselues to a sorrow, and wring out teares to make perfect their contrition.

*The pardons of our  
sins doth not de-  
pend upon the  
measure of our  
contrition.*

Matt.11.18.

Ezay.6.1.

Luk.4.18.

3 But if they say that I slander them: Let them come foorth and shew any one man, that by such doctrine of contrition hath not either beene driven to dispaire, or hath not set for his defence a counterfaiting offorrow insteade of true sorrow, against the iudgement of God. We haue also our selues said in one place, that forgiuenes of sinnes never commeth without repentance, because none but the afflicted and wounded with conscience of sinnes, can sincerely call vpon the mercie of God: but we haue therewithall further said, that repentance is not the cause of the forgiuenes of sinnes. As for those tormentes of soules, which they say must be performed of dutie, we haue taken them away: we haue taught the sinner not to looke vpon his owne contrition nor his owne teares, but to fasten both his eies vpon the onely mercie of God. We haue onely put him in minde that Christ called the labouring and loden, when he was sent to publish glad tydings to the poore, to heale the contrite in hart, to preache remission to captiues, to deliuer prisoners, and to comfort them that mourne. From which should be excluded both the Pharisees, that filled with their owne righteousnes, do not acknowledge their owne pouertie, and also the despisers that careles of Gods wrath do seeke no remedie for their euils. For such do not labour, nor are loaden, nor contrite in hart, nor bond, nor captiue. But there is great difference betweene teaching a man to deserue forgiuenes of sins with due and full contrition, which the sinner can never performe: and instructing him to hunger and thirst for the mercie of God, that by the acknowledging of his owne miserie, by his owne vnquietnes, wearines and captiuitie, it may be shewed him, where he ought to seeke for relief, rest and libertie: and finally, he may be taught in the humbling of himselfe, to give glory to God.

*The grounds of  
Popish confession.*

Gen.3.9.!

Matt.8.4.  
Luk.5.15.

4 Concerning confession, there hath beene alwaies great strife betweene the Canonistes and the Schoole diuinies: while the one sort affirme, that confession is commaunded by the speciall commaundement of God, and the other sort denie it and say, that it is commaunded onely by the Ecclesiasticall constitutions. But in this contention hath appeared the notable shamelesnesse of the diuinies, that haue corrupted and violently wretched as many places of Scripture, as they alleaged for their purpose. And when they saw that they could not so obtain that which they required, they which would be thought more subtle than the rest escaped away with this shift, that confession came from the lawe of God, in respect of the substance of it, but afterward receiued forme of the lawe Positive. Euen as the foolishest sort among the lawyers do say, that Citations came from the lawe of God, because it is saide: *Adam where art thou?* And likewise Exceptions, because *Adam* aunswere as it were by way of exception saying: *The wife that thou gauest me, &c.* But that both citations & exceptions received from giuen them by the Civil law. But let vs see by what arguments they proue this confession, either Formed or Vnformed to be the commandements of God. The Lord (say they) sent the leprosous men to the Priests. But what? Sent he them to confession? Who ever heard it spoken, that the Leviticall priestes

priestes were appointed to heare confessions? Therefore they flie to Allegories, Deut.17.8. And say: It was commaunded by the Lawe of Moses, that the priestes should discerne betwene leprosie and leprosie: sinne is a spirituall leprosie: therefore it is the priestes office to pronounce vpon it. Before that I aunswere them, I aske this by the way, If this place make them judges of the spirituall leprosie? why do they draw to them the knowledge of naturall and fleshly leprosy? This forsooth is not to mocke with the Scriptures. The lawe giueth to the Leuiticall Priests the knowledge of the Heb.7.11. Leprosie, therefore let vs take it vpon vs. Sinne is a spirituall leprosie, therefore let vs also be examiners of sinne. Now I answe: sith the priesthoode is remoued, it is necessarie that the Lawe be remoued also. All priesthoodes are remoued to Christ, and fulfilled and ended in him, therefore to him onely all the right and honour of priesthoode is also remoued. If they loue so well to follow allegories, let them ser Christ before them for the onely priest, and heape vpon his iudgement seate the free iurisdiction of all things: this we can easily be contented to suffer. Moreouer their allegorie is verie vnsit, that setteth among the ceremonies that lawe which is meere-ly politike. Why then did Christ send the leprous men to the Priestes? That the Priestes should not cauill that he did breake the lawe that commaunded the man healed of the leprosy, to be shewed before the Priest and purged with offering of sacrifice: therefore he commanded the leprous men being cleansed, to doe that which belonged to the lawe. Goe (saith he) and shewe your selues to the Priest, and offer the gift that Moses hath commaunded in the Lawe that it should be for a witnessse vnto them. And truely this miracle should haue beeene a witnessse vnto them, for they had pronounced them leprous, and now they pronounce them healed. Are they not whether they will or no compelled to become witnessses of Christ's miracles? Christ leaueth to the his miracle to be examined, they cannot deny it. But because they still dally with it, therefore this worke is for a witness vnto the. So in another place: This Gospel shal be preached in all the world, for a witness to al nations. Againe: Ye shalbe led before kings and governours, for a witness to them, that is: that in the judgement of God they may be more strongly conuinc'd. But if they had rather follow Chrysostome: he also teacheth that Christ did this for the Jewes sake, that he should not be accounted a breaker of the Law. Albeit in so cleare a matter I am ashamed to alleage the witnessse of any man: whereas Christ pronounceth that he leaueth the right of the lawe whole to the priestes as to the professed enimies of the Gospell, which were alway bent to cap against it, if their mouth had not beeene stopt. Wherefore that the popish sacrificing priestes may still keepe this profession, let them openly take parts with them which must of necesstie be restrained by force, that they speake not ill against Christ. For this nothing belongeth to his true ministers.

5 They bring their second argument out of the same fountaine, that is from an allegorie, as though allegories were of great force to confirme any doctrine. But let them be of force, if I do not proue that I can make a fairer shew of them for my side, then they can for theirs. They say, The Lord commaunded his Disciples, that when Lazarus was raised vp, they should vnbind and loose him from his bonds. Heere first they lie: for it is no where read that the Lorde saide this to the disciples: and it is much more likely that he saide to the Jewes that stode by him, that the miracle might be made the more evident without suspition of fraud, and his power appeare the greater, that without any touching, with his onely word he raised vp dead men. For thus I expound it: that the Lorde, to take away all wrongfull opinion from the Jewes, willed the to roll away the stone, to feele the stincke, to behold assured tokenes of death, to see him rising by the only power of his word, and them first to feele him living. And this is the iudgement of Chrysostome. But let vs graunt that this was spoken to the Disciples: what will they get thereby? That the Lorde gaue his Apostles power

Math.24.14.  
Math.10.18.

Hom.12. de mu-  
liere Chananaea.

Christes comman-  
ding to loose the  
bonds from La-  
zarus whon he  
raised out of the  
grave fraudulently  
alledged to prove  
auricular confes-  
sion.

Ioh.11.44.

Ser. contra Tu-  
dicos, Gentiles  
& hereticis.

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to loose. But how much more fitly and more handesomly might these things be applied by w<sup>y</sup> of allegorie, to say that by this signe the Lord meant to instruct his faithfull, to loose them that he had raised vp: that is, that they should not call into remembrance those sinnes that he had forgotten: that they should not condemne them for sinners whome he had acquitted: that they should not reproch men with those things that he had forgiuen: that they should not be rigorous to punish, and lightly offended, where he is mercifull and easily entreated to sp<sup>w</sup>are? Truely, nothing ought to moue vs more to readinesse to forgiue, than the example of the Judge that threatneth that he will be vnappeasable to them that be too rigorous and vngentle. Now let them go and boast of their allegories.

Auricular confession weakely proved either by their acknowledging of their sins whom John did baptize, or by S. James his willing men to make their muall confessiōns.

6 But now they ioine more neere hand with vs, when they fight (as they thinke) with open sentences. They that came to Johns baptisme, did confess their sinnes, and James willeth that we confess our sinnes one to another. No maruile if they that would be baptised did confess their sinnes, for it was said before that John preached the baptisme of repentance, and baptised in water vnto repentance. Whom should he then haue baptizid, but them that had confessed themselues sinners? Baptisme is a token of the forgiuenesse of sinnes: and who should be admittid to this token but sinners, and they that acknowledge them selues to be such? Therefore they confessed their sinnes, that they might be baptizid. And not without a cause doth James bid vs confess one to another. But if they did marke what followeth next after, they would vnderstand, that this also maketh little for them. Confesse (saith he) one to another your sinnes, and pray one for another. He ioyneth together muall confession and muall prayer. If we must confess to priests only, then must we also pray for priests only. Yea, What and if it might follow of the words of James that onely priests might confess? for when he willeth that we shold confess one to another, he speaketh onely to them that may heare the confessions of other: his word is in Greeke *Allelous*, mutually, interchangeably, by turns, or (if they so like best to terme it) by way of reciprocation one to another. But so interchangeably none can confess, but they that are meete to heare confessions. Which prerogatiue sith they vouchsafe to graunt only to priests, we do also put ouer the office of confessing to them only. Therefore away with such triflings, and let vs take the very meaning of the Apostle which is simple and plaine: that is, that we shold lay our weaknesse one in anothers bosome to receive muall counsell, muall compassion, and muall cōfort one of another: then that we being naturally priuy to the weake-nesse of our bretheren, shold pray for them to the Lord. Why do they then alleadge James aginst vs: which do so earnestly require the confession of the mercy of God? but no man can confess Gods mercy, vnlesse he haue first confessed his owne miserie. Yea we rather pronounce him accursed that doeth not before God, before his Angels, before the Church, yea and before all men confess himselfe a sinner. For the Lord hath concluded all vnder sinnes, that all mouthes might be stopped, and all flesh humbled before God, and he onely iustified and exalted.

Gal.3.22.  
Rom.3.9.

Auricular confession a meere humane confis-  
tion not grounded upon any diuine  
Law.  
This was the  
183. Pope.

7 But I maruile with what face they dare attyme, that the confession whereof they speake, is of the lawe of God: the vle whereof we graunt in deede to be verie auncient, but such as we are able to proue in old time to haue bene at liberty. Truely euen their owne chronicles declare, that there was no certayne Lawe or constitution of it before the times of *Innocent* the third. Surely, if they had had a more ancient law, they would rather haue taken hold thereof, than haue bin contented with the decree of the councell of *Laterane*, and so made themselues to be laughed at, euen of chil- dren. In other things they sticke not to make forged decrees, which they fater vpon the most auncient Councils, that they may with very reverence of antiquitie dazzle the eyes of the simple. In this point, it came not in their minde to thrust in such a false pack. Therefore by their owne witnesse, there are not yet passed three hundred

hundred yeeres since *Innocent* the third laide that snare vpon men, and charged them with necessarie of Confession. But, to speake nothing of the time; the very barbarousnes of the wordes minisheth the credite of that lawe. For where these good fathers command every one of both kindes, male and female, once every yeare to confess all his sins to his own priest, pleasant men do merly take exception, that in this commandement are contained onely *Hermaphrodites*, and saye that it belongeth not to such a one as is either male or female onely. Since that time, a more grosse beastlynesse hath bewraied it selfe in their schollers, that cannot expound what is meant by his owne priest. Whatsoever all the Popes hyred bablers do prate, we hold both that Christ was never the authour of this law that compelleth men to reckon vp their sins, and also that there passed a thousand and two hundred yeeres from the resurrection of Christ before that any such law was made. And so, that this tyrannie was then first brought in, when all godlinesse and learning beeing destroyed, the vi-  
 sors of Pastors had without chiose taken all licentiousnes vpon them. Morcouer there are euident testimonies both in histories and other ancient writers, which teacheth that this confession was a politike discipline redeemed by the Bishops, not a law made by Christ or his apostles. I will alleage but one out of many, which shall be a plain prooef thereof. *Sozomenus* reporteth that this constitution of bishops was diligently kept in all the Welt churches, but specially at Rome. Wherby he sheweth that it was no vnuerall ordinance of all churches. But he saith that there was one of the priests peculiarly appointed to serue for this office. Wherby he doth sufficiently confuse that which these men doe falsly say of the keies giuen for this vse vnuerally to the whole order of priesthood. For it was not the common office of all priests, but the speciaall dutie of some one that was chosen thereunto by the Bishop. The same is he, whom at this day in all cathedrall churches they call Penitentiarie, the examiner of hainous offences, and such whereof the punishment pertaineth to good example. Then he saith immediately after, that this was also the maner at Constantinople, till a certayne woman faining that she came to confession, was founde so to haue coloured vnder that pretence the vnhoneft company that she vfed with a certayne Deacon. For this act, *Nectarius* a man notable in holinesse and learning, bishop of that Church, tooke away that custome of confessing. Heere, heere let these asles lise vp their eares. If auricular confission were the law of God, how durst *Nectarius* repell and destroy it? Wil they accuse for an heretike and schismatike *Nectarius* a holy man of God, allowed by the consenting voices of all the old fathers? But by the same sentence they must condemne the Church of Constantinople, in which *Sozomenus* affirmeth that the manner of confessing was not onely let slip for a time, but also discontinued even till within time of his remembrance. Yea let them condemne of apostasie not onely the Church of Constantinople, but also all the East Churches which haue neglected that lawe, which (if they say true) is inviolable and commandeed to all Christians.

This abrogation *Chrysostome*, which was also bishop of Constantinople eoth in so many places evidently testifie, that it is marvel that these dare mutter to the contrary. Tell (faith he) thy sins that thou maist do them away, if thou be ashamed to tell any man the sins that thou hast done, tell them daily in thy soule. I doe not say, Confesse them to thy fellow seruant, that may reproch thee: tell them to God that taketh care of them. Confesse thy sins vpon thy bed, that therethy conscience may daily recognis her euils. Againe: but nowe it is not necessarie to confess when witnesse bee present: let the examination of thy sinnes be done with thy thought: let this judge-  
 ment bee without witnesse: let onely God see thee confessing. Againe: I doe not lead thee into a stage of thy fellow seruants, I doe not compell thee to disclose thy sinnes to men, rebewe and vtter thy conscience before God. Shew thy wounds to the Lord the best surgion, and aske fauor of him. Shew to him that will reproch thee

Tripart. hist.lib. 9

*In the Church of Constantinople au- ricular confission taken by S. Chrysostome for no such thing as whereun- to all men shoulde stand bound.*

*Hom. 2. in  
Psal. 50.  
Ser. de Penit. &  
confess.*

*Hom. 3 de incom-  
preh. Deinu-  
ra. contra An-  
tonios.*

*Hom. 4. de La-  
zaro.*

with

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with nothing, but will most gently heale thee. Againe : Tell not man, least hee reproch thee, for neithir is it to be confesst to thy fellow seruant, that may vter it abroad, but to the Lord, To the Lord shew thy wounds which hath care of thee, that is both gentle and a Phisition. Afterward he bringeth in God speaking thus : I compel thee not to come into the mids of a stage, and call manie witnessses, tell thy sinne to me alone priuately, that I may heale thy sore. Shall wee say that *Chrysostome* did so rashly, when he wrote this and other like things, that he would deliuer mens coniunctiones from these bonds wherewith they be bound by the law of God? not so. But he dare not require that as of necessitie, which he doth not vnderstand to be commanded by the word of God.

*The Scripture re-  
quires confession  
of sinnes, but unto  
God.*

*Psal.13.5.*

9 But that the matter may be made the plainer and easier, first we will faithfully reheare, what kind of confession is taught by the word of God : and then we will also declare their inuentions, but not all (for who could draw drie such an infinite sea?) but onely those wherein they comprehend the summe of their secret confession. Here I am loth to reheare how oft the old translator hath giuen in translation this worde Confesse in steede of Praise : which the grossest vnlearned men commonlie know : sauing that it is good to haue their presumptuousnesse bewraied, that do give away that which was written of the praises of God, to their owne tyrannicall commandement. To prooue that confession aualeth to cheere the mindes they thrust in that place of the Psalm : In the voice of reioycing and confession. But if such change may serue, then we shall haue what we list, prooued by what we list. But seeing they are so become past shame, let the godly readers remember that by the iust vengeance of God they haue beene cast into a reprobate minde, that their presumption shoulde be the more detestable. But if we wil rest in the simple doctrine of the scripture, we shal not be in danger of any such deceipts to beguile vs. For there is appointed one order of confessing, that forasmuch as it is the Lorde that forgiueth, forgetteth, and putteth away sins, therfore we should confess our sins to him for to obtaine pardon, he is the Phisition, therefore let vs shewe our diseases vnto him. It is he that is grecued and offended, therefore let vs seeke peace at his hand. Hee is the knower of harts, and priuie to all thoughts, therefore let vs make haste to powre out our hearts before him. Finally it is he that calleth sinners, therefore let vs not delay to come to him. I haue (saith *David*) made my sinne knownen vnto thee, and haue not hidden my vngrighteousnesse. I haue said, I will confess against me my vngrighteousnesse to the Lord, and thou hast forgiuen the wickednes of my hart. Such is the other confession of *David*. Haue mercy vpon me O God, according to thy great mercy. And such is the confession of *Daniel* : We haue sinned, Lord we haue done peruerily, we haue committed iniquities, and haue been rebellious in swaruing from thy commandements. And such are other confessions that are commonly found in Scripture, the rehersall whereof woulde almost fill a great volume. If we confess our sinnes (saith *John*) the Lord is faithfull to forgiue vs our sinnes. To whom shoulde wee confess? even to him : that is, if we fall downe with a troubled and humbled hart before him, if hartily accusing and condemning our selues before him we pray to be acquited by his goodness and mercy.

*A confession of  
our sinnes openlie  
as occasion shall  
require even unto  
men also allow-  
able.*

*2.Sam.12.13.*

10 Hee that hartily and before God shall embrase this confession, shall vndoubtedly haue both a toong ready to confess, so oft as it shall be needfull for him to publise the mercie of God before men, and not onely to whisper the secret of his hart to one man, and once and in his care : but oft and openly, and in the hearing of all the world simply to reheare both his own shame and the magnificence & glorie God. After this manner when *David* was rebuked of *Nathan*, hee was pricked with the sting of conscience, and confessed his sinne before both God and man. I haue (saith he) sinned to the Lord, that is to say, now I alleage nothing for my excuse, I vse no shutes, but that all men may judge me a sinner, and that the same thing which I would

would have had secret from the Lord, may be also open to men. Therefore a willing confession before men alway followeth the secret confession that is made to God, so oft as it is profitable for the glorie of God or for the humbling of our selues. For this reason the Lorde in old time ordained in the people of *Israel*, that the priest should first speake the words, and the people saying after him shold openly confesse their iniquite in the Church. For he foresaw that this help was necessarie for them, that every man might be the better brought to a iust reknowledging of himselfe. And meete it is that with the confession of our owne miserie we shold among our selues, and before all the world glorifie the goodnes and mercie of our God.

Leuit.16.19.

11 And it is conuenient that this kinde of confession be both ordinary in the Church, and also extraordinarie vied in speciall maner, if it happen at any time the people to be guiltie of anie generall fault. Of this second kinde we haue an example in that solemne confession which all the people vied by the meanes and guiding of *Ezdras* and of *Nehemias*. For whereas that long banishment, the destruction of the City and Temple, the dissoluing of religion, was the punishment of the common revolting of them all: they could not acknowledge the benefit of delueraunce in such sort as was meete, vnlesse they did first condemne themselues. Neither maketh it matter, if in a whole Congregation some few sometime be innocent. For sith they be the members of a feble and diseased body, they ought not to boast of healthfulnesse. Yea it is not possible but they must alio themselues gather some infection and beare part of the blame. Therefore so oft as we be afflicted, either with pestilence or war, or barrennesse or any other plague: if it be our duetie to flie to mourning, to fasting, and to other signes of guiltines: then confession it selfe, whereupon all these things do hange, is not to be neglected. As for the ordinarie confession, beside that it is commended by the Lords owne mouth, there is no wise man that considering the profit thereof, dare disallow it. For where as in all holie assemblies we make our appearance in the sight of God and the Angels: what other beginning may there be of our pleading, but our reknowledging of vnworthinesse? But that (some man wil saie) is done by every prayer. For so oft as we pray for pardon, we thereby confesse our sinnes. I graunt. But if you consider how great is our carelesnesse, or droufinesse, or sluggishnes, you will graunt me that it shold be a profitable ordinance, if by some solemne vise of confession, the Christian common people should be exercised to humbling themselues. For though the ceremony that the Lord commanded the *Israelites*, was parcell of the nuture of the law, yet in some maner it also belongeth to vs. And truly we see that this vise is in well ordered Churches profitably obserued, that euery Sunday the minister should rehearse a forme of confession in the name of himselfe and of all the people, wherein he accuseth all of wickednes, and crauth pardon of the Lord. Finally, with this keie the gate to praier is opened as well priuately to euerie man, as vnuersally to all men.

Nech.1.7.

12 Moreouer the Scripture alloweth two formes of priuate confession, one that is made for our owne sake, whereof that sayng of *James* is spoken, that we shoulde confess our sinnes one to another, for his meaning is, that disclosing our wickednesse one to another, we shold one help another with mutuall councill and comfort. The other forme that is to be vied for our neighbours sake, to appease him and reconcile him vnto vs, if he haue in anie thing bee[n] offended by vs. Now in the first kinde of confession, although *James* in this hath assigned no man by name, into whose bosome we shold vnlocke our selues, leaueth vs a free choyce to confess to him that shall seeme meetest vnto vs of all the flocke of the Church: yet we ought principally to choose the Pastors, because they are for the most part in comparision of the other to be judged meetest. I say that they are meetest in comparision of the rest, because the Lord appointeth them by the verie calling of their ministerie, at whose mouth we shold be instructed to subdue & correct our sinnes, and also may receive comfort.

Priuate confession  
of sinnes for some  
men in some cases  
requisite to be  
made vnto their  
pastors.  
Iac.5.16.

Math.16.19.  
Math.18.  
Iohn.3.23.

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comfort by trust of pardon. For as the office of mutuall admonishment and reproving is committed to all men, yet it is specially enioyned to the ministers. So when as we all ought to comfort and confirme one another in cōfidence of Gods mercie: yet we see that the ministers, to assure our consciences of the forgiuenesse of sinnes, areordeined as it were wittnesses and pledges thereof, in so much that they be saide to forgue sinnes and loose soules. When thou hearest this to be ascribed vnto them, thinke that it is for thy profite. Therefore let euerie one of the faitfull remember this to be his duetie, if he be priuately so vexed and troubled with the feeling of sinnes that he cannot wende him self without help of another, not to neglect the remedie that the Lord hath offred him: that is, for his reliefe to vse the priuate confession to his owne Pastor: and for his comfort to crave the priuate help of him, whose dutie it is both publicquely and priuately to comfort the people of God with the doctrine of the Gospell. But aware this moderation is to be vset, where God appoyneth no certainty, nor to binde consciences with a certayne yoke. Heereupon followeth that such Confession ought to be free: not to be required of all men, but to be commended to those onlie that shall vnderstand themselves to haue neede of it. Then that eu'en they that vse it for their neede, should not be compelled by anie comauandement, or trained by anie deceit, to reckon vp all their sinnes, but so farre as they shal think it behouefull for them, that they may receiue sound fruit of comfort. Faithfull Pastors ought not only to leaue this libertie to the churches, but also to maintaine it, and stoutly stand in defence of it, if they will haue tyrahnies absent from their ministerie and superstition from the people.

13 Of the other sort of confession Christ speaketh in *Matthew*. If thou offer thy gift at the altar, and there remembrest that thy brother hath anie thing against thee, leaue thy gift there, and go, and first be reconciled to thy brother, and then come and offer thy gift. For so charity that hath bin appaired by our fault, is to be repaired by acknowledging and craving pardon of the offence that we haue committed. Vnder this kind is contained their confession that haue sinned eu'en to the offendynge of the whole Church. For if Christ maketh so great a matter of the priuate offence of one man, to forbide from holie mysteries all them that haue sinned against their brother, till they be with iust amends reconciled: how much greater reason is it, that he that hath offended the church with any euill example, should recouer the fauour of the church with acknowledging his faule? So was the Corinthian received againe to the communion, when he had yeelded himselfe obedient to correction. Also this forme of confession was vset in the old church, as *Cyprian* maketh mention. They do penance (saith he) in due time, and then they come to confession, and by laying on of the hands of the Bishop and the Clearyg, they receive leaue to come to the communion. Any other order or forme of confessing, the Scripture viterly knoweth not, and it is not our duty to bind consciences with new bonds, whoni Christ most sharply forbiddeth vs to bring in bondage. In the meane time I do so much not speake against it that the sheepe should present themselues to their shepheard when they meane to be partakers of the holy supper, that I would most gladlie haue it every where obserued. For both they that haue an encombed conscience, may frō thence receiue singular profit, and they that are to be admonished do by that meane prepare place for admonishment, but so alway that tyrahnies and superstition be away.

A commendable  
kinde of absolu-  
tion correspond-  
to the former  
kinds of confession.

14 In these three kindest of confession, the power of the keies hath place: that is, either when the whole church with solemne reknowledging of their faults crauth pardon: or whē a priuate man, that by any notable fault hath bred common offence, doth declare his repentance: or when he that for the vnquietnesse of his conscience, doth neede helpe of the minister discloseth his weakenes vnto him. But there are diuerse waies of taking awaie offence, because although thereby also the peace of conscience is prouided for, yet the principal end is, that hatred should be taken away, and

and mens mindes knit togither with a bond of peace. But this vse that I haue spoken of, is not to be despised, that we may the more willingly confess our sinnes. For when the whole church standeth as it were before the iudgement seate of God, confesseth it selfe guiltie, and hath one only refuge vnto the mercie of God: it is no slender or light comfort to haue there present Christis embassador, hauing commandement of reconciliation, of whom it may heare absolution pronounced vnto it. Here the profitablenes of the keies is worthily commended, when this embassage is performed rightly, and wth such order and religiousnes as becometh it. Likewise when he that had in a maner estranged himselfe from the Church, receiueth pardon and is restored into brotherly vnitie: how great a benefit is it that hee vnderstandeth himselfe to be forgiuen by them, to whom Christ hath said: To whomsoeuer ye forgiue sins in earth, Mat.18.19.  
Ioh.20.23. they shall be forgiuen in heaven. And of no lesse effectualnes and profit is priuate absolution, when it is asked by them that haue need of ipeciall remedie to relieue their weaknes. For it happeneth oftentimes, that he which heareth the generall promises that are directed to the whole congregation of the faithfull, remaineth nevertheles in some doubt, and hath stll an vnquiet minde, as though he had not yet obtained pardon: and the same man, if he haue disclosed to his person the secret lorde of his minde, and heareth peculiarly directed to himselfe that saying of the Gospel, Thy sins are forgiuen thee, be of good hope, stablisheth his minde vnto assurednes and is deluerned from that trembling, wherewith he was before tormented. But when we speake of the keies, wee must take heed that we drcame not of a certaine power severed from the preaching of the Gospel. In another place we shal haue occasion more fully to declare this matter againe, where we shal entreat of the government of the church: and there shall we see that all the power to binde and to loose, which Christ hath giuen to his Church, is bound to the worde. But this is most true in the mysterie of the keies, the whole force whereof standeth in this, that the grace of the Gospell be publikely and priuatly sealed vp in the hearts of the faithfull, by them whom the Lord hath ordained: which cannot be done but by onely preaching.

15 But what say the Romish diuines? They decree that euerie one of either kinde, so soone as they come to the yeeres of discretion, must yeerly once at the least confess all their sins to their owne priest: and that their sin is not forgiuen, vnellesse they haue firmlye conceiued an intent to confess it: whiche intent if they performe not when occasion is offred that they may do it, there is now no more entrie open for them into Paradise. And that the priest hath the power of the keies, where-with he may loose & bind a sinner: because the word of Christ is not in vaine. Whatsoeuer ye bind, &c. About this power they stoutly fight among themselves. Some say that there is but one keie in substance, that is the power to bind and loose, and as for knowledge, that it is indeed requisite for a good vfe, but that it is only as an accessorie & is not essentially ioined with the other. Some other, because they sawe this to be too much an vnbridled licence, haue reckoned vp two keies, discretion & power. Other againe, when they sawe the leud boldnes of priests to be restrained by this moderation, haue forged other keies, that is to say, authority, of discerning which they should vle in giuing determinate sentence: and power, which they should practise in executing of their sentence: and that knowledge standeth by as a counsellor. But they dare not simply expound this binding & loosing to be to forgiue & put away sins: because they heare the Lord crying out in the Prophet: It is I, and none other but I: it is I, it is I that put away thy sinnes, O Israell. But they say it is the priestes office to pronounce who be bound or loosed, and to declare whose sins are forgiuen or retained: and that he doth declare it, either by confession when he absolueth and retaineth sins, or by sentence when he excommunicateth and receiuesth againe to partaking of the Sacraments. Finally, when they understand that they bee not yet out of this doubt, but that it still may be obiect against them, that oftentimes their The keies whereby  
with the Church  
of Rome suppose eth  
her priestes autho-  
rized to bind and  
loose after confes-  
sion made.

C. Omnis triuf-  
que sexus. De  
summa trinitate  
& fide cath.

It is a decree of  
Pope Innocentius,  
in the counsel  
of Laterane, and  
is recited.

Lib.4. Senten. 14.  
cap.2.li.4.Sent.  
dist.19.ca.2.  
Mat.18.19.

Ez.43.11.  
and 25.

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priestes do binde and loose men vnworthie, which are not therefore bound or loosed in heauen : then( which is their last refuge ) they answere that the giuing of the keies must be construed with a limitation, that is to say, that Christ hath promised, that before his judgement seat such sentece of the Priest shal be allowed as hath been iustly pronounced , according as the deseruings of him that is bound or loosed, did require. Moreover, they say, that these keies are given by Christ to al priests, and are deliuered to them by their Bisshops, at the time of their promoting to priesthood: but the free vse of them remaineth only with such as do exercise Ecclesiasticall offices: and that the excommunicate and suspended Priests haue indeed the keies, but rustie and bound vp. And they that say these things may well seeme modest and sober in comparison of the rest , which vpon a newe anuell haue forged newe keies with which they say the treasure of the Church is locked vp. These keies we shall heereafter ty in place fit for it.

*A tyranny to impose upon men a law binding them to reckon vp all their sinnes.*

Psa.19.13.

Psa.38.5.

16 Now I will in few wordes answere to every one of these particularly. But at this present I speake not by what right or what wrong they binde the soules of the faithfull with their lawes, forasmuch as we will consider that when place serueth. But where they charge men with a law of reckoning vp all their sinnes : where they say that sinne is not forgiuen but vpon condition , if there bee an intent conceiued to confess it: where they babble that there remaineth no entrie into Paradise, if occasion of confessing be neglected: this is in no wise to be suffered. Must all sinnes be reckoned vp? But David , (who as I thinke) had well studiued vpon the confession of his sinnes, yet cried out: who shall vnderstand his errors? Lord cleanse me from my secret sinnes. And in another place. My iniquities haue passed aboue my head, and like a weightie burden haue waxed heauie aboue my strength. Truly he vnderstoode how great was the bottomlesse depth of our sinnes: how many were the sorts of our mischieuous doings, how many heads this monstre Hydra did beare, and how long a taile she drew after her. Therefore he went not about to reckon vp a register of them, but out of the depth of euils, he cried vnto the Lord: I am ouerwhelmed, I am buried and choaked, the gates of hel haue compassed me, let thy hand draw me out, which am drowned in the great pit, and am fainting and readie to die. Who now may thinkne vpon the numbring of his sinnes, when he feeth that David can make no number of his?

*The miserie wherewith their soules were vexed which had a care which did make a conscience of confessing in such sorte as the Church of Rome required.*

17 With this butcherie, the soules that haue beene touched with any feeling of God, haue beeне more cruelly vexed. First they called themselves to account: then they diuided sinnes into armes, into bowes, into braunches, and into twigges, according to these mens rules: then they weighed the qualities , quantities, and circumstances. And so the natiuer went a little forward. But when they had proceeded a little further, than was on each side skie, and on each sea, no hauen, no safe roade: the moe that they had pasted ouer, the greater heape alway did thrusl it selfe into their sight, yea they rose vp as high mountains, and there appeared no hope, not so much as after long compasslings, any way to escape. And so they did sticke fast betweene the sacrifice and the stone, and at laist was found no other issue but desperation. Then these cruel butchers, to ease the wounds that themselues had made, laid certaine gentle plaisters, that every man shold do as much as he could. But new cares againe rose vp, yea new torments did flea the silly soules, as to think: I haue not employed time enough, I haue not endeured my selfe with such diligence as I ought, I haue pasted ouer many things by negligence, and the forgetfulnes that commeth by negligence is not excusable. Then were there ministred other plaisters to asswage such paines, as, Repent thee of thy negligence: if it be not altogether carcresse, it shall be pardoned. But all these things cannot close vp the wound, and are not so much easement of the evill, as poyson couered with honie, that they shold not with their bitternesse offend the first taste but enter into the bowels before that they be perceived. Therefore this

this terrible saying alway calleth vpon them and soundeth in their eares : Confesse all thy sinnes. And this horrour can not be appeased but by assured comfort. Here let the readers consider, how possible it is to bring into account all the doings of a whole yeere, and to gather together what sins they haue done every day : forasmuch as experience pouerth to every man, that when at euening he shall reckon vp the faults but of one daie, his memory is confounded therewith, so great a multitude and diversitie presenteth it selfe. For I speake not of grosse and blockish hypocrites that thinke they haue done sufficiētly, if they haue noted three or four of the greatest sins: but I speake of the true worshippers of God, which whē they see themselues oppresed with the examination that they haue made, doe adde also this saying of *John* : If our <sup>1. John, 3.20</sup> owne hart doe accuse vs, God is greater than our hart : and so they quake for feare at the sight of that Judge, whose knowledge far surmounteth our vnderstanding.

18 But whereas a great part of the world rested them vpon such flatteries, wherewith so deadly a poyson was tempered, this came not so to passe, because they beleued that God was satisfied, or because they themselues were fully satisfied : but that the anchor cast as it were in the mid sea, shouldest rest a litle from sailing, or as a wayfaring man weary and fainting, shouldest lie downe in the way. I labour not much in proouing this. For every man may be witnesse to himselfe, I will in a short summe shew, what manner of Law this was. First simplie it is impossible, and therefore it can doe nothing but destroy, damne, confound, and cast in ruine and desperation. *The confessing of all our sinnes a thing impossible, neither is the confessing of them if it were possible so necessarie that without it all men are excluded heauen.*  
 And then when it hath led sinners from the true feeling of their sinnes, it maketh them hypocrites and ignorant of God and themselues. For while they are wholly busied in reckoning vp of their sinnes, in the meane time they forget the secret sinke of vices, their hidden Iniquities, and inward filthines, by knowledge wheroft they should chiefly haue weighed their miserie. But this was a most certaine rule of confession, to acknowledge and confess the bottomlesse depth of our euill to be so great as passeth our vnderstanding. After this rule we see that the Publicanes confession was made, Lord be mercifull to me a sinner : as if he should say : All that euer I am, I am *Lue, 18.23.* altogether a sinner, and I cannot attaine with wit or expresse with tong the greatness of my sinnes : let the bottomlesse depth of thy merey swallow vp the bottomlesse depth of my sinne. But then thou wilt say, what? are not all our sinnes to be confessed? is no confession acceptable to God, but that which is knittē vp in these two words, I am a sinner? No, but rather we must endeavour our selues as much as in vs lieth, to poure out our hart before the Lord, and not onely in one word confess our selues sinners, but also truely and hartinly acknowledge our selues to be such: and with all our thought record, how great and diuerse is our filth of sinnes, not onely that we be vncleane, but what, how great, and in how many partes is our vncleanenesse: not onely that we be debtors, but with how great debtes wee be laden, and how many waies charged: not onely that we be wounded, but also with how many and deadly strokes we be wounded. With this reknowledging when the sinner hath wholly powred out himselfe before God, let him earnestly and sincerenly thinke, that yet there remaine moe sinnes, and that the secret corners of their evils are so deepe, that they cannot be throughly disclosed. And he cryeth out with *Duid: Who vnderstandeth his errors? Lord cleanse me from my hidden sinnes. Now Psal. 19.31.* where they affirme that sins are not forgiuen but with an intent of confessing firmly conceived, and that the gate of Paradise is shut against him that neglegeth occasion offered when he may be confessed, God forbid that we should graunt them that. For there is no other forgiuenesse of sinnes, than alwaies hath beeene. It is not read that all they haue confessed their sinnes in the eare of some Priest, that we read to haue obtained forgiuenesse of sinnes at Christ's hand. And truely they could not confess, where there were neither any Priestes confessors, nor any confessing at all. And in many ages after, this confession was vnheard of, at which time sinnes were

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Eze. 18.21.

forgiuen without this condition. But that we may not neede to dispute longer about this, as about a doubtfull matter, the worde of God is plaine, which abideth for euer: Whensoeuer the sinner repenteþ, I will no more remembre all his iniquities. He that dare adde any thing to this word, bindeth not sinnes, but the mercie of God. For whereas they say, that judgement cannot be giuen but when the cause is heard, we haue a solution in readinesse, that they do presumptuously take that vpon themselues, which haue made themselues Judges. And it is a maruell that they doe so boldely frame to themselues such principles, as no man in his right wit will graunt. They boast that the office of Binding and Loosing is committed to them, as though it were a certayne iurisdiction ioyned with Inquisition. Moreouer their whole doctrine cryeth out, that this authoritie was vnknowne to the Apostles. Neither doth it belong to the Priest, but to him which desireth absolution, to know certainelie whether the sinner be loosed or no: forasmuch as he that heareth can never know whether the reckoning be iust and perfect. So shold there be no absolution but such as is restrained to his words that is to be judged. Moreouer the whole order of Loosing standeth of Faith and Repentance, which two things are hidden from the knowledge of man, when sentence must be giuen vpon an other man. It followeth therefore that the assurance of Binding and Loosing is not subiect to the judgement of an earthlie Judge: because the minister of the word, when he doth his office, can not give absolution but conditionally: but that this is spoken for the sinnes sake, Whose sinnes ye forgiue, &c. that they shold not doubt that the pardon which is promised by the Commandement and word of God, shall be ratified in Heauen.

Auricular confession a mean to make men not ashamed of sinning but bold to sinne.

19 Therefore it is no maruell, if we condemne and desire to haue vtterly taken away this Auricular confession, a thing so pestilent and so many waies hurtfull to the Church: but if it were a thing by it selfe indifferent, yet forasmuch as it is to no vse nor profit, and hath gien cause to so many wickedneses, sacrileges and erours, who will not thinke that it ought to be presently abolished? They doe indeede reckon vp some good vses, which they boast vpon as very profitable, but these either false or of no value at all. One onely they commend with a singular prerogatiue, that shame is a great punishment of him that confesseth, wherby the sinner both is for a time to come made warer, and preuenteth the punishment of God in punishing himselfe. As though we did not humble a man with shamefastnesse enough when we call him to that high iudgement seate of heauen, I meane to the hearing of God. It is forsooth very wel profited, if for shame of one mans knowledge we cease to sin, and be not ashamed to haue God witnes of our euill conscience. Although the very same is also most false, for it is to be seene that by nothing groweth greater confidence or licentiousnesse to sinne, than when men haing made confession to a Priest, thinke that they may wipe their mouth and say, I did it not. And not only they are made all the yeere long the bolder to sinne: but all the rest of the yeere bearing themselues bold vpon confession, they never high vnto God, they never retorne to themselues, but heape sinnes vpon sinnes, till they vomit vp all at once as they thinke. And when they haue once vomited them vp, they thinke them selues discharged of their burden, and that they haue taken away from God the iudgement that they haue gien to the Priest, and that they haue brought God in forgetfulnes when they haue made the Priest priuie. Moreouer who deith merilie see the daie of confession at hand? Who goeth to confession with a chearefull heart, and commeth not to it rather against his will, and as it were drawing backewarde, like as if hee were taken by the necke and drawnen to prison? vniuersall peraduerture it be the very Priestes, that vse ioyfully to delight themselues with mutuall rehearsals of their dooings, as it were with merie tales? I will not defile much paper with monstrous abominationes whereof auricular confession swarmeth full. Onely this I say, If that ho'ly man did not vnwisely, that for one rumor of fornication tooke away confession

fection out of the Church, yea out of the remembrance of his flocke: then we be thereby put in minde what is needfull to be done at this day vpon infinite whoredomes, adulteries, incests, and bawdries.

20 Where the Confessioners alledge for this purpose the power of the Keies, and doe thereupon sett the poupe and prore of their kngdome, as the prouerbe is: it is to be seene how much they ought to availe. Then (say they) are the Keies gien without cause? Is it said without cause: Whatsoever you loose vpon earth, shall be also loosed in Heauen? Doe we then make the word of Christ voide? I answere there was a weightie cause why the Keyes shoulde be gien, as both I haue cuen now alreadie declared, and shall more plainly shew againe when I come to entreate of Excommunication. But what if I doe with one sword cut off the holde of all that they require, that is, with saying, that sacrificing Priests are not the vicars nor successors of the Apostles? But this shall also be to be intreated of in an other place: but now they raise vp an engine whereby they would most of all defend themselues, and thereby may all their buildings be ouerthrown. For Christ did not give his Apostles the power to binde and loose, before that he gaue them the holy Ghost. Therefore I say, that none haue the power of the keies that haue not first receiuēd the holy Ghost. I deny that any man can vse the Keyes but hauing the holy Ghost going before, and teaching him and informing him what is to be done. They trifling say, that they haue the holy Ghost. But indeede they deny it, vnlesse peraduenture they faine (as they doe faine indeede) the holy Ghost to be a vaine thing and a thing of nothing, but therein they shall not be beleued. And by this engine they are viterly ouerthrown, that of whatsoever doore they boast that they haue the Keye, a man may alway askē them whether they haue the holy Ghost which is the Judge and gouernour of the Keies. If they answere that they haue, then they may be asked againe, whether the holy Ghost may erre. This they will not be glad to speake expresly, although they crookedly vter the same by their doctrine. It is therefore to be gathered, that no Priests haue power of the Keyes which doe commonly without consideration loose those things that the Lord would haue to be bound, and bind those things that the Lord commanded to be loosed.

21 Whereas they see themselues conuincēd by most cleare experiments, that they doe without chōise loose and binde the worthie and vnworthie, they vsurpe a power without knowledge. And though they dare not deny that knowledge is requisite for a good vse, yet they write that the very power is gien to euill disposers of it. But this is the power, whatsoever thou bindest or loosest in earth, shall be bound or loosed in heauen. Either the promise of Christ must lie, or they that haue this power doe well binde and loose. Neither may they dally and say, that the saying of Christ is limited according to the deferuings of him that is bound or loosed. And we also confessē, that none can be bounde or loosed, but they that are woorthise to bee bound or loosed. But the Messengers of the Gospell and the Church haue the worde, by which they measure this woorthisesse, in this worde the Messengers of the Gospell, may promise to all men forgiuenesse of sinnes in Christ by Faith, they may proclaimē damnation vnto all and vpon all that embrace not Christ. In this 1. Cor. 6.9. worde the Church pronounceth that fornicators, adulterers, theeuers, manfleyers, couerous men, vniust men, haue no part in the kingdome of God, and bindeth such with most sure bondes. With the same worde the Church looseth them whom it comforteth being repentant. But what power shall this be, not to know what is to be bounde or loosed, and not to be able to binde or loose without knowledge? Why then doe they say that they loose by authoritie gien vnto them, when the loosing is vncertaine? What haue we to doe with this imaginatiue power, if there be no vse of it? But I haue it alreadie prooved that either there is no vse of it, or so vncertaine an vse as may be accounted for none at all. For wheras they

*Authoritie granted to binde and loose is no authorizing of Popish priests to absolve in such sorte as they doe.*

Matt. 18.18.

*The abuse of binding and loosing without knowledge.*

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confesse that there is a great part of Priestes that do not rightly vse the keies, and that the power without lawfull vse is of no effect. Who shall assure me that he of whom I am loosed is a good vfer of the keies? If he bee an euill vser of it, what hath hee else but such a voide disposing of them, as to saie, what is to be bound or loosed in theee I know not, for as much as I lacke the right vse of the keies, but if thou deserve I loose thee. But so much might do, I will not say a laie man (for they could not bear that with patient eares) but a Turke or a Diuell. For it is as much as to say, I haue not the word of God the sure rule of loosing, but there is power giuen mee to loose thee, if thy deseruings be so. We see therefore what they meant, when they defined the keies to be the authoritie of discerning, and power of executing: and that knowledge is adioyned for a counsellor, and like a counsellor serueth for a good vse: vndoubtedly euen they desired to raigne at their owne will, licentiously without God and his word.

*The uncertainities and absurdities of popis abusione.*

22 If any man take exception and say, that the lawfull ministers of Christ shall be no leſſe doubtfull in their office, because the absolution that hangeth vpon faith shall alway remaine doubtfull: and then that sinners shall haue either none or a cold comfort, because the minister himselfe which is no competent judge of their faith, cannot be assured of their absolution: we haue aunswere thereto in readinesse. For they say that no sinnes are forgiuen by the Priest, but such wherof himselfe hath beene the hearer: so by their opinion, the forgiuenesse hangeth vpon the iudgement of the Priest, and if he do not wisely discerne who be worthie of pardon, the whole doing is voide and of no effect. Finally the power wherof they speak, is a iurisdiction adioyned to examination, wherevno pardon and absolution is restrained. In this point is found no ſure ground, but rather it is a bottomles depth. For where the confession is not found, the hope of pardon is also lame, and then the Priest himselfe muſt needs ſtiche in ſuspense while he cannot tell, whether the sinner do faithfully reckon vp all the euill deedes. Finally (ſuch is the ignorance and rudenesſe of priestes) the moſt part are no fitter to do this office, than a ſhoemaker to plowe the ground, and the reſt in a manner all ought worthy to ſuſpect themſelues. Hereupon therefore riſeth the perplexitie and doubtfulnes of the Popes absolution, because they will haue it grounded vpon the person of the priest, and not onely that, but alſo vpon knowledge, that he may judge onely of things informed, examined and prooued. Now if a man ſhould aske of theſe good doctours, whether a ſinner be reconciled to God, when ſome ſinnes are forgiuen: I ſee not what they haue to aunſwere, but that they ſhall be compelled to confeſſe that all is vnprefitable, that the Priest pronounceth of the forgiuenes of thoſe ſinnes that he hath heard rehearſed, ſo long as the other ſins are not deliuered from condemnation. On the behalfe of him that confeſſeth how hurtfull carefulnesſe holdeth his conſcience bound, appeareth hereby that when he resteth vpon the priests discretion, as they call it, he can determine nothing certainly by the worde of God. The doctrine that we teach is free and cleare from all theſe absurdities. For the absolution is conditional, that the ſinner ſhould truſt that God is merciſfull vnto him, ſo that hee ſincerely ſeeketh the cleaſing of his ſinnes in the ſacrifice of Christ, and obey the grace offered him. So hee cannot erre, which according to the office of a preacher, proclaimeth that which is given him in iſtructions by the word of God. And the ſinner may embracie a ſure and cleare abſolution, when that ſimple condition is annexed of the embracieng the gracie of Christ, according to that generall doctrine of the maſter himſelfe. Be it done to thee according to thy faith. Which hath been wickedly diſpiled in the Papacie.

*Math 9. 29.*

*Things ſpoken of  
the Gospell and of  
excommunication  
referred to.*

23 How foolishly they confounde those things that the Scripture teacheth of the power of the keies, I haue promiſed that I will ſpeake in another place, and there ſhall be a more conuenient place for it, when I come to intreat of the government.

ment of the Church. But let the readers remember that those thinges are wrongfully wrested to Auricular and secret confession, which are spoken by Christ partly of the preaching of the Gospell, and partly of excommunication. Wherefore when they obiect that the power of loosing is gien to the Apostles, which Priestes may vse in forgiuing sinnes acknowledzed unto them, it is plaine that they take a false and fond principle, because the absolution that serueth Faith, is nothing else but a wittesse of pardon taken out of the free promise of the Gospell. As for the other confession, that hangeth vpon the discipline of the Church, it pertaineth nothing to secrete sinnes but rather to example, that common offence of the Church may be taken away. But whereas they scrape together here and there testimonies, to prooue that it sufficeth not to confess sinnes either to God onely or to laie men, vnlesse a Priest be the hearer of them, their trauell therein is but lewd, and such as they may be ashamed of. For when the Auncient Fathers counsell sinners to vnburden themselues to their owne Pastour, it cannot be expounded of particular rehearfall, which then was not in use. Then Lombard and such like (such was their sinister dealing) seeme of set purpose to haue giuen themselves to fained booke, by pretence wherof they might deceiue the simple. They doe indeede truely confess, that because absolution alway accompanieth Repentance, therefore there proprely remayneth no bond when a man is touched with Repentance, although he haue not yet confessed, and therefore that then the Priest doth not so much forgiue sinnes as pronounce and declare them forgiuen. Albeit in the world of declaring they shely bring in a grosse errore, thrusting a ceremony in steede of doctrine. But whereas they patch vnto it, that he is absolved in the face of the Church that had already obtained pardon before God: they doe inconueniently draw to the peculiar vse of every particular man, that which wee haue alreadie saide to be appointed for the common discipline, where the offence of a hainous and notorious fault is to be taken away. But by and by after, they deprave and corrupt moderation, adding an other manner of forgiuing, with an enioyning of penaltie and satisfaction, wherein they presumptuously claime to their owne sacrifices a power to part that in halffes, which God hath in all places promised vs whole together. For when he simply requireth Repentance and Faith, this partition or exception is a very robberie of God. For it is in effect asmuch as if the Priest taking vpon him the person of a Tribune, should become intercessor to God and would not suffer God of his meere liberalitie to receiue him into fauour, that hath lien prostrate before the Tribunes seates and there hath been punished.

24 The whole summe commeth to this point, that if they wil make God the Author of this counterfaite confession, therein is their falsehode condemned, as I haue prooued them false forgers in the fewe places that they alleadge. But sith it is evident that it is a Law made by men, I say that it is both tyrannicall and made injuriously against God, who binding mens consciences to his word, will haue them free from the bondage of men. Now when for the obtaining of pardon, there is a necessarie prescribed of that thing which the Lord would to be free, I say that this is a sacrilege not to be suffered, because there is nothing more properly belonging to God, than to forgiue sinnes, wherein consisteth saluation for vs. Moreouer I haue shewed that this tyranny was first brought in, when the world was oppressed with filthy barbarousnesse. I haue also taught that it is a pestilent law, that either throweth downe headlong into desperation the poore soules in whom soever abideth a feare of God: or where there reighten carelesnes, delighteth them with vaine flatteries, and so maketh them duller. Last of all I haue declared, that whatsoeuer mitigationes they bring, tend to no other end, but to entangle, daiken and deprave pure doctrine, and hide vngodlines with deceitfull colours.

25 The third place in Repentance they assigne to satisfaction, whereof all that euer they babble may be ouerthrownen with one worde. They say that it is not

*the maintenance  
of auricular con-  
fession, vaine deu-  
ses concerning the  
absolution of them  
that confess, cor-  
rupt inuictiōns of  
penaltie and sa-  
tisfaction laid  
upon them that  
are absolved.*

*Auricular confi-  
fion an humane  
confusion, gla-  
bliſſed in most  
corrupt times of  
the Church, bring-  
ing some to de-  
ſpair and some to  
be careleſſe, impo-  
ſible to be defended  
or coloured by any  
ſhift in the world.*

*Satisfaction groſ-  
ly added as a part  
necessary in Re-  
pentance.*

## Cap.4. Of the maner how to receiue

Lib.4.Sentent.  
Diflin. 10.ca.4.c.  
Non sufficit.de  
post.ca.med.ca  
dem dift.ca.nul  
lus;cadem dift.

Esay52.3.  
Rom.5.8.  
Col.2.14.  
Tit.3.5.

Esay 43.15.

A9.10.43.

2.Cor.5.19.

The faith which  
holderis Christ to  
be the propitiation  
for our sins cannot  
stand with that  
doctrine which  
reacheith satisfac-  
tion to be made by  
us for sins commi-  
ted after baptisme.

Lib.3.Sentent.  
difft.9.  
1 Pet.2.24.  
2.Tim.1.9.  
1.John.2.  
2& 12.

enough for him that repenteith, to abstaine from his former euils, and change his behaviour into better, vnslesse he make satisfaction to God for those things that he hath done: And that there be many helpes by which we may redeeme sins, as weepings, fastings, oblations and the works of charitie. With these we must winne the Lord to be fauorable, with these we must pay our debts to the righteouesesse of God, with these wee must make amedes for our faultes, with thicke wee must descreue pardon. For although by the largnes of his mercie he hath forgiuen our fault, yet by the discipline of his justice he retaineth the paine, & that this is the paine that must be redeemed with satisfactions. But in effect all that they lie commeth to this point, that wee doe in deede obtaine pardon of our sinnes at the mercifulnesse of God, but by means of the deserving of our workes, by which the offence of our sinnes may be recompensed, that due satisfaction may be fully made to Gods righteouesesse. Against such lies, I set the free forgiuenesse of sinnes, then which there is nothing more evidently spoken of in the Scripture. First, what is forgiuenesse, but a gift of merci liberaltie? For the creditor is not said to forgiue, that acknowledgeth by acquittance that the money is paide, but he that without any payment willingly of his owne liberaltie cancellereth the debtors bond. Secondly, why is this word, Freely, added, but to take away all opinion of satisfaction? With what confidence therefore do they ye: set vp their satisfaction, that are stricken downe so mightie a thunderbolt? But what? when the Lord crieth out by Esare, It is I, it is I, that do put away iniquities for mine owne sake, and will not be mindfull of thy sinnes: doeth hee not openly declare, that he fetcheth the cause & foundation of forgiuenes only from his own goodnes? Moreouer wheras the whole scripture beareth this witnes of christ, that forgiuenes of sins is to be received by his name, doth it not thereby exclude all other names? How then do they teach that it is received by the name of satisfactions? Neither can they deny that they giue this to satisfactions, although they say that the same be vsed as helps by way of meanes. For whereas the scripture saith By the name of Christ, it meaneth that we bring nothing, we alleage nothing of our owne, but rest vpon the onely commendation of Christ. As Paul, where he affirmeth that God is reconciling the world to himselfe in Christ, for his sake not imputing to men their sins, he immediately sheweth the meane and maner how, bicause he that was without sinne, was made sinne for vs.

26. But (such is their peruersnesse) they say that both forgiuenesse of sinnes and reconciliation are performed both at one time, when we are in Baptisme recceuied into the fauour of God by Christ: that after Baptisme we must rise againe by satisfactions, and that the blood of Christ profiteth nothing, but so far as it is distributed by the keies of the Church. Neither do I speake of a doubtfull matter, forasmuch as they haue in most evident writings bewrayed their owne filthines, and not one or two of them, but all the Schoolemen vniuersally. For their master after that he had confessed that Christ had paide the penaltie of sinnes vpon the tree, according to the doctrine of Peter, immediately correcteth his saying with adding this exception, that in baptisme all temporall penalties of sinnes are releaved, but after baptisme they are minished by the helpe of penance, that so the crosse of Christ and our penance may worke togither. But John saith farre otherwise, if any sin, we haue an aduocate with the father, euen Iesus Christ, which is the propitiation for our sinnes, I w:te vnto you children, because your sinnes are forgiuen you for his names sake. Truly, hee speaketh to the faithfull, to whom when he setteth forth Christ to be the propitiatiōn of sinnes, he sheweth that there is no other satisfaction, by which God being displeased, may be made fauorable and appeased. He doth not saie: God was once reconciled vnto you by Christ, nowe seekē you other meanes, but hee maketh him a perpetuall aduocate, alway to restore vs by his intercession into the fauour of his father: a perpetuall propitiation, by which our sins may be cleansed away. For this

is euer true that the other *John* said: Behold, the Lambe of God, behold him that taketh away the sinnes of the world. He taketh them away (saith he) himselfe and none other, that is to say, forasmuch as he alone is the Lambe of God, he alone also is the oblation for sinnes, he alone the propitiation sacrifice, he alone the satisfaction. For whereas the right and power to forgive belongeth properly to the father, in the respect that he is distinguished from the sonne, as wee haue alreadie seene: Christ is heere set in another degree, that taking vpon himselfe the paine due vnto vs, he hath taken away our guiltinesse before the judgement of God. Whereupon followeth, that we shall no otherwise be partakers of the satisfaction made by Christ, vnlesse the same honour remaine whole with him, which they do wrongfully take to themselves that go about to appease God with their owne recompenings.

27 And here it is good to consider two things: that Christ may haue his due honour kept vnto him whole and vnminished: and that the consciences being assured of the forgiuenesse of sinne, may haue peace with God. *Esai* saith, that the father hath laide the iniquities of vs all vpon his sonne, that wee shoulde bee healed by his stripes. Which thing *Peter* rehearsing in other wordes saith: that Christ did in his body bear our sinnes vpon the tree. *Paul* writeth that sinne was condemned in his flesh, when he was made sin for vs. That is to say, that the force and curse of sin was slaine in his flesh, when he was giuen to be a sacrifice, vpon which the whole heape of our sins with al their malediction and curse, with the dreadfull iudgement of God, and condemnation of death should be cast. Heere those triflings are in no case to be heard, that after the first purging, every one of vs doth none otherwise feele the effectualnes of the passion of Christ, than after the measure of satisfactorie repentance: but so oft as we fall, we be called backe to the onely satisfaction of Christ. Nowe set before thee their pestilent follies, as for example: That the grace of God worketh alone in the first forgiuenes of sinnes: that if we afterwarde fall, to the obtaining of a second forgiuenesse our workes do wortke with it. If these things may haue place, do these things that are heere before assygned to Christ remaine safe vnto him? It is a maruellous great difference, betweene this that our iniquities are laid vpon Christ, that they shoulde be cleansed in him, and this that they are cleansed by our owne workes: betweene this that Christ is the procuring of mercy; and this that God must be made mercifull by workes. But if we speake of pacifying the conscience: what pacification shall this be for a mans conscience, to heare that his sins are redeemed by satisfactions? When shal he certainly know the measure of his satisfaction? Therfore he shall alway doubt whether he haue God mercifull or no, he shall alwaie bee vexed, & alway quake for fear. For they that rest vpon light petie satisfactions, do too contemptuously esteem the iudgement of God, and do little consider how great is the greevousnes of sinne, as we shall declare in another place. But although we graunt them to redeeme some sins with iust satisfaction: yet what will they do when they are oppressed with so many sinnes, for satisfaction whereof an hundred huses although they were wholly applied thereunto cannot suffice? Beside that, all the places wherin the forgiuenesse of sinnes is affirmed, doe not belong to yoonglings, but to the alreadie regenerate children of God, and them that haue beeene long nourished in the bosome of the Church. That embassage which *Paul* so honourably extolled, I beseech you in the name of God, be yee reconciled vnto God, is not directed to strangers, but to them that had bin alreadie regenerate. But he, bidding satisfactions farewell, sendeth them to the croise of Christ. So when he writeth to the *Colossians*, that Christ by the bloud of the croise hath pacified all things in heauen or in earth, he restraineth not this to the onely moment wherein we are received into the church, but extendeth it to our whole course. Which easly appeareth by the processe of the text, where he saith, that the faithfull haue a redemptio by the bloud of Christ, that is forgiuenes of sinnes. Albeit it is superfluous to heape together moe places, that readily

*They can not yeeld unto Christ that honour which they shoulde nor finde that peace in their owne consciences which they might who rest any thing upon the force of their owne satisfactions.*

*Ezai. 53. 4.*

*1. Pet. 2. 24.*

*Rom 8. 3.*

*Gal. 3. 13.*

*2. Cor. 5. 20.*

*Coloss. 1. 20.*

## Cap.4. Of the maner how to receiue

The idle distinction  
of sins veniall and  
deadly sins.

Rom.6.2.  
Eze.18.2.  
Rom.8.1.

Prov.24.16.

Good doth not re-  
mit our sinnes and  
leave the penal-  
ties still without  
our owne satis-  
faction take them a  
way to be endured.

Ier.31.31.

Eze.18.24.  
Esa.8.17.

Psa.44.22.  
Mich.7.19.

Psal.52.2.  
Psal.52.2.

readily offer themselves to be found.

28 Heere they flee to the sanctuarie of the foolish distinction, that some sinnes are veniall, and some deadly: that for deadly sinnes is great satisfaction due, that veniall sinnes are purged with more easie remedies, as with saying of the Lords prayer, with springling of holy water, with absolution at the masse. So they mocke and tisile with God. But whereas they alway haue in their mouth veniall and deadly sinne, yet they could never discerne the one from the other, sauing that they make vngodlines and vncleanesse of hart a veniall sinne. But we(as the Scripture the rule of right and wrong teacheth vs) doe pronounce, that the reward of sinne is death, and that the soule that sinneth is worthy of death. But that the sinnes of the faithfull are veniall, not for that they doe not deserue death, but because by the mercie of God there is no condemnation to them that are in Christ Iesus, because they are not imputed: because they are taken away by pardon. I knowe how vnjustly they slander this our doctrine. For they say, that it is the Stoiks strange conclusion, concerning the equallite of sinnes. But they shall easily bee conuincyd by their owne mouth. For I demand of them, whether among the very same sinnes that they confess to be deadly, they doe not acknowledge one to bee greater than another. It doth not therefore immediately followe, that sinnes are equall, because they are altogether deadly. When the Scripture definitiuely saith, that the reward of sinne is death, that the obedience of the Law is the way of life, and that the transgression of the lawe is death, they cannot escape this sentence. What ende of satisfying then will they finde in so great a heap of sinnes? If the satisfaction of one day be the satisfaction of one sin, while they are about that one satisfaction, they wrap themselves in many sins, sith the iustest man passeth no one day wherein he falleth not many times. Nowe when they shall prepare themselves to make satisfaction for the sinnes, they shall heape vp great numbers, yea rather innumerable. Then the hope of satisfying being cut off, what do they stay vpon? how dare they still thinke of satisfying?

29 They goe about to windre out themselves: but (as the prouerbe is) the water still cleaueth vpon them. They forge a distinction of fault and penalty. They confess that the fault is forgiuen by the mercy of God, but that when the fault is forgiuen, the penaltie remaineth which the righteousnes of God requireth to be paied: and that satisfactions doe properly belong to the release of the penaltie. Good God, what a skipping lightnes is this? now they confess that the forgiuenes of the fault lieth freely open for men which sometime they teach men to deserue with praiers and weepings, and all other kinds of preparations. But yet still all that is taught vs in the scripture concerning the forgiuenesse of sinnes, doth directly fight against this distinction. Which although I thinke that I haue alreadie more then sufficiently confirmed, yet I will adde some other testimonies wherewith these winding snakes may be holden so fast, that they shall not be able once to folde in the toppe of their tail. This is the new Testament which the Lorde hath couenantid with vs in Christ, that he will not remember our iniquities. What he meant by these wordes, we learne by another Prophet, where the Lord saith: If the righteous turne away from his righteousnesse, I will not remember all his righteousnesse. If the wicked depart from his wickednesse, I will not remember all his iniquities. Whereas he saith that he will not remember their righteousness, that is as much to say, that he will haue no regarde of them in respect to reward them. Therefore not to remember sinnes, is as much as not to call them to punishment. The same thing is called in another place to cast it behinde his backe, to wipe it away like a cloude, to drowne it in the bottome of the sea, not to impute it and to hide it. By such manners of speech the holy Ghost doth plainly exprefse his meaning vnto vs, if we woulde apply vnto him willing eares to learne. Truely, if God do punish sinnes, he imputeth them: if he taketh vengeance, he remembreth them: if he call them to judgement, he doth not hide them: if he examine

examine them : he doth not cast them behinde his backe : if he looke vpon them, he hath not wiped them away like a cloud : if he sift them, he hath not cast them into the bottome of the sea. And in this manner doth *Augustine* expound it in plaine wordes. If God haue couered sinnes, then he woulde not looke vpon them : if he woulde not looke vpon them, then he woulde not marke them : if he would not marke them, then he woulde not punish them : he woulde not knowe them, he had rather pardon them. Why therefore did he say that sins were couered, that they shoulde not bee scene ? What was meant by this that God did see sins, but that he did punish them ? But let vs heare also out of another place of the prophet, vpon what conditions the Lord for- *Esa. 1.18.*  
 giveth sins. If (faith he) your sins be as scarlet, they shall be made white as snowe : if they be red like crimson, they shall be as wooll. And in *Jeremy* we read thus : In that day the iniquitie of *Jacob* shall be sought for, and shall not be found: the sinne of *Judah*, *Iere. 50.20.* and it shall not be. Because I will be fauourable to the remnants that I shall preserue. Wilt thou briefly understand what is the meaning of those wordes ? Weigh on the other side what is meant by these speeches : that the Lord doth binde vp iniquities in *Iob. 14.17.*  
*Osee 13.12.*  
*Iere. 17.1.*  
 a sacke, doth gather them into a bundell and lay them vp, and doth graue them with any yron pointell in an adamant stone. If they signifie (as it is out of doubt) that vengeance shall be gauen for recompence, then is it also not to be doubted, but that by contrarie sentences the Lord affirmeth, that he remitteth all recompensing of vengeance. Heere I must beseech the Readers not to harken to my glosses, but onely that they will suffer the word of God to take some place.

30 What, I pray you, had Christ done for vs, if we should still be compelled to suffer paine for sinnes ? For when we say that he did beare all our sinnes in his boodie vpon the tree, we meane nothing else thereby, but that he suffered all the paine and punishment that was due vnto our sinnes. And the same hath *Esay* more liuely declared where he saith : the chasticement (or correction) of our peace, was vpon him. What is the correction of our peace but the paine due to sins : and which we shoulde haue suffered before that we could be reconciled to God, vniess that hee had entred into our stead ? Lo, thou seest plainly, that Christ suffered the paines of sins, to deliuere them that be his from them. And so oft as *Paul* maketh mention of the redemption performed by Christ, he vseth to call it in Greeke *Apolutroſin*, whereby he meaneth not redemption, as it is commonly taken, but the verie price and satisfaction of redemption. After which manner he writereth, that Christ gaue himselfe *Antilutron*, a price of rauosome for vs. What propitiatiōn is there with the Lord (saith *Augustine*) but sacrifice ? And what sacrifice is there, but that which is offred for vs in the death in Christ ? But that which is appointed in the law of *Moses* for cleensing the offences of sinnes, ministreth vs a strong battell ramme. For the Lord doth not there appoint this or that maner of satisfying, but requireth the whole recompence in sacrifices. Whereas yet in other things, he doth most diligently and in most exact oder set out all the ceremoniēs of expiation. Howe commeth it to passe, that he commaundeth to recompence faultes committed, with no workes at all, but requireth onely sacrifices for satisfaction, but because his will is so to declare, that there is onely one kinde of satisfaction, whereby his judgement is appeased ? For the sacrifices that the Israelites did then offer, were not weighed by the worke of men, but were steeemed by their truth, that is to saie, by the onely sacrifice of Christ. But what manner of recompence the Lorde receiueth of vs, *Ose* hath verie well expressed in few words. Thou shalt (faith he) take away iniquitie, O God. Loe, heere is forgiuenesse of sinnes. And we shall pay thee the values of our lippes : Loe, heere is satisfaction. I knowe that they doe sutilly slippe away, when they make distinction betweene everlasting paine, and temporall paines. But when they teach that temporall paine is any kind of punishment that God taketh as well of the boodie as of the soule, except onelie everlasting death, this restraining of it doth little helpe them. For the places that  
*Ose 74.3.*

## Cap.4. Of the maner how to receiue

we haue aboue recited, do expreslie meane this, that God receiueth vs into fauour with this condition, that in pardoning the fault, he pardoneth all the paine whatsoeuer we had thereby deserued. And so oft as *Dauid* or the other Prophets doe craue pardon of sinnes, they do also therewithall pray to be released of the paine. Yea, when they verie feeling of Gods iudgement doth drue them thereunto. Againe, when they promise mercy at the Lords hand, they do in manner alwaie of purpose preach of the paines and the forgiuenesse thereof. Truely, when the Lord in *Ezechiel* pronouncteth that he will make an end of the exile in Babylon, and that for his owne sake, not for the Iewes sake, he doth sufficientlie shew that both are of free gift. Finally, if we be deliuered by Christ from guiltines of fault, the paines that come therof, must needs cease.

Places of Scripture supposed to prove that except we our selues doe satisfie God, our sinnes are punished after they are remitted.

2.Sam.12.13.  
Dan.4.24  
Pro.16.6. &  
10.12.  
1.Pet.4.8.  
Luke.7.47.

31 But forasmuch as they do also arme themselues with testimonies of Scripture, let vs see what manner of arguments those be that they alleage. *Dauid* (say they) being rebuked by *Nathan* the Prophet of adulterie and manslaughter, received pardon of his sinne, and yet he was afterward punished by the death of his sonne that he had gorte by that adulterie. We are taught to redeeme with satisfactions such paines as were to be extended after forgiuenesse of the fault. For *Daniel* aduised *Nebuchadnezer* to redeeme his sinnes with almes. And *Salomon* writeth that for equitie and godlinesse, iniquities are forgiuen. And in an other place, that with charitiie the multitude of sinnes is covered. Which sentence *Peter* also confirmeth. Againe, in *Luke* the Lord saith of the woman that was a sinner, that many sinnes are forgiuen her, because she hath loued much. How peruerse and wrongfully they ever wey the doings of God. But ifthey had marked (as they shoulde not haue ouerpasseid it) that there are two kindes of Gods iudgement, they woulde haue scene in this rebuking of *Dauid*, a farre other maner of punishment, than such as might be thought to tend to reuengement. But because, it not a little behoueth vs all to understand whereunto the chastisements haue respect, wherewith God correcteth vs for our sinnes, and how much they differ from those examples wherewith he pursueth the wicked and reprobate with indignation: therefore I thinke it shall be not beside the purpose to comprehend it shortly in a summe. For the order of plaine teaching, let vs call the one-kinde of iudgement, the iudgement of reuenge, the other of Chastisement. It is to be vnderstood, that God so punisheth his enimies, with the iudgement of reuenge, that he vseth his wrath against them, confoundeth them, destroyeth them, and bringeth them to nought. Therefore let vs take that to be properly the vengeance of God, when his punishing is ioyned with his indignation: with the iudgement of chastisement he dealeth not so cruelly, as to be angrie: nor punisheth to destroy, nor sendeth downe his lightring to kill. Therefore it is not properly punishment or vengeance, but correction and admonishment. The one is the dooing of a Judge, the other of a Father. For the Judge when he punisheth an euill doer, he hath regard to the offence, and punisheth the verie fault: when the father somewhat rigorously correcteth his childe, he doth it not to be reuenged on him, or to punish him, but rather to teach him, and make him warier in time to come. *Chrysostome* in a certaine place vseth a similitude somewhat differing from this, but yet it commeth to the same point. The sonne (saith he) is beaten, and the seruant also is beaten: but the one is punished as a bondseruant, because he hath offended, and the other is chasticed as a free man and as a sonne, needing correction. To the one his correction serueth for proofe and amendment, to the other for a scourge and punishment.

God punisheth his enimies in wrath, his children in loue.

32 But that we may haue the whole matter shortly and in a ready summe, let this be the first of two distinctions. Wheresoeuer punishment is to reuenge, there sheweth it selfe the curse and wrath of God, which he alway withholdeth from the faithfull. Contrariwise, Chastisement both is a blessing of God, and beareth a testimonie of his loue, as the Scripture teacheth. This difference is comonlie every where sufficiently

sufficiently expressed in the word of God. For whatsoeuer afflictions the wicked suffer in this present life, therein is painted out unto vs as it were a certain entrie of hell, from whence they do alreadie see a farre off their eternal damnation: and they are so farre from being amended or taking any profit thereby, that rather by such beginnings they are prepared to the most cruell hell that at length abideth for them. But the Lord chasticing chasficeth his seruantes, but he doth not put them to death. Therefore they confess that to be beaten with his rodde, was good for them vnto true instruction. But as we read every where that the holy ones suffer such punishments with quiet minde, so they haue alway praied to escape the first kind of scourges. Chastice me Lord (saith *Ieremie*) but in thy iudgement, not in thy wrath, least thou destroy me. Poure out thy wrath vpon the nations that haue not knowne thee, and vpon the kingdomes that haue not called vpon thy name. And *David* saith: Lord rebuke me not in thy wrath, nor correct me in thine anger. And it maketh nothing to the contrarie, that oftentimes it is said, that the Lord is angry with them that be his, when he punishmenteth their sinnes. As in *Esay*: I will confess to thee O Lord, because thou hast beene angry with me: thy wrath is turned, and thou hast comforted me. Againe *Abacuc*: Thou that hast beeene angry shall remember mercy. And *Michee*: I will beare the wrath of the Lord, because I haue sinned against him. Where he putteth vs in minde that not onely they that are iustly punished, nothing preuaile with murmuring against him, but also that the faithfull haue asswagement of their sorrow, in considering the purpose of God. For after the same manner it is saide that he doth defile his owne inheritance, which yet (as we knowe) he will neuer defile. But that is spoken not in respect of the purpose or meaning of God that punishmenteth, but of the vehement feeling of sorrowe which they feele that suffer any of his severitie whatsoeuer it bee. But he not onely pricketh his faithfull with no small rigour, but sometimes so woundeth them, that they thinke themselues not farre from the damnation of hell. So he testifieth that they haue deserued his wrath, and so it behoueth that they shoulde loath themselues in their euels, and bee touched with the greater care to appease God, and carefully make haste to craue pardon. But even in the very same doing he sheweth a more evident testimonie of his favourable kindnes than of his wrath. For the covenant continueth that was made with vs in our true *Salomon*: the truth whereof he that cannot decerne, hath affirmed, that it shall neuer bee made voide. If (saith he) his children forsake my lawe, and walke not in my judgments: if they defile my statutes, and keepe not my commandements; I will visite their sinnes with a rodde and with stripes: but I will not take away my mercie from him. Of which mercy to make vs assured, he saith, that the rodde wherewith he will correct the posterite of *Salomon*, shall be of men, and stripes of the children of men: by which clauses when he meaneth moderation and lenitie, he therewithall secretly declareth, that they cannot but be confounded with extreame and deadlie horrour, that feele the hand of God to be against them. How great regard he hath of this lenitie in chastisizing his *Israel*, he sheweth in the Prophet: I haue purged thee (saith he) in fire: But not as Siluer, for then thou shouldest haue beeene all consumed. Albert he teacheth that chascicents serue him for to clese him, but hee further saith, that he vseth the same so temperately, that hee be not too much consumed by them. And that is needfull. For the more that every man reverently seareth God, and gueseth himselfe to follow godlynes, so much the tenderer he is to bear his wrath. For the reprobate, although they groane vnder his scourges, yet for that they weigh not the cause, but rather turne their backe both to their owne sinnes & to the iudgement of God, by that slouthfulness they gather a hardnessse: or because they murmur and kicke against him, and do make an vproue against their judge, that furious sudden rage astonieth them with madnesse and furor. But the faithfull being admonished by his correction, by and by descend to consider their sinnes, and being striken with

Iob.3.17.  
Prou.3.12.  
Heb.12.5.

Psal.118.18.

Psal.119.17.]

Iere.10.14.

Psal.6.2. & 38.2.

Ezai.12.1.  
Hab.3.2.

Mich.7.9.

Psal.89.31.

2.Sam.7.14.

Eze.8.10.

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with dread and horror, they flee in humble wise to pray to him for pardon, ynlesse the Lord did alswage these sorowes wherewith the poore soules torment themselves, they would faint a hundred times euen in small tokens of his wrath.

*God punishesthe wicked to bereuenged on them for haing sinned, but his children to make them carefull not to sinne.*

In serm.de peccat.  
nit.& confess.

Esaie.1.5.

1.Sam.15.23.  
2.Sam.12.18.  
1.Cor.11.32.

Lib.de peccat.  
merito, ac remis.  
2.cap.33. & 34.

Esaie.40.2.

*The miseries  
wherewith we  
are subject wold  
swallow vs vp  
if we did not*

33 Then let this be the second distinction, that when the reprobate are striken with the scourges of God, they do already after a certaine maner begin to suffer pains by his judgement, and though they shal not escape vnpunished, for that they haue not taken heede to such tokens of the wrath of God, yet they are not puished to this end, to make them come to a better minde: but onely that, to their great hurt, they should prooue God to be a iudge and reuenger. But children are beaten with rods, not that they should thereby be punished of God for their sinnes, but that they should thereby profite to amendment. Therefore we take it that they rather haue respect to the time to come, then to the time past. This I had rather expresse in Chrysostomes words than mine owne. For this (saith he) God doth lay paine vpon vs, not punishing our sinnes past, but correcting vs against time to come. And so saith Augustine: That which thou suffertest, that for which thou lamentest, is a medicin to thee and no paine, a chaffisement and no damnation. Put not away the scourge, if thou wilt not be put away from the inheritance, &c. Knowe yee brethren that all this miserie of mankind when the world groaneth is medicinall sorrow, and not a penall sentence, &c. These sentences I haue therefore thought good to alleage, that the manner of speech that I haue aboue written, should not seeme to any man new and vnused. And hereunto serue all the complaints full of indignation wherein the Lord oftentimes doth expositulate of the vnkindnesse of the people, for that they flisshely despised all punishments. In Esay he saith: To what purpose should I strike you any more: from the sole of the foote to the crowne of the head, there is no whole place. But because the Prophets are full of such sayings, it shall be sufficient to haue bresly shewed that God doth punish his Church for none other intent, but that it shalbe tamed and amend. Therefore when he did cast Saul out of the kingdome, he punished him to reuengement: When he tooke from David his yong sonne, hee corrected him to amendment. According to this meaning is that to be taken which Paul saith, we are iudged of the Lord, we are corrected that we should not be damned with this world: That is, when we that be the children of God are afflicted with the hand of our heauenly father, this is no paine wherewith we should be confounded, but onely a chaffisement wherewith we shalbe instructed. In which point Augustine is plainly on our side. For he teacheth that the paines wherewith men are alike chaffised by God, are diuerly to be considered: because to the holy ones they are battels and exercizes after the forgiuenesse of their sinnes, to the reprobate they are without forgiuenesse paines of wickednesse. In which place he rehearseth how paines were laide vpon David and other godly men, and saith, that the same tended to this ende, that their godlinesse shalbe by such humbling of them, be exercised and prooued. And where Esay saith, that the Iewish people had their iniquitie forgiuen them, because they had received full chaffisement at the Lordes hande: this prooueth not that the pardon of sinnes hangeth vpon the full paiment of the paine: but it is in effect as much as if he had saide: Because ye haue alreadie suffered paines enough, and by the greevousnesse and multitude thereof haue beeene now pined away with long mourning and sorrow, therefore it is now time that receiving the tidings of full mercie, your harts should reioyce and feele me to be your father. For there God did take vpon him the person of a father, which repenteith him euen of his iust seueritie, when he was compelled sharply to correct his sonne.

34 With these thoughts it is necessarie that the faithfull be furnished in bitternesse of afflictions. It is time that the judgement began at the house of the Lorde, in which his name is called vpon. What shoulde the children of God doe, if they did beleue the seueritie of God that they feele to be his vengeance? For he that being striken

striken by the hand of God, imagineth God a punishing judge, cannot conceiu him but angrie and enimie ynto him, and detest the verie iourne of God as a curse and damnation. Finally, he can never be perswaded that God loueth him, that shall thinke him so minded toward him, that he is still minded to punish him. But he only profiteth vnder the rod of God, that thinketh him to be angrie with his sinnes, but mercifull and louing to humerite. For otherwise that must needes happen, which the Prophet complaineth that he felt, where he saith. Thy wrathes, O God haue passed ouer me: thy terrors haue opprest me. Also that which Moses wrateth, because we haue fainted in thy wrath: and we haue beene troubled in thy indignation, thou hast set our iniquities in thy sight, and our secrets in the light of thy countenance: because all our dayes are gone away in thy wrath: our yeres are consumed as the word that is passed out of a mouth. On the other side David saith thus of his fatherly chastelements, to teach that the fauful are rather holpen than oppressed thereby: Blessed is the man whom thou hast corrected O Lord, and hast instructed in thy law, to give him quiet from euill dayes, while a pit is digged for the sinner. Truly it is a hard tentation, when God sparing the vnbelieuers and winking at their faults, seemeth more rigorous against them that be his. Therefore he gave them a cause of comfort, the admonishment of the law, whereby they shoulde learne, that it is done to provide for their saluation when they are called againe into the way, and the wicked are caried headlong into their errors, whose end is the pit. And it is no difference whether the paine be euerlasting or during for a time. For as well warre, famine, pestilence, and sicknes, as the judgement of eternall death are the curses of God: when they are laid vpon men to this end, to be instruments of the Lords wrath and vengeance against the reprobate.

35 Now (as I thinke) all men do perceiue whereunto tended that chastisement of the Lord vpon David: cuen to be an instruction that God is grecuously displeased with manslaughter and adulterie, against which he had shewed so great indignation in his beloued and fauful servant: that David should be taught to be no more so bold to do the like deede: and not to be a paine whereby he shoulde make a certayne recompence to God. And so is to be iudged of the other kind of correction, whereby the Lord punished his people with a sore pestilence, for Davids disobedience whereto he was fallen in numbring the people. For he did in deede freely forgive to David the guiltinesse of his sinne: but because it pertained both to the publike examples of all ages, and also to the humbling of David, that such a hainous offence should not remaine vnpunished: therefore he most sharply chastised him with his rod. Whiche marke also we ought to haue before our eyes in the vniuersall course of mankind. For whereas after pardon obtained, we do all yet suffer the miseries that were laid vpon our first parent for paine of sinne: we perceiue our selues by such exercises to be admonished, how grecuously God is displeased with the transgression of his law: that being throwne downe and humbled with knowledge in conscience of our owne miserable estate, we may the more fseruently aspire to true blessednes. But he shal be most foolish that shall thinke, that the calamities of this present life are laid vpon vs for the guiltinesse of sinne. And that I thinke was the meaning of Chrysostome when he wrote thus. If God do therefore lay paines vpon vs, that he shoulde call vs, perseuering in euils to repentance, then whē repentance is once shewed, the paine shall be superfluous. I herfore as he knoweth it to be expedient for every mans nature, so he handleth one man more roughly, and another with more louing tendernes. Therefore where he intendeth to teach that he is not ymmeasurable in taking punishments, he reprocheth to the hard hearted and obstinate people that being striken yet they make not an end of sinning. In this meaning he complaineth, that Ephraim was a cake scorched on the one side, and raw on the other, because the corrections did not pearce into their mindes, that the people hauing their vices boiled

knowe that he  
which afflech  
vs doth it as afa-  
ther and not as a  
Judge.

1.Pet.4.17.  
Iere.25.29.

Psal.88.17.  
Psal.90.7.

Psal.94.12.  
Psal.88.17.

Neither that  
which David  
suffered after his  
sinne forgiven nor  
that which Adā  
and his posterity  
cuen they whose  
iniquities are done  
away do endure is  
sustained to the  
end that God may  
be recompensed  
with paine for  
sinne.

2.Sa.24.15.

Hom.3.de pro-  
uid. ad Stargiliū,

Iere.5.3.  
Ofe.7.7.

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boiled out, might be made meete to receive pardon. Truely he that so speaketh, sheweth, that so soone as a man hath repented, he will by and by become appeasable: and that by our stynnes he is enforced to that rigour in chastising of faults, which should haue bene preuented with willing amendment. Yet forasmuch as we all are of such hardnesse and rudenesse, as vniuerally needeth chastisement: it seemed good to him being a most wise Father, to exercise all without exception with a common scourge all their life long. But it is meruellous why they so cast their eyes vpon the only example of *Daniel*, and are not moued with so many examples, in which they might haue beholden free forgiuenes of sinnes. It is read that the Publicane went out of the Temple iustified. There followed no paine. *Peter* obtained pardon of his offence, his teares we reade (*Cuth Ambrose*) his satisfaction we reade not. And the man sicke of the Palsie heard it spoken to him: Rise: thy sinnes are forgiuen thee. There was no paine layd vpon him. All the absolutions that are rehearsed in the Scripture, are set out as gauen freely. Out of this great number of examples a rule should rather haue bene gathered, than of that only example that containeth in it a certaine speciaall matter.

36 *Daniel* in his exhortation wherein he counselleth *Nabuchadnezer* to redeeme his sinnes with righteousness, and his iniquities with pityng of the poore: his meaning was not to say, that righteousness and mercy are satisfactorie appeasements of God, and redemption of paines (for God forbad that there were euer any redemption sauing only the bloud of Christ) but to referre this word Redeeming rather to men than to God, as if he had sayd; O king, thou hast vsed an vnrighteous and violent gouernment, thou hast oppressed the humble, thou hast spoiled the poore, thou hast hardlie and vniustly handled thy people: for thy vniust exactions, for thy violence and oppression, now render to them mercie and righteousness. Likewise *Salomon* saith, that with charite the multitude of sinnes is couered: not before God, but among men themselves. For thus is the whole verse: Hatred raiseth vp contentions, but charite couereth all iniquitie. In which verse, as his manner is, he doth by waies of comparison of contraries, compare the euils that grow of hatreds, with the frutes of charite: in this meaning, they that hate together, do one bite, barke at, reproch and rail at an other, and turne all things to the worst, but they that loue together, do dissemble many things among themselves, do winke at many things, and pardon many things one to the other: not that the one alloweth the others faults, but beareth with them, and helpeth them with admonishing, rather than galleth them with reproching them. And it is not to be doubted that *Peter* alleageth this place in the same sense, vnielse we will accuse him of depraving and wrongfully wresting the scripture. But where as he teacheth that sin is purged with mercifulnes and liberalitie, he doth not meane that recompence is therewith made for sin before the face of the Lord, so that God being appeased by such satisfaction doth release the paine that otherwise he would haue laide vpon them, but after the accustomed manner of the Scripture he declareth that they shall finde him mercifull vnto them that leauing their former vices and iniquities, doe turne to him by godlines and truthe: as if he should saie, that the wrath of God doth cease and his judgement rest, when we cease from our euill doings. Neither doth he there describe the cause of pardon, but rather the manner of true conuersion. As many times the Prophets do declare that Hypocrites do in vaine pestle God with forged ceremonious usages in steede of re-pentance, whereas it is vprightnes of life with the duties of charite that delighteth him. As also the author of the Epistle to the Hebrews commanding liberalitie and gentlenes, teacheth that such sacrifices please God. And when Christ, taunting the Pharisis that giuing heede onely to cleansing of dishes, they neglected the cleannessesse of the heart, commauded them to giue almes that all might be cleane: he did not thereby exhort them to make satisfaction: but only teacheth what manner

Luke.18.14.  
Luke.22.61.  
Math.2.9.

*Daniel* counself-  
ling *Nabuchadne-  
zor* to redeeme  
his sinnes with  
righteousnes, and  
*Salomon* teaching  
that charite  
hideth a number of  
sinnes, did not  
meane that either  
the one or the other  
is any satisfactory  
appeasement of  
God for sinne.  
*Dan.*4.24.  
*Pro.*10.12.

*1.Pet.*4.8.  
*Prov.*16.6.

*Heb.*13.16.  
*Matt.*23.25.  
*Luc.*11.39.

of cleannessesse pleasest God. Of which kinde of speech we haue intreated in another place.

37 As touching the place of *Luke*, no man that hath with sound judgement read the parable that the Lord did there recite, will make vs any controuersie thereupon. The Pharisee thought with himselfe, that the Lord did not know the woman, which he had so easilie received into his presence. For he thought that Christ would not haue received her, if he had knownen her such a sinner as she was. And thereby he gathered, that Christ was not a Prophet that might in such sort be deceipted. The Lorde, to shewe that shee was no sinner to whom her sinnes was alreadie forgiuen, did put out this parable. There were two debtors to one creditour vpon vstre : the one ought fifty, the other ought fiftie hundred, both had their debts forgiuen them. Whether oweth more thanke? the Pharisee answered : he to whom most is forgiuen. The Lord replied : learne hereby that this womans sinnes are forgiuen her, because she hath loued much. In which wordes (as you see) he maketh not her loue the cause, but the prooef of the forgiueness of her sinnes. For they are deriuied vpon a similitude of that debtour, to whom fiftie hundred was forgiuen, to whom he did not say that therefore it was forgiuen, because he had loued much: but therefore loued much, because it was forgiuen. And hereunto must that similitude be applied in this sort : Thou thinkest this woman to be a sinner: but thou oughtest to know that she is none such, for as much as her sinnes be forgiuen her. And that her sinnes be forgiuen her, her loue ought to prooue vnto thee, wherby she rendereth thanke for this benefit. It is an argument gathered of the following effect, whereby any thing is prooued by signes ensuing. By what meane she obtained forgiuenesse of sinnes, the Lord openly testifieth : Thy faith, saith he, hath sauied thee. Therefore we obtaine forgiuenesse by faith : By charitie wee giue thankes, and testifie the bountifulnesse of the Lord.

38 As for those things that are commonly found in the booke of olde writers concerning satisfaction, they little mooue me. I see indeed that many of them, (I will speake plainly) in a manner all whose booke remaine, haue either erred in this point, or spoken too crabbedly and hardly: but I will not graunt that they were so rude and vnskilful as to haue written those things in that senfe that the new Satisfactionars do read them. *Chrysostome* in one place writeth thus : where mercie is required, examination ceaseth : where mercie is asked, judgement is not rigorous : where mercie is craued, there is no place for paine: where is mercie, there is no inquisition. Where is mercie, the answer is pardoned. Which wordes howsoeuer they be wretted, yet they can never be made to agree with the schoolemens doctrines. In the booke of Ecclesiasticall doctrines, which is fathered vpon *Augustine*, is read thus : Satisfaction of repentance is, to cut off the causes of sinnes, and not to graunt an entrie to their suggestions. Wherby appeareth that the doctrine of satisfaction that was saide to be giuen in recompence of sinnes committed, was euен in those times laughed to scorne: forasmuch as they referre all satisfaction to a heedfullnesse in abstaining from sinnes in time to come. I will not alleage that which the same *Chrysostome* saith, that he requireth of vs no more, but that we should confess our sinnes vnto him with teares sith such sentences are manie times found in his writings and others. *Augustine* in dede in some places calleth the works of mercie, remedies to obtaine forgiuenesse of sins: but because no man should stumble at that little word, he himselfe preventeth it in another place. The fleeth of Christ (saith he) the true and onely sacrifice for sins, not onely these sinnes that are wholly put away in baptisme, but also these that afterward creepe in by weakenes: for which the whole Church crieth out at this day, Forgiue vs our trespasses. And they are forgiuen by that singular sacrifice.

39 They haue for the most part called satisfaction, not a recompence to be

*The loue which  
the woman to  
whom many sins  
were forgiuen did  
shew towards him  
which did for-  
gime her, was not a  
cause, but a prooef  
of her pardoning.  
*Luke.7.35.**

*The Fathers  
thought speaking  
somewhat hardly  
concerning satis-  
factions, do not  
withstanding  
mean any other-  
wise than those  
new satisfac-  
tions.  
*Hom.2.inPsal.*  
50.*

*Hom.10.in Gen.,*  
*Ench. ad Lau-  
rentium.*  
*Matt.6.12.*

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Defenders of Po-  
pish satisfactions  
not much helpen  
by the writings of  
the ancient Fa-  
thers.

Cap 65. & is re-  
hearsed in the  
Decrets, cap. in  
actionibus de  
penit. distin. 1.

rendred to God, but an open declaration wherby they that had bin excommunicate when they would be received againe to the communion, did ascertaine the Church of their repentance. For there were ioyned vnto them when they did repente certaine fastings and other things, whereby they might perswade men that they were truely and heartily wearie of their former life, or rather blot out the remembrance of their former dooings: and so they were saide to make satisfaction not to God, but to the Church. Which is also expressed of *Augustine* in these wordes in his Enchiridion to *Laurence*: Out of that auncient custome the confessions and satisfactions that are at this day vsed, tooke their beginning. Truely verie viperous birthes, by which is brought to passe, that there remaineth not so much as a shadow of that better forme, I know that the old writers do sometime speake somewhat hardly, and as I said euuen now, I do not deny that peraduenture they erred herein. But thos things that were besprinkled with a fewe spots, when they are once handled with these mens vnwashed hands, are altogether defiled. And if we must contend with the authoritie of old writers: good God, what old writers do they thrust vnto vs? A good part of those wherewith *Peter Lombard* their champion hath botched vp his patched Sentences, is gathered out of the vnsauorie dotages of certayne Monkes that are carried about vnder the name of *Ambrose*, *Hierome*, *Augustine* and *Chrysostome*. As about this present question he taketh in a manner all out of *Augustines* booke of repentance, which is foolishly botched of good and bad by some scraper together. It beareth indeede the name of *Augustine*, but such a booke as no man being but meanely learned, woulde vouchsafe to acknowledge for his. But whereas I doe not so narrowly examine their follies, let the readers pardon me whom I woulde cale of that rediousnes. For to me it shoulde not be verie laboursome, and yet verie plausible to bewray to their great shame thos things that they haue heretofore boasted vpon as mysteries, but because my purpose is to teach fruitfully, therefore I passe them ouer.

### The v. Chapter.

Of the supplyngs which they adde to satisfactions, as pardons  
and purgatorie.

The worldle even  
willingly abused  
by pardons.

**O**ut of this doctrine of satisfactions do flowe indulgences or pardons. For they say that that which our power wanteth to make satisfaction, is supplied by these pardons. And they run so farre foorth into madnesse, that they define them to be the distribution of the merits of Christ and of the Martyres, which the Pope dealeth abroad by his bulles. But although they haue more neede of *Helleborus* to purge their frentike braine, than argumentes to aunswere them, so that it is not much worthie the traunle to stande vpon confuting such trifling errors, which are alreadie shaken with many battleramnes, and of themselves growe into decaied age, and bende toward falling: yet because a short confutation of them shall be profitable for some that be ignorant, I will not altogether omit it. As for this that pardons haue so long stande safe, and haue so long beeorne vnpunished, hauing beeene vsed with so outragious and furious licentiousnes: this may serue to teach vs in how darke a night of errors, men in certaine ages past haue beeene drowned. They saw themselves to be openly and vncolouredly scorned of the Pope and his Bulbeaters, gainful markets to be made of the saluation of their soules, the price of saluation to be valued at a fewe pence, and nothing set out to be freely giuen: that by this colour they bee wiped of offerings to be filthily spent vpon brothels, bawds and bantettings, that the greatest blowers abroade of pardons are the greatest despisers of them, that this monster doth daily more and more with greater licentiousnesse operune the worlde, and growe into outrage, and that there is no ende, newe leade daily

dayly brought, and new money gotten. Yet with his reverence they received, they worshipped and bought pardons, and such as among the rest saw somewhat farther, yet thought them to be godly deceites, whereby men might be beguiled with some profit: At the length, since the world suffered it selfe to be somewhat wiser, pardons waxe colde, and by little and little become frozen, till they vtterly vanish away.

2 But forasmuch as many that see the filthie gaminges, the deceites, thefes, and robberies, wherewith the pardones haue heretofore mocked and beguiled vs, yet see not the very fountaine of vngodlines from whence they spring: it is good to shew not onely of what sort pardons be, but also what they be, when they are wiped from all spots. They call the treasure of the Church, the merites of Christ and of the holy Apostles and Martyres. The principall custodie of this barne (as I haue alreadie touched) they feare to be deliuered to the Bishop of *Rome*, that he shoulde haue the distribution of so great giftes, that he might both giue them by himselfe, and also graunt iurisdiction to other to giue them. Hereupon proceeded from the Pope sometime plenary pardons, sometime pardons for certaine yeeres: from the Cardinals, pardons for a hundred daies: from Bishops, pardons for fortie daies. But they be (as I may naturally describe them) the profaning of the blood of Christ, Satans mokerie, to leade away the Christian people from the grace of God, from the life that is in Christ, and to turne them from the true way of saluation. For how could the blood of Christ be more filthily prophane, than when it is denied to suffice to the remission of sinnes, to reconciliation and satisfaction, vnlesse the want thereof as being withered and wasted, should be otherwise supplied and perfited? The law and all the Prophets (saith *Peter*) beare witnes of Christ, that by him forgiuenesse of sin

*The ground of  
pardons is the me-  
rite of Saints there-  
which unto the  
merite of Christ  
nothing can be  
more opposite.*

*Act. 10.43.*

*1.John 2.7.*

*2.Cor. 5.21.*

is to be received: Pardons giue remission of sinnes by *Peter*, *Paul* and the Martyrs. The blood of Christ (saith *Iohn*) cleanseth vs from sinne: Pardons doe make the blood of Martyrs the wathing away of sinnes. Christ (saith *Paul*) which knew not sin, was made sin for vs, that is, the satisfaction of sin, that we might be made the righteousness of God in him: Pardons doe set the satisfaction of sinnes in the blood of Martyrs. *Paul* cried out and testified to the Corinthians, that onely Christ was crucified and died for them: the pardons pronounce, that *Paul* and other died for vs. In an other place he saith that Christ purchased the Church with his blood: the pardons appoint an other price of purchase in the blood of Martyrs. The Apostle saith, that Christ with one oblation made perfect for ever them that were sanctified: the pardons cry out to the contrarie and say, that sanctification is made perfect by the Martyrs, which otherwise were not sufficient. *Iohn* saith that all the Saintes washed their Gownes in the blood of the Lambe: the pardons teach men to wash their Gownes in blood of Saintes.

3 *Leo* Bishop of *Rome*, writeth notable well to the *Palesenes* against these sa-  
cileges. Although (saith he) the death of many Saintes hath beene precious in the sight of the Lord, yet the killing of no innocent hath becene the propitiation of the world. The righteous received, but gaue not crownes: and out of the valiantnesse of the faithfull are grauen examples of patience, not giftees of righteousness. For their deatthes were every one singular to themselues, and none of them did by his end pay the debt of an other, forasmuch as there is one Lord Christ, in whom all are crucified, all are dead, buried, and raised vp againe. Which sentence (as it was worthy to be remembred) he repeated in an other place. There can nothing be required more plaine to destroy this wicked doctrine. Yet *Augustine* speaketh no lesse filily to the same effect, Though (saith he) we die brethren for brethren, yet the blood of no Martyrs is shed for the forgiuenesse of sinnes. Which thing Christ hath done for vs, neither hath he therein done that for vs, that we should follow him, but hath giuen vs a thing to reioice vpon. Againe in an other place, As onely the Sonne of God was made the Sonne of Man, to make vs with him the Sonnes of God: so he alone

*The evident testi-  
monies of Leo and  
Augustine against  
their owne vaine  
allegations for the  
deatthes of Saintes  
asplable vno  
others.*

*Epi. 81.*

*Plal. 11.6.15.*

*Epi. 95.*

*Tract. in Ioan. 8.3.*

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Lib. 4 ad Bonif.  
cap. 4.  
Col. 1.24.

for vs hath taken vpon him punishment without euill deseruings, that wee by him might without good deseruings, obtaine grace not due vnto vs. Truely whereas all their doctrine is patched together of horrible sacrileges and blasphemies, yet this is a more monstrous blasphemie than all the other. Let them remember themselves whether these be not their decrees: that the martyrs haue by their death done more to God, and deserved more, than was needfull for themselues: and that they had remaining so great a plentie of deseruings, as did also ouerflow vnto other: and that therefore, least so great goodnes should be superfluous, their bloud is mingled with the bloud of Christ, & of both these blouds is made the treasure of the Church, for the remission and satisfaction of sins. And that so is the saying of *Paul* to be taken: I supplie in my body those things that want of the suffrings of Christ for his body, which is the Church. What is this else but to leau Christ onely his name, otherwise to make him but a common petie saint, that may scarcely among the multitude bee knownen from the rest? Hee onely, onely shoulde haue beeene preached, he onelie set foorth, he onely named, he onely beene looked vnto, when the obteining offorgiveness of sin, satisfaction, and sanctification are entreated of: But let vs heare their curtailed arguments. Least the bloud of the Martyrs shoulde be shed in vaine, therefore let it be employed to the common benefite of the Church. Is it so? was it no profit to glorifie God by their death? to subscribe to his truth with their bloud? by despising this present life, to testifie that they sought for a better life? by their stedfastnesse to strengthen the faith of the Church, and ouercome the stubbornnes of the enimies? But this is the matter indeed: they acknowledge no profit of the Martyrs death, if Christ onely be the propitiator, if he onely died for our sins, if he onely was offered vp for our redemption. So (say they) *Peter* and *Paul* might neverthelesse haue obtained the crowne of victorie, if they had died in their beds. And whereas they haue sought even to the shedding of their bloud, it woulde not agree with the justice of God to leau the same barren and fruitlesse. As though God could not tel howe to encrease in his seruants their glorie, according to the measure of his gifts. But the church receiuteth in common together profit enough, when it is by their tryumphes encouraged to a zealous desire to fight.

Saint Pauls words  
of supplying that  
which wanted in  
Christs suffrings  
maliciously wre-  
sted to this pur-  
pose  
Col. 1.24.

2 Tim. 2.10.  
2 Cor. 1.6.

In Psal. 16.

4. But how maliciously doe they wrest that place of *Paul* where he saith, that he supplieth in his boode those things that wanted of the suffrings of Christ? for hee refreath not the default of supplying to the worke of redemption, satisfaction, and expiation: but to those afflictions wherewith all the members of Christ, that is to say, all the faithfull must be exercised so long as they shall be in this flesh. Hec saith therefore, that this remaineth of the suffrings of Christ, that he daily suffereth in his members the same that he once suffered in himselfe. Christ vouchsafeth to doe vs so great honour, to reckon and account our afflictions his owne. Whereas *Paul* addeth these words, For the Church, hee meaneth not for the redempcion, for the reconciliation, for the satisfaction of the Church, but for the edifying and profit of the Church. As in another place he saith, that he suffereth all things for the electes sake, that he may obteine the saluation which is in Christ Iesu. And he wrote to the *Corinthians*, that he suffered all the troubles that he suffered, for their comfort and saluation. And immediately in the same place expoundeth himselfe, when he saith further, that he was made a minister of the Church, not for redemption, but according to the dispensation that was committed vnto him, to preach the Gospell of Christ. If they yet require another expositor, let them heare *Augustine*. The sufferings of Christ (saith he) are in Christ onely as in the head: and both in Christ & the Church, as in the whole boode. Wherby *Paul* being one member saith, I supplie in my boode that which wanteth in the sufferings of Christ. Therefore if thou whatsoeuer thou be that haest this, art one of the members of Christ, whatsoeuer thou sufferest of them that are not the members of Christ, that same wanted in the sufferings

sufferings of Christ. But wherunto the sufferings of the Apostles taken for the Church of Christ do tend, he expoundeth in an other place where he saith : Christ is to me Track in Ioan. 49.  
the gate vnto you: because ye are the sheep of Christ bought with his blood: acknowledging your price, which is not giuen of me, but preached by me. Then he addeth, Rom. 5. 15.  
**A**s he hath giuen his soule, so ought we to give our soules for our brethren, to edifie peace, and confirme Faith. These are *Augustines* words. But God forbid, that **P**aul A&15. II.  
should haue thought that any thing wanted in the sufferings of Christ, as concerning all fulnes of righteousness, saluation and life, or that he meant to adde any thing thereunto, which so plainly and honorably preacheth, that the abundance of grace was so largly powred out by Christ, that it farre surmounted all the force of sinne. By it A&15. II.  
only all the Saints haue beeene saued, and not by the merite of their owne life or death as *Peter* expressly testified : so that he should be flaunderous against God and Christ, that should repose the worthines of any Saint any where than in the one-  
ly mercie of God. But why doe I tarry hereupon any longer, as vpon a matter yet  
doubtfull, sith the very bewraying of such monstrous errors is a sufficient confuta-  
tion of them ?

**S** Now (to passe ouer such abominations) who taught the Pope to enclose in Whence the gre-  
atious indulgence  
of Christ which  
should be published  
by preaching of  
the Gospell began  
to be folded up in  
parchment and  
lead.  
leade and parchment the grace of Iesus Christ, which the Lord willed to be distribu-  
ted by the worde of the Gospell ? Truely either the Gospell of God must be false,  
or their pardons false. For, that Christ is offered vs in the Gospell, with all abun-  
dance of heauenly benefits, with all his merites, with all his righteousnesse, wife-  
dome and grace, without any exception, **P**aul witnesseth where he saith, that the  
word of reconciliation was deliuered to the ministers, whereby they might vse this  
forme of message as it were Christ giuing exhortation by them : we beseech you, be  
ye so reconciled to God. He hath made him that knew no sinne, to be made sin for  
vs, that we might be made the righteousnes of God in him. And the faithfull know  
of what value is that common partaking of Christ, which (as the same Apostle wit-  
nesseth) is offred vs to be enioyed in the Gospell. Contrariwise the pardons doe bring  
out of the storehouse of the Pope, a certaine pitance of grace, and fasten it to leade  
parchment, yea and to a certaine place, and seuer it from the worde of God. If a  
man should aske whence this abuse tooke beginning : it seemeth to haue proceeded  
hereof, that when in time past penitentes were charged with more rigorous satisfac-  
tions than all could beare, they which felte themselues aboue measure oppresed with  
penance enioyed them, required of the Church a release. The mitigation that was  
granted to such, was called an indulgence or pardon. But when they turned satisfac-  
tions from the Church to God, and said that they were recompences whereby men  
may redeeme themselues from the iudgement of God, then they therewithall did  
also draw these indulgences or pardons to be propitiatorie remedies, to deliuere vs  
from deserued punishments. As for these blasphemers that we haue recited, they  
forged them so flemely, that they can haue no colour at all.

**6** Now let them no more trouble vs with their purgation, because it is with this The foreside  
ground being ta-  
ken away purga-  
torie thereupon  
builded falleth.  
axe already broken, hewed downe, and ouerthrownen from the vere foundations. For I doe not agree to some men, that thinke best to dissemble in this point, and make no mention at all of Purgatorie, whereupon (as they say) great contentions doe arise, but small edification is gotten. Truely I my selfe would also thinke such trifles worthie to be negligently passed ouer, if they did not account them earnest matters. But forasmuch as Purgatorie is builded of many blasphemies, and is dayly vpholden with new blasphemies, and raiseth vp many and grievous offences, truly it is not to be winked at. This peraduenture might after a sort haue been dissembled for a time, that it was inuented by curios and bold rashnes without the worde of God : that men beleaved of it by I wot not what revelations, fained by the craft of Sathan : that for the confirmation of it, certaine places of Scripture were fondly wrested.

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Deut. 18.21.

Albeit the Lord giueth not leauue to mans presumptuousnes so to breake into the secret places of his iudgements, and hath feuerely forbidden men to enquire for truth at dead men, neglecting his worde, and permitteth not his worde to be so vreuerently defiled. But let vs graunt, that all those things might for a while haue beeene borne with, as things of no great importance. But when the cleansing offisns is sought else where than in the blood of Christ, when satisfaction is giuen away to any other thing, then it is most perillous not to speake of it. Therefore we must cry out not onely with vehement stretching of our voice, but also of our throate and sides: that Purgatorie is the damnable devise of Sathan, that it maketh voide the Crosse of Christ, that it layeth an intollerable slander vpon the mercie of God, that it feebleth and ouerthroweth our faith. For what else is Purgatorie among them, but the satisfaction that the soules of men departed do pay after their death? So that ouerthrowing the opinion of satisfaction, Purgatorie is immediately ouerthrown by the verie rootes. But if in our former discourse it is more than evident that the blood of Christ is the onely satisfaction, propitiatory sacrifice, and cleansing for the sins of the faithfull: what remaineth but that purgatorie is a meere and horrible blasphemie against Christ? I passe ouer the robberies of God wherewith it is daily defended, the offences that it breedeth in religion, and other things innumerable, which we see to haue come out of the same spring of vngodlines.

*That sin against  
the holy Ghost shal  
not be forgiuen in this  
world, nor in the  
world to come, is a stran-  
ger proofe for  
Purgatorie.  
Matt. 12. 32.  
Mar. 3. 28.  
Luke 12. 10.*

Matt 5.15.

7 But it is good to wring out of their handes such places as they haue fally and wrongfully taken out of the Scripture. When (say they) the Lorde affirmeth that the sinne against the holy Ghost shold not be forgiuen in this worlde, nor in the world to come, thereby he sheweth that there is a forgiuenesse of some sinnes in the world to come. But who feeleth not that the Lorde there speaketh of the fault of sinne? Now if it be so, what is that to their purgatorie for as much as by their opinion the paine is there suffred of those sins, wherof they deny not the fault to be forgiuen in this present life? But that they may no more carpe against vs, they shall haue yet a playner solution. When the Lorde meant to cut off all hope of pardon from so hainous wickednes, he thought it not ynoch to say that it shold neuer be forgiuen, but the more to amplifie it, he vfed a diuision, wherein he comprehended both the iudgement that euery mans conscience feeleth in this life, & the last iudgment that shal be openly pronounced at the resurrection: as though he shold haue said: Beware ye of malicious rebellion, as of most present damnation. For he that of set purpose shal endeouour to quench the light of the holy Ghost, shal not obtaine pardon, neither in this life which is giuen to sinners for their conversion, nor in the last day when the lambes shal be seuered by the Angels of God from the goates, and the kingdome of heauen shal be cleansed from all offences. Then they bring foorth that parable out of Mattew: Agree with thine aduersarie, least he deliuer thee to the ludge, and the Judge to the Sergeant, & the Sergeant to the prison, from whence thou shalt not get out, ynull thou hast paied the vttermost farthing. If in this place the judge do signifie God, and the aduersarie plaintife the diuel, the Sergeant the Angell, and the prison purgatorie, I will gladly yeld vnto them. But if it be evident to all men, that Christ meant there to shew into how many dangers and mischices they cast themselues, that had rather obstatnately pursue the extremitie of the law, than deale according to equity and good right, to the end to exhort his disciples the more earnestly to agreement with equity: where then I pray you shal Purgatorie be found?

*Other proofs ab-  
leaged out of S.  
Paul, the booke of  
Reu. lesson and  
the booke of Mat-  
thew.  
Eph. 2. 10.*

8 They fetch an argument out of the saying of Paul, where he affirmeth, that the knees of things in heauen, earth, and hel, shall bow to Christ. For they take it as confessed, that hel cannot there be meant of those that are adjudged to eternall damnation. Therefore it remaineth that it must be the soules lying in paine in Purgatorie. They did not reason verie euill, if the Apostle did by kneeling meane the true godly worshipping. But sith he teacheth onely, that there is dominion giuen to Christ,

Christ, whereby all creatures are to be subdued, what proofe is there to the contrary, but that we may by hels vnderstante the Devils, that shall bee brought before the judgement of God, to acknowledge him their judge with feare and trembling? Like as *Paul* himselfe expoundeth the same prophecie in another place. All (saith he) shall be brought before the judgement seate of Christ. For it is written. So truly as I live, euerie knee shall bow to me, &c. But we may not so expound that which is in the Revelation: I haue heard all creatures, both these things that are in heauen, and those that are vpon the earth, and these that are vnder the earth, and those that are in the sea, and all those that are in them, I haue heard them all say to him that sitteth on the throne, and to the Lambe, Blessing, and honor, and glorie, and power for euer & euer. That I do: in deed easilie grant, but what creatures do they think to be heere rehearsed? For it is most certaine, that there are contained creatures both without reason & without sense. Wherby is affirmed nothing else, but that all the parts of the worlde, from the highest top of the heauens to the very middle point of the earth, do in their maner declare the glorie of their creator. As for that which they alleage out of the history of the *Machabees*, I will not vouchsafe to answer it, least I shoulde seeme to reckon that worke in the number of the holy booke. But *Augustine* received it for Canonickall. But first, of what sure credit did he receive it? The Lewes (saith he) esteem not the writing of the *Machabees* as they do the law, the Prophets, and the Psalmes, of which the Lord himselfe hath witnessed as of his witnessies, saying: It was necessary that all things should be fulfilled that are written in the law, & the Psalms, and Prophets concerning me. But it hath beeene received of the Church not unprofitable, if it be soberly read or heard. And *Hierome* teacheth without any doubting that the authorie thereof is of no force to proouing of doctrines. And it evidently appeareth by that old booke, which is entituled vnder the name of *Cyprian*, concerning the ex-position of the Creede, that it had no place at all in the old Church. But why doe I heere stiue without cause? As though the author himselfe doth not sufficientlie shew, how much he is to be credited, when in the end he crauth pardon, if he haue spoken any thing not well. Truly he that confesseth his writings to neede pardon, faith plainly that they are not the oracles of the holy Ghost. Beside that, the god-lines of *Iudas* is praised for none other cause, but for that hec had an assured hope of the last resurrection, when he sent an offring for the dead to Hierusalem. Neither doth the writer of that historie referre that which *Iudas* did to be a price of redemption, but that they might be partakers of the eternall life with the other faulthfull, that had died for their countrey and religion. This doing was in deed not without superstition and preposterous zeale, but they are more than fooles, that draw a sacrifice of the lawe so far as vnto vs: forasmuch as we knowe that things do cease by the coming of Christ, that then were in vse.

9 But they haue an invincible bulwarke in *Paul*, which cannot so easily be battred. If any man (saith he) build vpon this foudation, gold, siluer, precious stones, timber, heye, stubble, the Lord shall shewe every mans worke what it is: because it shall be renealed in fire, and the fire shall trie every mans worke what it is. If any mans worke do burne, it shall suffer losse, but he shall be safe, but as through the fire. What fire (say they) can that be, but the fire of purgatorie? by which the filthineses of sinne are clensed away, that we may enter pure into the kingdome of God? But the most part of the olde writers thought it to bee another fire, that is to say, Trouble or the crosse, by which the Lord trieth them that be his, that they shoulde not rest in the filthines of the flesh: and that is much more probable, than in faining purgatorie. Albeit I do neither agree with these men, because I thinke I haue attained a certaine and much plainer understanding of that place. But before that I vtter it, I woulde haue them answer me, whether the Apostles and all the Saints must haue gone through this fire of Purgatory? I know they will say, nay. For it were too much inconuenient

Contra Gaudent  
epist. 2. cap. 23.  
Luk. 23.

The fire whereof  
S. Paul maketh  
mention to the Co-  
rinthians is no pur-  
gatorial fire.  
1. Cor. 3.

Chrysost. August.  
and others.

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Enchir.ad Lautent.68.

that they must haue needed to bee purged, whose merites they dreame to ouerflowe aboue measure to all the members of the Church. But the Apostle affirmeth it. For he doth not say that the worke of some shall be prooued, but the worke of all. Neither is this my argument, but *Augustines*, which so confuteth that exposition. And (which is more absurditie) he doth not say, that they shal passe through the fire for all works: but if they haue faithfully bulded the Church, they shall receue reward when their worke is examined with fire. First, we see that the Apostle vsed a Metaphore, when he called the doctrines inuented by mans braines, wood, hey, and stubble. And the Metaphore hath an apparent rescue: that as wood so soone as it is put in the fire, consumeth and wasteth, so cannot those doctrines continue when they come to be examined. Now no man is ignorant that such triall commeth of the holy Ghost. Therefore to follow the true cause of his Metaphore, and match the partes together with iust relation, he called the triall of the holy Ghost, fire. For euen as the neerer that gold and siluer are put to the fire, so much the lurer prooef they haue of their goodnes and finenesse: so the Lords truth, the more exactely it is weyed with spirituall examination, so much the greater confirmation of credite it receiuesth. As hey, wood, and stubble put to the fire, are brought to sudden cōsuming, so the inuentions of men, not stablished by the word of God, cannot beare the triall of the holy Ghost, but they by and by fall away and perish. Finally, if forged doctrines be compared to wood, hey, and stubble, because like wood, hey, and stubble, they are burned with fire & destroied: but they are not destroied or drueen away but by the spirit of the Lord: it followeth that the holy ghost is the fire wherwith they shal be prooued, whose proeце *Paul*, according to the cōonuse of the scripture, calleth The day of the Lord. For it is calld, the day of the Lord, whensoeuer he doth any way shew his presence to men. But then his face principally shineth, when his truth shineth vpon vs. Nowe haue wee prooued, that *Paul* meaneth no other fire, but the triall of the holy Ghost. But how are they sau'd by the fire, that suffer losse of their worke? That shall not be hard to vnderstand, if we consider of what kinde of men he speaketh. For he toucheth those builders of the Church, that keeping the true foundation, do build disagreeing matter vpon it, that is to say, they that not swaruing from the chiefe and necessarie articles of faith, do erre in points that be smaller and lesse perillous, mingling their own deuises with the word of God. Such I say, must suffer losse of their work, haung their deuises destroied. But themselues are sau'd, but as by the fire: that is to say, not that their ignorance and errore is allowable before the Lorde, but because they are cleaved from it by the grace and power of the holy Ghost. Therefore, who soeuer haue defiled the goldenfinenesse of Gods worde with this dung of purgatorie, they must needs suffer losse of their worke.

The occasion whence prayer for the dead first rose, which nowsub-  
standing doth not argue the soules of the dead, which were prayed for to have been in pur-  
gatory.

10 But they will lay, it hath beene an ancient v sage of the Church. *Paul* answered this obiection when he comprehendeth his owne time in that sentence, where he saith, that al they must suffer losse of their work, that in the building of the church, do lay any thing vpon the foundation that agreeth not with it. Therefore when the aduersaries obiect against me, that it hath beene vied aboue a thousand and three hundred yeeeres, to haue prayers made for the dead: I aske them againe, by what word of God, by what revelation, by what example it was done. For heere they doe not only want testimonies of Scripture but also all the examples of holy men that there are read, do shew no such thing. Of the mourning and order of funerals there are sometimes found many and long tales: but of prayers you cannot see one title. But of the greater weight that the matter is, the more it ought to haue beene expressly spoken. But the very old fathers themselues that prayed for the dead, did see that herein they wanted both commandement of God, and lawfull example. Why then durst they do so? In this I say, they did suffer somwhat as men: and therefore I affirme that that which they did, ought not to be drawnen into exâple. For wheras the faithful ought

ought to enterprise the doing of nothing, but vpon assured conscience, as *Paul* teacheth: this assurednesse is principally required in prair. But it is likely that they were led by some reason vnto it: they sought some comfort to relieue their sorrow: and it seemed vnnatural not to shew before God some testimony of their loue toward the dead. How mans wit is enclined to this affection, all men know by experiance. Also the received custome was like a burning brand to set many mens mindes on fier. We know that with all nations and in all ages there were funerals done for the dead, and their soules yerely purged. For though Satan beguiled foolish men with these deceits: yet he tooke occasion so to beguile by a true principle: that death is not a destruction, but a passage out of this life into another. And it is no doubt, but that euen very superstition condemneth the Gentiles before the iudgement seate of God, for neglecting the care of the life to come, which they professed themselues to beleue. Now Christians, because they would not be worse than Heathen men, were ashamed to do nothing for the dead, as though they were viterly destroyed. Hereupon came that il aduised diligence: because if they were slow in looking to the funerals, in bankettings and offrings, they thought that they had put themselues in danger of a great reproch. And that which first proceeded from a wrongfull following of the Heathens example, was so multiplied by often new encreases, that now it is the principall holinesse of Papistrie, to help the dead in distresse. But the Scripture ministreth another much better and perfecter comfort, when it testifieth, that the dead are blessed that die in the Lord. And it addeth a reason: because from thenceforth they rest from their labors. And we ought not so much tenderly to follow our owne affection of loue, to set vp a wrongfull maner of praying in the Church. Truely he that hath but meane wisedome, doth soone perceiue that all that is read hereof in the old writers, was done to beare with the common vsage, and the ignorance of the people. They themselues also, I grant, were caried away into error euen as vnadvised lightnes of belief is wont to rob mens wits of iudgement. But in the meane time the verie reading of the doth shew, how doubtingly they commend prayers for the dead. *Augustine* in his booke of confessions, reporteth that *Monica* his mother did earnestly desire, that she might be remembred in celebrating the ministeries at the Altar. An old wiues request, which the sonne neuer examined by the rule of the scripture, but according to his affection of nature, would haue it allowed of other. As for the booke that he made of care for the dead, obtaineth so many doubtings, hat of right it ought with the coldnes thereof to quench the heate of a foolish zeale: if any man desire to be a proctor for dead men, truely with cold likelihoodes it will bring them out of care that were before carefull. For this is one piller of it, that this doing is not to be despised, because it is a custome growen in vse, that the dead shoulde be praied for. But though I grant to the old writers of the church, that it is a charitable vse to help the dead: yet we must still hold one rule which cannot deceiue: that it is not lawfull for vs in our prayers to vse any thing of our owne, but our requests must be made subiect to the word of God: because it is in his will to appoint what he will haue to be asked. Now where as the whole law and the Gospell do not so much as in one syllable give libertie to pray for the dead, it is a prophalte abuse of the inuocation of God to attempt more than he commandeth vs. But that our aduersaries may not boast that they haue the ancient church companion of their errore: I say there is great difference betweene them and it. They vised a memoral of the dead, least they shoulde seeme to haue cast away all care of them: but they did therewithall confess that they doubted of their state. As for purgatorie, they so affirmed nothing that they held it for a thing vncertaine. These men require to haue that which they haue dreamed of purgatorie, to be holden without question for an article of faith. They slenderly and onely to passe it lightly ouer, did in the communion of the holy supper commend their dead to God: These do continually call vpon the care of the dead,

*Reue.14.13.*

and

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Hom. in Ioan.  
456.

and with impotunite praising it, doe make it to be preferred aboue all dutifull works of charitie. Yea, and it were not hard for vs to bring foorth some testimonies of the olde writers, that doe manifestly ouerthrow all those praiers for the dead, which then were vsed. As this of *Augustine*, when he teacheth that all men looke for the resurrection of the flesh and the eternall glorie, and that every man then receiuereth the rest that followeth after death, if he be woorthe when he dieth. And therefore he testifieth, that all the godly doe immediately after death enjoy the blessed rest as well as the Prophets, Apostles, and Martyrs. If their estate be such, what I beseech you shall our praiers auaille them? I passe ouer the grosser superstitions, wherewith they haue bewitched the mindes of the simple: which yet are so innumerable and the most part so monstrositie, that they can haue no honest colour to excuse them. Also I let passe those most filthie buyngs and sellings that they haue vsed, while the world was in such grosse senslesse ignorance. For both I shoulde neuer make an end, and also the readers shall without any rehearsal of them, haue here sufficient, whereupon they may establish their consciences.

### The vi. Chapter.

*Of the life of a Christian man: And first, by what arguments the Scripture exhorteth vs thereto.*

An order offraming our lives  
needfull to be gathered out of  
Scriptures.

WE haue alreadie said, that the marke whereunto regeneration tendeth is that in the life of the faithfull there should appeere an agreement and consent betweene the righteousnesse of God and their obedience: and that so they should confirme the adoption, whereby they are received to be children. But although his lawe containe in it selfe that newnesse, whereby the image of God is restored in vs, yet because our dulnesse hath neede both of many prickings forwarde and helpe, therefore it shall be profitable to gather out of divers places of the Scripture an order of framing of life, that they that haue a desirous minde of amendment, may not wander out of the way in their endeouour. Now when I take vpon me the framing of a Christian mans life, I am not ignorant that I enter into a manifolde and plentious argument, and such as may with the greatnessse thereof fill a long volume, if I woulde absolutely entreate of it in all pointes. For we see into what great length are stretched the exhortatorie orations of old writers, made onely every one of one seueral vertue. And that is not done with too much idle babbling. For whatsoever vertue a man purpose to set out in oration, the stile runneth of it selfe into such largenesse with plentie of matter, that a man cannot seeme to haue discoursed well of it, vnlesse he haue spoken much. But my minde is not to stretch so farre the institution of life, which I promise to teach, as peculiarly to goe through every speciaall vertue, and wander abroad into exhortations. Let such things be fetched out of other mens writings, and specially out of the Homilies of the olde fathers. It shall be enough for me to shewe an orderly trade, whereby a godly man may be guided to a right marke of framing his life, and shortly to appoint out a certaine vniuersall rule, by which he may well trie what be his duties. There shall peraduenture at some other season be a fit time to make declamations, or I will leauue that to other, which I my selfe am not meete to doe. I doe naturally loue shortnesse, and peraduenture if I would speake more at large, it would not frame wel with me. And if a longer maner of teaching were neuer so much pleasing, yet I would scarce haue mind to put it in prooife. But the courle of this present worke requireth to knit vp a simple doctrine with as great shortnesse as I may. As the Philosophers haue their certaine ends of right and honestie, from which they derive particular duties and all the company of vertues: so the Scripture is not without her order in this matter: but holdeth a most godly well ordered disposition, and much more certaine than all the Philosophers orders. This onely is the difference, that

that they (as they were vaine gloriouse men) haue diligently endeavoured to attaine an exquisite plainnesse of order, to shewe foorth the ready aptnesse of their wit. But the Spirit of God, because he taught without curious affection, hath not so exactly nor continually kept an orderly trade: which yet when he sometime vieth, he doth sufficiently declare, that it is not to be neglected of vs.

2 This instruction that the Scripture teacheth, whereof we now speake, standeth chiefly vpon two parts. The first, that there be powred and brought into our mindes a loue of righteouenes, to which otherwise we are of nature nothing enclined. The second, that there be a rule set out vnto vs, that may not suffer vs to go out of the way in following righteouenes. In commendation of righteouenes it hath both verie many and verie good reasons: of which we haue here before in diuerser places spoken of some, and othersome we shall in this place briefly touch. At what foundation may it better begin, than when it putteth vs in mind that we must be holy, because our God is holy? For when we were scattered abroad like straying sleepe, and dispersed abroad in the maze of the world, he gathereth vs together againe, to ioyne vs in one flocke with himselfe. When we haue mention made of our ioyning with God, let vs remember that holinesse must be the bonde thereof. Not that by the merite of holinesse we come into common with him: (whereas rather we must first cleave vnto him, that being endued with his holinesse, we may follow whither he calleth) but because it greatly perteineth to his glorie, that he haue no fellowship with wickednesse and vncleanenesse. Therefore also it teacheth, that this is the end of our calling, which we ought alway to haue respect vnto, if we will answe God that calleth vs. For to what purpose was it, that we should be drawen out of the wickednesse and filthinesse of the world, if we giue our selues leaue all our life long to wallow in them still? Moreover it also admonisheth vs that to the end we may be reckned among the people of God, we must dwell in the holie citie Hierusalem. Which as he hath hallowed to himselfe, so is it vnlawfull that it be vnholy prophanned by the vncleanesse of the inhabitants. From hence came these sayings, that Psal. 35.8. they shall haue a place in the tabernacle of God that walke without spot, and studie Psal. 15.2; & 23. to follow righteouenes, &c. Because it is not meete that the Sanctuarie whereon he dwelleth, should be like a stable full of filthinesse.

3 And the better to awake vs it sheweth that God the father, as he hath ioyned vs to himselfe in Christ, so hath printed an image for vs in him, after which he would haue vs to be fashioned. Now let them finde me a better order among the Philosophers, that thinke that the philosophie concerning maners, is in them only orderly framed. They when they will excellently well exhort vs to vertue, bring nothing els but that we should liue agreeably to nature. But the Scripture bringeth here exhortation from the true welspring, when it not only teacheith vs to refiere our life to God, the author of it, to whome it is bond: but also when she hath taught that we are swarued out of kinde from the true original and state of our creation, she immediatly addeth, that Christ by whome we came againe into fauour with God, is set before vs for an example, that we should expresse the forme thereof in our life. What may a man require more effectuall than this one thing? Yea, what may a man require more than this onely thing? For if the Lord hath by adoption made vs children with this condition, that our life should resemble Christ the bond of our adoption: if we doe not give and auow our selues to righteouenes, we doe not onely with most wicked breach of allegiance depart from our creator, but also we forsake him to be our sauour. Then the scripture taketh matter of exhortation out of all the benefites of God, which she rehearseth vnto vs, and all the parts of our salvation. And sheweth that sith God hath shewed himselfe a father vnto vs, wee are worthy to be condemned of extreme vnthanekefulness, if we do not likewise in our behalfe shew ourselues children vnto him. Sith Christ hath cleansed vs with the washing of his blood,

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Ephe.1.5.  
Heb.10.  
1.Cor.6.  
1.Pet.1.15.  
John 15.3.  
Ephe.5.  
Col.3.  
2.Cor.6.  
1.Thes.5.15.

blood, and hath made vs partakers of this cleansing by baptisme, it is not seemely that we should be spottet with new filthynesse. Sith he hath graffed vs into his body, we must carefully take heede that we sprinkle not any spot or blot vpon vs that are his members. Sith he himselfe that is our head, is ascended into heauen, it behoueth vs that laying away earthly affection, we doe with all our hart aspire to heauenward: Sith the holy Ghost hath dedicated vs temples to God, we must endeouer that Gods glorie may be honourably let out by vs, and must not doe any thing whereby we may be prophaned with filthynesse of sinne: Sith both our soule and our bodie are ordained to heauenly incorruption and an vnperishing crowne, we must diligently trauell, that the same may be kept pure and vncorrupted vnto the day of the Lord. These (I say) be the best laide foundations to build a mans life, and such as the like are not to be founde among the Philosophers, which in commendation of vertue doe never climbe aboue the naturall dignitie of man.

*It is the imitation  
of Christ which  
declares a true  
Christian.*

Ephes.4.

4 And here is a fit place to speake vnto them, that hauing nothing but the title and badge of Christ, yet would be named Christians. But with what face doe they boast of his holy name: sith none haue any fellowship with Christ, but they that haue received a true knowledge of him out of the worde of the Gospell? But the Apostle saith, that all they haue not rightly learned Christ, that are not taught that they must cast away the olde man which is corrupted according to the defre of errour, and haue not put on Christ. Therefore it is proved that they fally, yea and wrongfully pretende the knowledge of Christ, although they can eloquently and roundly talke of the Gospell. For it is not a doctrine of tongue, but of life: and is not conceiued as other learnings be, with onely vnderstanding and memorie, but is then onely received when it possesseth the whole soule, and hindereth a stale and place to hold it in the most inward affection of the hart. Therefore either let them cease, to the slander of God, to boast of that which they are not, or let them shew themselues not vndoorthie schollers for Christ their maister. We haue giuen the first place to the doctrine wherein our religion is contained, because our saluation beginneth at it: but the same must be powred into our hart, and passe into our manners, yea and transforme vs vnto it, that it be not vnfruitfull vnto vs. If the Philosophers doe iustly chafe against them, and doe with shamefull reproch drive them from their companie, that professing an arte that ought to be schoolemaisters of life, doe turne it into a Sophistical babling: with how much better reason shall we detest these trifling Sophistes, that are contented to role the Gospell vpon the top of their tongues, the effectuall working whereof ought to pearce into the innermost affections of the hart, to rest in the soule, and to alter the whole man a hundred times more, than the cold exhortation of Philosophers?

*Though Christians  
be far from attai-  
ning unto yet they  
ought to be earnest  
in following after  
the perfect righte-  
ousnesse which is  
set before them in  
the Gospell.*

5 Yet doe I not require that the manners of a Christian man saiuour of nothing but the absolute Gospell: which neverthelſle both were to be wished and we must indeouer vs toward it. But I doe not so severelye require a gospellike perfection, that I would not acknowledge him for a christian that hath not yet attained vnto it. For so shold all men be excluded from the Church, sith there is no man founde that is not by a great space distant from it, and many haue hitherto but a little way proceeded towarde it, who yet shold be vniustly cast away. What then? let that be set for the marke before our eies, to which alone all our endeouer may be directed. Let that be appointed the gole for vs to run and trauell vnto. For it is not lawfull for thee so to make partition with God, to take vpon that part of thele things that are commanded thee in his word, and to leaue part at thine owne choise. For first of all he enuer where commandeth integrarie as the cheefe part of worshipping him: by which word he meaneth a pure simplicitie of minde that is without all deceitfull colour and faining: against which a double hart is set as contrarie: as if it shold be faid, that the beginning of living vprightly is spiruall, when the inward affection of the minde

mind is without fainting dedicate to God to obserue holinesse and righteousness. But because no man in this earthly prison of the bodie hath so great strength to hast with such freshnes of running, as he perfectly ought to do, and the greater number are so feeble, that with staggering and halting, yea and creeping vpon the ground, they auance but slowly forward. Let vs euerie one goe according to the measure of his little power, and proceede on our journey begun. No man shall go so vntowardly, but he shall every day get some ground, though it be but little. Therefore let vs not cease to trauell so, that we may continually proceede somewhat in the way of the Lord. And let vs not delaire upon the flendernes of our going forward, for howsoeuer the successe answere not our desire, yet we haue not lost our labour when this day pasteth yesterday: so that with pure simplicitie we looke vnto our marke, and long toward the end of our course, not soothly flattering our selues, nor tenderly bearing with our owne euils, but with continuall endeouour trauellung to this, that we may still become better than our selues, till we attaine to goodness it selfe: which in deede we seeke for and follow all our life long: but we shall then only attaine it, when being vnclad of the weakenes of the flesh, we shall be received into the full fellowship thereof.

### The viij. Chapter.

*The summe of a Christian life: wherein is intreated of the forsaking of our selues.*

Albeit that the law of the Lord haue a most aptly wel disposed order to frame a mans life, yet it seemed good to the heauenly schoolemaster to instruct men yet with a more exact trade to the same rule that he had set forth in his law. And the beginning of that trade, is this: that it is the duetie of the faithfull to yeeld their bodies to God a liuing, holy and acceptable sacrifice vnto him: and that therein standeth the true worshipping of him. Hereupon is gathered occasion to exhort men, that they do not apply themselues to the fashion of this world, but be transformed in renewing of their mind, that they may proue what the will of God is. Now this is a great thing, that we be consecrate and dedicate to God: that we shoulde from thence foorth thinke, speake, imagine, or do nothing but to his glorie. For the thing that is consecrate, cannot be applyed to vnholy yses, without great wrong done vnto him. If we be not our owne, but the Lords, it appereth what error is to be auoided, and whercunto all the doings of our life are to be directed. We are not our owne: therefore let neither our owne reason nor our owne will beare rule in our counsels and doings. We are not our owne: therefore let vs not make this the end for vs to tend vnto, to seeke that which may be expedient for vs according to the flesh. We are not our owne: therefore so much as we may, let vs forget our selues and all things that are our owne. On the other side, we are Gods: therefore let vs live and die to him. We are Gods: therefore let his wisedome and will gouerne all our doings. We are Gods: therefore let all the parts of our life tend toward him as their only lawfull end. Oh how much hath he profited, that hauing learned that himselfe is not his owne, hath taken from himselfe the rule and government of himselfe to give it to God? For as this is the most strong working pestilence to destroy men, that they obey themselues: so it is the onely hauen of safetie, neither to know nor will any thing by himselfe, but only to follow God going before him. Let this therefore be the first step, that man depart from himselfe, that he may apply all the force of his wit to the obeying of the Lord. Obeying I call not only that which standeth in obedience of the word, but that whereby the minde of man, void from his owne sensualtie of flesh, bendeth it selfe wholie to the will of Gods spirit. Of this transformation (which Paul calleth renewing of the mind) whereas it is the first entrie into life, all the Philosophers were ignorant.

*The first begin-  
ning of a new life,  
is the resigning  
over of our selues  
from our selues  
vnto God.  
Rom.12.1.*

*Rom.14.8.*

*Ephe.4.23.*

*Gala.1.20.*

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ignorant. For they make onely Reason the gouernesse of man: they thinke she onely ought to be heard: finally to her onely they give and assigne the rule of manners. But the Christian Philosophie biddeth her to gue place, and to yeld and be subiect to the holy Ghost: so that man now may not liue himselfe, but beare Christ liuing and reigning in him.

The next degree  
of righteousnes to  
seeke those thinges  
that are of God  
sincerely for them  
selues not in anie  
side respect of our  
owne.

2 Hereupon followeth also this other point, that we seeke not the things that be our owne, but those things that be according to the will of the Lorde, and that make to the aduancement of his glory. This is also a prooef of great profitting, that in a maner forgetting our selues, and altogether leauing the regard of our selues, we trauell to employ our studie to God and his commandements. For when the Scripture biddeth vs to leaue priuie regard of our selues, it doth not onelie race out of our mindes the couetousnes of hausing the greedie seeking for power and fauour of men: but also rooteth out ambition and all desire of worldly glorie, and other more secret pestilences. Truely a Christian man must be so fashioned and disposed, to thinke throughout all his life, that he hath to do with God. In this sort, as he shall examine all his doings by Gods will and judgement: so he shall reverently direct vnto him all the earnestly bent diligence of his minde. For he that hath learned to looke vpon God in all things that he hath to doe, is therewithall turned away from all vaine thoughts. This is that forsaking of our selues, which Christ euen from their first beginning of instruction so earnestly gaue in charge to his disciples: which when it once hath gotten possession in the hart leaueth no place at all, first neither for pride, nor disdainfulnes, nor vaine glorious boasting, then neither for couetise, nor filthie lust, nor riotousnes, nor deintines, nor for other eviles that are engendred of the lone of our selues. Contrariwise, wheresoeuer it reigneth not, there either most filthy vices do rage without shame, or if there be any spice of vertue, it is corrupted with peruerse desire of glorie. For shew me a man, if thou canst, that vnlesse he haue forsaken himselfe according to the commandement of the Lorde, will of his owne free will vse goodnes among men. For all they that haue not been possessed with this feeling, if they haue followed vertue, they haue done it at the least for praises sake. And all the Philosophers that euer most of all affirmed that vertue was to be desired for it selfes sake, were puffed vp with so great pride, that it appeered that they desired vertue for no other thing, but that they might haue matter to be proud vpon. But God is so nothing at all delighted, neither with those gapers for the peoples breath, nor with these swelling beastes, that he pronounceth that they haue alreadie receuied their rewarde in the worlde, and maketh harlots and Publicanes neccr to the kingdome of heauen, than them. And yet we haue not throughly declared with how many and how great stoppes man is hindred from that which is right, so long as he hath not forsaken himselfe. For it was truly said in times past, that there is a worlde of vices hidden in the soule of man. And thou canst finde no other remedies, but denying thy selfe, and leauing regard of thy selfe, to bende thy minde to seeke those things that the Lorde requireth of thee, and to seeke them therefore onely because they please him.

The parts of a well  
ordered life, set  
downe by Saines  
Paul,  
Tit.2.12.

3 In another place the same Paul doth more plainly, although shortly, goe through all the parts of a well ordered life, saying: The grace of God that bringeth saluation vnto all men, hath appeered and teacheth vs, that we shoulde denie all vngodlinesse, and worldly lustes, and that we shoulde liue sober minded, righeteously and godly in this present world, looking for the blessed hope and glorious appearing of the mighty God, and of our Sauiour Iesus Christ, which gaue himselfe for vs to redeeme vs from all vnrighteousnes, and to purge vs a peculiar people vnto himselfe feruently giuen vnto good works. For after that he hath set forth the gracie of God to encourage them, to make ready the way for vs to worship God, he taketh awaie two stoppes that doe most hinder vs, that is to say, vngodlinesse, whereunto wee are naturally too much inclined, and Worldly desires, which extende further. And ynder

vnder the name of vngodlinesse, he not onely meaneth superstitions, but also comprehendeth all that disagreeth with the earnest feare of God. And worldly lustes are in effect as much as the affections of the flesh. Therefore he commaundeth vs in respect of both the tables of the lawe, to put off our owne wit, and to forsake all that our owne reason and will informeth vs. And all the doings of our life he bringeth into three partes, sobrietie, righousnesse, and godlinesse: of the which sobrietie without doubt signifieth as well chastitie and temperance, as a pure and measurable sparing vse of temporal things, and a patient sufferance of pouertie. Righousnesse containeth all the duties of equitie, to give euery man his owne. The third is Godlinesse, that seuereth vs from the defilings of the world, and with true holinesse ioymeth vs to God. These things, when they be knit together with an vnseparable knot, make a full perfection. But for as much as nothing is more hard, than forsaking the reasoun of the flesh, yea subduing and renoucing her desires, to give our selues to God and our brethren, and to studie for an Angelike life in the filthie state of the earth: therefore *Paul*, to loose our mindes from all snares, calleth vs backe to the hope of blessed immortalitie, admonishing vs not to striaue in vaine: because as Christ hath once appeared the redeemer, so at his last comming, he shall shew the fruit of the saluation that he hath purchased. And thus he driueth away the entisements that blinde vs, and make vs not to aspire as we ought, to the heauenly glorie: yea and he teacheth that we must travell as men being from home in this world, that the heauenly inheritance be not lost or fall away from vs.

Now in these words we perceiue, that the forsaking of our selues hath partly respect to men, and partly, yea chiefly to God. For whereas the Scripture biddeth vs so to behauour our selues with men, that we preferre them before vs in honour, that we faithfully employ our selues wholy to procure their commodities: therefore it giveth such commandementes as our minde is not able to receive, but first being made voide of naturall sense. For (with such blindnesse wee runne all into loue of our selues) every man thinketh himselfe to haue a iust cause to aduaunce himselfe, and to despise all other in comparision of himselfe. If God haue giuen vs any good gift, by and by bearing our selues bold thereof, we lift vp our courage, and not onely swel, but in a manner burst with pride. The vices wherewith we abound we do bothe diligently hide from other, and to our selues we flatteringly faine them light and slender, and somerime embrace them for vertues. And if the same good gifites, which we praise in our selues, or better doe appetre in other, least we should be compelled to give place to them, we doe with our eniuiousnesse deface them and finde fault with them. If there be any faultes in them, we are not contented seuerely and sharply to marke it, but we also odiously amplifie it. Hereupon groweth that insolencie, that every one of vs, as though hee were priuiledged from the common estate, would be higher than the rest, and carelesly and proudly set light by every man, or despise them as inferiours. The poore yeld to the rich, base people to gentlemen, seruants to their masters, vnlearned to the learned: but there is no man that doth not nourish within himselfe some opinion of excellencie. So every man in flattering himselfe, beareth a certaine kingdome in his brest. For presumptuouly taking vpon them somewhat whereby to please themselues, they iudge vpon the wits and maners of other men. But if they come to contention, there bursteth out their poysone. For many doe make a shewe of great meekenesse, so long as they finde all things gentle and louely: but how many a one is there that keepeth that continuall course of modeſtie, when hee is pricked and stirred to anger? And there is no remedie hereof, but that the most hurtfull pestilence of loue, of soueraignetie and selfeloue be rooted out of the bottome of their harts, as it is rooted out by the doctrine of the Scripture. For there we are taught, that we must remember that the good gifites that God hath giuen vs, are not our owne good things, but the free gifites of God, wherof if any be proud, they bewray their

*The deniall of our  
selues hath relation  
partly to men  
but chiefly to God.  
Rom.12.20.  
Phil.2.3.*

## Cap.7. Of the maner how to receiue

their owne vnruthfulnesse. Who maketh thee to excell? *Paul saith*, if thou hast receiued all things, why doest thou boast as if they were not giuen thee? Then, that we must with continual reknowledging of our faultes, call our selues backe to humilitie. So shall there remaine in vs nothing to be proude vpon, but there shalbe much matter to abase our selues. Againe, we are comandemented, whatsoeuer giftes of God we see in other men, so to reverence and esteeme those giftes, that we also honour those men in whom they be. For it were a great lewdnesse for vs, to take from them that honor, that God hath vouchsafed to giue them. As for their faultes, we are taught to winke at them, not to cherishe them with flattering, but that we should not by reason of those faultes triumph against them, to whom we ought to beare good will and honour. So shall it come to passe, that with what man soever we haue to doe, we shall behaue our selues not onely temperately and modestly, but also gently and friendly. As a man shall never come any other way to true meekenesse, but if he haue a hart endued with abasing of himselfe and reverencing of other.

*It is not possible  
we shold do our  
dutie to others ex-  
cept we haue first  
denied our selues.  
And our dutie it  
is to profit other  
men with what-  
soever God hath  
beneficed vs.*  
*1.Cor.13.4.*

Now how hard is it, for thee to doe thy dutie in seeking the profite of thy neighbour? Thou shaltherein labour in vaine, vnlesse thou depart from regard of thy selfe, and in a maner put off thy selfe. For how canst thou perorme these things that *Paul teacheth* to be the workes of charitie, vnlesse thou forsake thy selfe, to giue thy selfe wholy to other? Charitie (saith he) is patient and gentle, not proud, not disdainfull, enuieth not, swelleth not, seeketh not her owne, is not angrie, &c. If this one thing be required, that we seeke not the things that are our owne, we shall doe no smal violence to nature, which so bendereth vs to the onely loue of our selues, that it doth not easily suffer vs negligently to passe ouer our selues and our owne things, to watch for other mens commodities, yea to depart with our owne right to resigne it to another. But the Scripture, to leade vs thither as it were by the hand, warneth vs that *whatsoever gracious giftes wee obtaine of the Lorde, they are committed vnto vs vpon this condition, that they shold be bestowed to the common benefit of the Church: and that therefore the true vse of all Gods graces is a liberall and bountifull communicating of them to other.* There can be no certaine rule, nor more forceable exhortation could be devised for the keeping of the same, than when we be taught that all the good giftes that we haue, are things of God deliuered, committed to our trust vpon this condition, that they shold be disposed to the benefite of our neighbours. But the Scripture goeth yet further, when it compareth them to the powers where-with the members of mans body are endued. *No member hath his power for himselfe, nor applieth it to his priuate vse: but powreth it abroade into the other members of the same bodie, and taketh no profit thereof, but such as proceedeth from the common commoditie of the whole bodie.* So whatsoeuer a godly man is able to doe, he ought to be able to doe it for his brethren, in prouiding none otherwise priuately for himselfe, but so that his mind be bent to the common edification of the Church. Let this therefore be our order for kindnesse and doing good: that *whatsoever God hath bestowed vpon vs, whereby we may helpe our neighbour, we are the bailifyses thereof, and bound to render account of the disposing of it.* And that the onely right disposing is that which is tried by the rule of loue. So shall it come to passe, that we shall alway not only ioynre the travell for other mens commoditie with the care of our owne profit, but also set it before the care of our owne. And that we should not happen to be ignorant that this is the true lawe of disposing all the giftes that we receive of God, he hath in the old time set the same lawe enen in the smallest griftes of his liberalitie. For he commanded the first fruits of corne to be offered vnto him, by which the people might testifie that it was vnlawfull for them to take any fruit of the goodes that were not first consecrate to him. If the giftes of God be so onely then sanctified vnto vs, when we haue with our owne hand dedicated them to the author thereof, it is evident that it is an vntrue abuse thereof that doth not fauour

of such dedication. But it shall bee vaine for thee to goe about to enrich the Lorde with communicating to him of thy things. Therefore sith thy liberalitie cannot extend vnto him, as the Prophet saith, thou must vs: it towarde his Santes that are in *Psal. 16.3.*  
*Heb. 13.16.*  
earth. Therefore almes are compared to holy oblations, that they may now be *cor-*

*Without patience  
wee cannot com-  
mune in well doing  
vnto others.*  
*1. Cor. 13.4.*

6 But that we should not be wearie with doing good (which otherwise must needs come quickly to passe) that other thing must be adoyned which the Apostle speaketh of, that charitie is patient & not moued to anger. The Lord commandeth to do good to all vniuersally of whom a great part are most vnwoorthie, if they be considered by their owne deserving. But heere the Scripture helpeth with a vere good meane, when it teacheth that we must not haue respect what men deserue of them selues, but that the image of God is to be considered in all men, to which we owe all honor and loue. But the same is most diligently to be marked in them of the houſhold of faith, in so much as it is in them renewed and restored by the spirite of Christ. Therefore whatsoeuer man thou light vpon, that needeth thy helpe, thou haſt no cause to withdraw thy ſelue from doing him good. If thou ſay that he is a ſtranger: but the Lorde hath quen him a marke, that ought to be familiar vnto thee, by the reaſon that hee forbiddeth thee to diſpife thine owne fleſh. If thou ſaie that hee is base and naught woorthe: but the Lorde ſleweth him to be ſuch a one, to whom he hath vouchſafed to give the beauty of his image. If thou ſay that thou owelſt him nothing for anie thing that he hath done for thee: but God hath ſet him as it were in his place in respect of whom, thou knowest ſo many & ſo great benefits wherwith he hath bound thee vnto him. If thou ſaie that hee is vnwoorthie that thou ſhoudest labour any thing at all for his ſake: but the image of God whereby he is commended vnto thee, to worthy that thou ſhoudest give thy ſelue and all that thou haſt vnto it. But if hee haue not onely deserved no good at thy hande, but also prouoked thee with wrongs and euill doings: even this is no iuft caufe why thou ſhoudest ceafe both to loue him & to do for him the dutifull workeſ of loue. Thou wilt ſay, he hath farre otherwife defered of me. But what hath the Lorde defered? Which when hee commaundeth thee to forgiue al wherin he hath offendeth thee, truely he willeth the ſame to be imputed to himſelfe. Truly this is that only way to com to that which is vittery againſt the nature of man, much more is it hard for man, I meane, to loue them that hate vs, to recompence euill with dooing good, to render blessings for reproches: if we remember that we must not conſider the malice of men, but looke vpon the image of God in them, which defacing and blotting out their faultes, doth with the beautie and dignitie of it ſelue allure vs to imbrace it.

7 Therefore this Mortification ſhall then onely take place in vs, when wee per-  
forme the duties of charitie. But it is not hee that perfourmeth them, that onelie doth all the dutifull workeſ of charitie, although he leauē none of them vndone, but he doth them of a ſincere affection of loue. For it may happen, that a man may ful-  
lie performe to all men all that he oeweth, ſo much as concerneſt outwarde duties:  
and yet he may be fare from the true performing of it. For you may ſee ſome that woulde ſeeme vere liberall, which yet doe giue nothing but either with pride or  
lookē, or with churliſhnes of wordes they vþbraide it. And we be come to ſuch wret-  
chedneſſe in this vnhappie world, that almoſt no dimes are giuen of any men, or at  
leauē of the moſt part of men, without reproaching. Which peruerſencie ſhoude not  
haue beeene tollerable among the vere heathen. For of Christians is ſomewhat more  
required then to ſhew a cheerefulneſſe in countenance, and to make their doings louely  
with gentlenes of wordes. First they muſt take vpon them the perſonage of him whom  
they ſee to neede their helpe, and then to putte their care, as if themſelues did  
feele and ſuffer it: ſo that they may be carried with feeling of mercie and gentlenes,  
even as they woulde be to helpe themſelues. He that ſhall come ſo minded to helpe

*Gal. 6.10.**Eſa. 5.7.**Matt. 6.24. &c.  
18.35.**Luk. 17.3.  
Math. 5.44.*

*To do the workeſ  
of Charitie it is no-  
thing, except they  
be done charitably.*

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his brethren, will not onely not defile his dooings with any arrogancie or vþbraiding but also neither will despise his brother to whom he doth good as one needing his helpe, nor treade him vnder foote as one bound vnto him: no more than we vse to reproch a sicke member, for easing whereof the whole bodie laboureth, or to thinke it specially bound to the other members, because it hath drawnen more helpe vnto it than it hath recompensed. For it is thought that the common interpartning of duties between members of one bodie, hath no free kind of gift, but rather that it is a payment of that which being due by the law of nature it were monstrous to denie. And by this reason it shall follow, that he may not think himselfe discharged that hath performed one kinde of duetie, as it is commonly vsed, that when a rich man hath giuen any thing of his owne, he leaueth other charges to other men, as not belonging to him. But rather everie man shall think thus with himselfe, that he is al togither debtor to his neighbours, and that he must determine none other end of vsing his liberalitie, but when abilitie fayleth, whiche how large soeuer it be, must be measured by the rule of charitie.

*The principal part  
of denying our  
selues, is wholly to  
depend upon the  
fauour and bles-  
sing of God, with-  
out any reckoning  
or account m-  
king of worldly  
things.*

8 Nowe let vs more fully declare the principall part of forsaking our selues, which wee saide to haue respect to God. Wee haue saide much of it alreadie, which it were superfluous to rehearse againe: it shall be sufficient to entreat of it so farre as it frameth vs to quietnesse of minde and sufferance. First therefore in seeking the commoditie or quietnesse of this present life, the Scripture calleth vs hereunto, that resigning vs and our things to the Lords wil, we would yeeld vnto him the affectiōns of our heart to be tamed and subdued. To couet wealth and honors, to compasse authoritie, to heap vp riches, to gather togither all such follies as serue for ioyaltrie and pompe, our lust is outragious and our greedinesse infinite. On the other side of pouertie, ignobilite, and base estate, we haue a maruellous feare and maruellous hatred, that mooue vs to trauell by all meanes to eschue them. Hereby a man may see, how vnquiet a minde they haue, how many shifte they attempt, with what studie they wearie their life, that frame their life after their owne devise: to attaine those things that their affection of ambition or courteousnesse requireth, and on the other side to escape pouerty and basenesse. Therefore the godly must keepe this way, that they be not entangled with such snares. First let them not either desire, or hope for, or thinke vpon any other meane of prospering, than by the blessing of the Lord: and therefore let them laſtly and boldy rest themſelues vpon it. For howsoeuer the flesh thinke it ſelue ſufficient of her ſelue, when ſhe either trauelleth by her owne diligēnce, or endeuoureth with her owne ſtudie, or is holpen by the fauour of men, to the attayning of honour and wealth: yet it is certaine, that all theſe things are nothing, and that we ſhall nothing preuaile with wit or trauell, but in ſo much as the Lord ſhal proſper both. But on the other ſide his onely bleſſing findeth a way through all ſtops, to make all things proceſſe with vs to a ioyfull and luckie end. Then howſoever we may moſt of all obtaine any glorie or wealth without it (as we dayly ſee the wicked to get heaps of great honours & riches) yet for almoſt as they vpon whom reſteſt the curse, do ſeele no parcel of felicitie, we can obtaine nothing without his bleſſing of God, wil neither ſeke to aduaue himſelfe by euill meanes, nor immadately deſire to be aduanced, nor impatiently murmur at any thing whiche hap- peneſt.

*He which knoweth how ſeſe and baſe ſtate to depend  
wholly vpon the  
bleſſing of God, wil  
neither ſeke to  
aduaue himſelfe  
by euill meanes,  
nor immadately  
deſire to be aduanced,  
nor impatiently  
murmur at any  
thing whiche hap-  
peneſt.*

9 Therefore if we beleue that all the meane of prosperous ſuccesse and ſuch as is to be wiſhed, conſiſteth in the onely bleſſing of God, which being abſent, all kinds of miseric and calamitie muſt happen vnto vs: this remaineth alſo, that we doe not greedily endeavour to wealth and honors ſtanding vpon our owne finenesſe of wit or diligēnce, nor leaning to the fauour of men, nor truſting vpon a vaine imagination of fortune, but that we alw ay looke vnto the Lord, to be lead by his guiding to whatſoever lot he hath prouided. So firſt it ſhall come to paſſe, that we ſhall not violently rush to the catching of riches and invading of honours, by wrong, by guile and euill craftie

craftie meanes, or extortiōn with doing iuriē to our neighbours, but shall onelie follow thōse fortunes that may not leade vs from innocencie. For who may hope for the helpe of Gods blesſing among fraude, extortions, and other ſuttle meaneſs of wickedneſſe? For as Gods blesſing followeth no man but him that thinketh purely, and doth rightlie, ſo it calleth backe all them of whom it is desired, from crooked thoughtes, and corrupt dooings. Then we ſhall be brideled that we burne not with vnmeaſurable deſire of growing rich, nor ambitiouſly gape for honours. For with what face may a man truſt to be holpen of God, to obtaine thōſe things that he deſireth againſt his word? For God forbiđ that God ſhould giue the helpe of his blesſing to that which he curſeth with his owne mouth. Laſt of ali, if it ſucceede not according to our wiſh & hope, yet we ſhall be reſtraineſt frō impatiēnce, and frō cufiing our eſtate whatſoever it be: because we know that that is to murmur againſt God, at whose will riſcheneſſe and pouertie, baſeneſſe and honours are diſpoſed. Briefly, he that reſteſt himſelfe in ſuch ſort as is aforesaid vpon the blesſing of God, neither will by euill ſuttleries haue for thōſe things that men are wont outragiouſly to couet, by which craftie meaneſs he thinketh that he ſhall nothing preuaile: nor if any thing happen proſperouſly will impute it to himſelfe, and to his owne diligēnce, endeuerour or to fortune, but will aſſigne it to God the Author. But if while other mens eſtates doe florish, he goe but ſlenderlie forward, yea or ſlide backward, yet he will beare his ill fortune with greater quietneſſe and moderation of minde, than a prophanē man will beare a meanely good ſuccesse, which is not aliogether ſo good as he deſired: because he hath a comfort wherein he may more quietly reſt, than vpon the highest top of wealth and authoritie: because he accouteſteth that his things are ordered by God as is available for his ſaluation. So we ſee that David was minded, Psal. 131. and yeeldeth himſelfe to be ruled by God, he declareth himſelfe to be like to a weined childe, and that he walketh not in high things or maruellous aboue himſelfe.

10 And the godly mindeſ ought to haue that quietneſſe andufferance not onely conſiſting in this behalfe: but also it muſt extend to all chaunces whereunto our preſent life is ſubiect. Therefore no man hath riſhtly forſaken himſelfe, but he hath ſoreigned himſelfe vp wholly to the Lord, that he ſuffereth all the partes of his life to be governed by his will. He that is loſt framed in minde, whatſoever happen, will neither think himſelfe miſerable, nor will with eniuiousneſſe againſt God complaine of his fortune. How neceſſarie this affeſtion is, ſhall hereby appeare, if you conſider to how many chaunces we be ſubiect. Diuerſe kindes of diſeaſes doe trouble vs, ſometime the puleſcence cruelly reigneſt, ſometime we are ſharply vexed with calamities of warre, ſometime froſt or hayne deouering the hope of the yeare, bringeth barrenneſſe, that drieueth vs to dearth: ſometime our wife, parents, children or kinſfolke are taken away by death, our house is conſumed with fire: theſe be the things at chauncing wherof men curse their life, detest the day of their birth, haue Heauen and Light in execration, murmur againſt God, and (as they be eloquent in blaſphemies) accuſe him of vniuſtice and crueltie: But a faithfull man muſt even in theſe chaunces behold the merciſfull kindneſſe and fatherly tenderneſſe of God. Therefore whether he ſee his house deſtroyed, his kinſfolke ſlaine, yet he will not therefore ceaſe to praife God, but rather will turne himſelfe to this thought: Yet the Grace of the Lord that dwelleth in my house will not leauē it deſolate. Or if when his corne is blaſted or bitten, or conſummed with froſtes, or beaten down with haile, he ſee famine at hand, yet he will not deſpair, nor ſpeak hatefully of God, but will remaine in this confidence, We are yet in the Lords protection, and ſheep brought vp in his paſtures: Psal. 79.13. hee therefore will finde vs foode even in extreameſt barrenneſſe. Or if he be troublēd with ſickeneſſe, even then he will not bee diſcouraged with bitterneſſe of ſorrows to burst out into impatiēnce and quarrell thus with God: but conſidering the righteousneſſe and lenitie in Gods correction, he will call himſelfe backe to

*The quiet contem-  
men of minde  
which groweth  
unto men in the  
manifold cauall-  
miferies of this  
life, if they be ence-  
ſured not that  
fortunedorh blan-  
kettoſe, but God  
proudly diſpoſe  
their whole eſtate*

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patience. Finally whatsoever shall happen, because he knoweth it ordained by the hand of God, he will take it with a well pleased and thankfull minde, least he should stubbornly resist his authoritie, into whose power he hath yielded himselfe and all his. Therefore let that foolish and most miserable comfort of the heathen be far from a Christian mans heart, which to strengthen their mindes against aduersities, did impite the same to fortune, with whom they counted it foolish to be angry, because she was blinde and vnadvised, that blindly wounded both the deserving and vndeserving. For contrarwaise this is the rule of godlines, that the only hand of God is the iudge and gouernesse of both fortunes, and that it runneth not forward with vnadvised sudden rage, but with most orderly justice dealeth among vs both good things and euill.

### The viij. Chapter.

*Of the bearing of the croffe, which is a part of the farsaking of our selues.*

**H**ewhich forsaketh him selfe must  
indure a travell-some estate of life,  
wherein there is no notwithstanding  
this comfort, we go no other way than  
Christ himselfe hath troden before vs.  
*Mir. 15.24.*  
*Matt. 3.17.*  
*& 17.5.*

**Rom. 8.2.**

**A&T. 14.22.**  
*Philip. 3.10.*

**Affection necesse  
farie for vs, not  
only as for Ch. 4  
to vs, but our  
desire unto God,  
but further alio  
bring us to a sens-  
ible longing for our  
owne subtilesse  
and weakness.**

**B**ut a godly minde must yet climbe vp higher, euen to that whereunto Christ calleth his disciples, that every one take vp his croffe. For all whom the Lord hath chosen & vouchsafed to receive into his company, must prepare them selfes to a hard, trauellome and vnquiet life, and full of many and diuers kinds of incommodities. So it is the wil of the heavenly father, to exercise them in such sort, that he may haue a true proofe of them that be his. Beginning at Christ, his first begotten sonne, hee proceedeth with this order toward all his children. For whereas Christ was the best beloued sonne aboue the rest, and in whom the fathers minde was fully pleased, yet we see how he was not tenderly and daintily handeled: so that it may be truely said, that he was not onely exercised with a perpetuall croffe so long as he dwelled in earth, but that all his life was nothing else but a kind of continual croffe. The Apostle sheweth the cause thereof to be, that it behoued that he should learne obedience by those things that he suffered. Why then shoulde we priuiledge our selues from that estate, whereunto it behoued Christ our head to be subiect, specially sith he became subiect therunto for our cause, to shew vs an example of patience in himselfe? Therefore the Apostle saith that this is the appointed ende of all the children of God, to be fashioned like vnto him. Wherupon also in hard and sharp chaunces, which are reckoned aduersities and euils, ariseth a great comort vnto vs, that we communicate with the sufferings of Christ: that as he entred out of a maze of all troubles into the heavenly glory, so we may by diuers tribulations be brought into the same glory. For so saith Paul himselfe, that when we learne the communicating of his afflictions, we do also conceiue the power of his resurrection: and when we are fashioned like vnto death, we are so prepared to the fellowship of his glorious rising againe. How much may this availe to asswage all the painefulnes of the croffe, that the more we are afflited with aduersities, so much the more sure is our fellowship with Christ confirmed? by communicating whereof, our sufferings are not onely made blessed vnto ys, but also do much helpe vs to the furtherance of our saluation.

**2** Beside that, our Lord had no neede to take vpon him to beare the croffe, but to testifie and proove his obedience to his father: but wee for diuers causes haue need to lead our life vnder a continual croffe. First (as we be naturally bent to attribute all things to our flesh) vnlesse our weakenes bee shewed vs as it were before our eyes, we do easily esteeme our owne strength aboue due measure, and doubt not that whatsoever happen, it will continue unabroken and vnovercome against all hard adversities. Whereby we are carried into a foolish and vaine confidence of flesh, and then trusting therupon, we stubbornly wixe proud against God himself, as though our owne powers without his grace did suffice vs. This arrogancy he can no way better beate

beate downe, than when he prooueth vnto vs by experience, not onely how feeble, but also how fraile we be. Therefore he afflicteth vs either with shame, or pouertie, or losse of children, or sickenes, or other calamities, which we being vnable to bear in respect of our selues, doe by and by sinke downe vnder them. Being so humbled we learne to call vpon his strength, which onely maketh vs to stand upright vnder the heauie burden of afflictions. Yea the most holy, how well souer they know that they stand by the grace of God and not by their owne force, yet are too much assured of their owne strength and constancie, vnlesse by the triall of the crosse, he bring them into a more inward knowledge of them selues. The slothfulnes crept into David : I said in my rest, I shall never be moued, Lord, thou hadst stablished in thy good pleasure a strength to my hill, thou hiddest away thy face, I was striken. For he confesseth that with fluzzishnes in prosperitie his sensies were dulled, that not regarding the grace of God, vpon which he shoulde haue hanged, he leaned vnto himselfe, to promise himselfe perpetuall continuance. If this chaunced to so great a Prophet: which of vs ought not to be fearefull, that we may be heedfull? Therefore whereas in prosperitie they flatter themselves with opinion of a greater constancie and patience, when they are once humbled with aduersitie, they learne that their former opinion was but hypocrisie. The faithfull (I say) being admonished by such examples of their diseases, doe thereby profit to humilitie, that being vnclothed of the wrongfull confidence of the flesh, they may resort to the grace of God. And where they are once come to his grace, they feele the presence of Gods strength, wherein is abundantly sufficient succour for them.

3 And this is it that *Paul* teacheth, that by troubles is engendred patience, by patience proofe. For whereas God hath promised the faithful that he will be present with them in troubles, they feele the same to be true, when they stand patiently being vpholden by his hand, whicby their owne strength they were not able to do. Patience therefore bringeth a proofe by experience to the holy ones, that God when need requireth, will indeede performe the helpe that he hath promised. And thereby also their hope is confirmed: forasmuch as it were too much vnthankefulnesse not to looke for in time to come, the same truth of God that they had already by experience prooved to be constant and sure. We see now how many good things doe come vnto vs in one knot by the crosse. For ouerthrowing the opinion that we falsly presume of our owne strength, and disclosing our hypocrisie that delighteth vs, it shaketh away the hurtfull confidence of the flesh, and teacheth vs being to humbled, to rest vpon God onely, by which it commeth to passe, that we neither be oppressed nor fall downe. And after victorie followeth hope, in somuch as the Lord in performing that which he hath promised, stablisheth the credite of his truth for time to come. Truely, although there were no moe reasons but these, it appeareth how much the exercise of the crosse is necessarie for vs. For it is a matter of no small importance, to haue the blinde loue of thy selfe wiped away, that thou maist well know thine own weakenes. To feele thine owne weakenes, that thou maist learne to distrust thy selfe: to distrust thy selfe, that thou maist remoue thy confidence from thy selfe vnto God, to rest with confidence of hart vpon God, that being vpholden by his helpe, thou maist continue vnouer come to the last end: to stand fast by his grace, that thou maist understand that he is true in his promises: to know by proofe the truth of his promises, that thy hope may be strengthened thereby.

4 The Lord hath also an other end of afflicting his, to trie their patience, and instruct vs to obedience. Not that they can vse any obedience toward him, other than the same that he giueth them: but so it please him by open examples to make approoued by witnessses, and to set foorth the graces that he hath bestowed vpon his holy ones, that they should not lie idly hid within them. And therefore in bringing foorth into open shew the strength of sufferance and constancie, wherewith he hath

*Affliction by teaching us how  
feele we are of  
our selves, causeth  
so rest only upon  
God. This breedeth  
patience, whereby  
experience grow-  
eth of Gods vphol-  
ding them that re-  
lieve vpon him, which  
triall of his good-  
nes in shings past,  
stablisheth the cre-  
dit of his truthe for  
shinges to come,  
and increaseth  
hope.*

Rom. 5:3.

*By affliction God  
bringeth foorth the  
virtues of his  
Saints, which be-  
fore lay hid, into  
open shew, and  
also traineth them  
in true obedience.*

## Cap.8.

## Of the maner how to receiue

Gen.12.1

1.Pet.1.7.

De vita beata  
cap.15.The flessh stubborn,  
rebellous & wan-  
ton without ta-  
ming.

Dent.33.15.

Affliction needful  
for us in respect of  
our offences p.15.

a.Cor.11.8.

furnished his seruants, it is saide that he trieth their patience. And from hence came these sayings : that God tempted Abraham, and had proofe of his godlynesse, by this that he refused not to offer vp in sacrifice his owne and onely sonne. Therefore Peter teacheth, that our faith is so proued in troubles, as gold is tried in a fornace. And who can say that it is not expedient, that the most noble gift of patience, which a faithfull man hath received of his God, shoulde be brought forth into vs, that it may be made certainely knownen and manifest ? For otherwise men will not esteeme it as it is worthie. Now if God himselfe doth rightfully when he ministreth matter to stir vp the vertues that he hath giuen to his faithfull, that they shoulde not lie hidden, yea lie vnproufitable and perishe: then is there good reasoun of the afflictions of the holy ones, without which their patiēce shoulde be nothing. I say also that by the croſſe they are instructed to obedience, because they are so taught to liue not after their owne wiſh, but after the wiſh of God. Truly if all things shoulde flow into them after their owne mind, they would not know what it were to follow God. And Seneca reheateth that this was an old Proverbe, when they exhorted any man to ſuffer aduerſities, Follow God. By which they declared, that then only man truly entred vnder the yoke of God, when he yelded his hand and backe to Gods correction. Now if it be moſt righteous, that we ſhould ſhew our ſelues in all things obedient to the heauenly father, then we ought not to refufe, that he ſhould by all means accouſtome vs to yeld obedience vnto him.

5 But yet we perceiue not how necessarie this obedience is for vs, vnlleſſe we do alſo conider, how wanron our fleſh is to ſhake off the yoke of God, ſo ſoonē as it hath beeſe but a little while daintily and tenderly handeled. The ſame happeneth vnto it, that chaunceth to stubborn horses, which if they be a fewe daies pampered idly, they cannot afterward for feareneſſe bee tamed, neither doe know the riſer, to whose gouernement they ſomewhat before obeyed. And this is continuall in vs that God complaineth to haue been in the people of Iſrael, that being well fed and couered with fatneſſe, we kicke againſt him that fed and nouriſhed vs. The liberallitie of God ſhould indeed haue allured vs to conider and loue his goodnes, but for as much as our euill nature is ſuch, that we are alway corrupted with his tender viſage, it is more than neceſſarie for vs, to be reſtramed by ſome diſcipline, that we run not outrageously into ſuich a stubborn wantonneſſe. So that we ſhould not growe fierce with vnaueſtible abundance of riches, that we ſhould not waxe proud beinglifted vp with honors, that we ſhould not become iſolent, being puffed vp with other good giſts, either of the ſoule, bodie, or fortune, the Lord himſelfe, as he forſeeſteth it to be expedient, preuenteth it, and with the remedie of the croſſe ſuſdueth and briidleth the fiercenes of our fleſh, and that diuers waies, ſo much as is healthfull for euerie man. For all are not alike ſick of all one diſeaſe, or do alike need of hard healing. And therupon is to be ſenee how ſome are exerciſed with one kinde of croſſe, and ſome with another. But whereaſ the heauenly Phisition handeleth ſome more gently, and purgeth ſome with sharper remedies, when he meaneþ to prouide for the health of all: yet he leaueth none free or vntouched, because he knoweth all without exception to be diſeaſed.

6 Moreouer, the moſt merciſfull father necedeth not onely to preuent our weakeſſeſ, but many times to correct our paſſed offences. Therefore ſo oft as we be afflieted, the remembrance of our forepaſſed life ought by and by to enter into our mind: ſo without doubt we ſhall finde that we haue done ſomwhat worthy of chafciment. Yet we ought not chiefly to ground our exhortation to patience vpon the acknowledgynge of ſinne. For the Scripture ministreth vs a farre better conſideration, when it ſaith, that the Lord correcteth vs with aduerſities, that wee ſhould not be damned with this world. Therefore we ought even in the verie sharpnes of tribulations to acknowledge the kindnes & goodnes of our father toward vs, for aſmuch as ene then be caſteſſeth

ceaseth not to further our salvation. For he doth afflict, not to destroy or kill vs, but rather to deliuer vs from the damnation of the worlde. That thought shall lead vs to that, which the Scripture teacheth in another place: My sonne, refuse not the Lordes Pro.3.11. correction, nor be weary when thou shalt be rebuked of him. For whom the Lord loueth, he correcteth, and embraceth him as a father doth his childe. When we know his rod to be the rod of a father, is it not our dutie rather to shew our selues obedient children and willing to learne, than with obstinacie to doe like desperate men, that are hardned with euill dooings? The Lord lefeth vs, vnylesse he call vs backe by correction when we are fallen away from him: so that the author of the Epistle to the Hebrews rightly saith that we are bastards, and not children if we be out of correction. Therefore we are most froward, if we cannot suffer him when he declareth his good wil and the care that he hath for our salvation. This the Scripture teacheth to be the difference betweene the vnbelieuers and the faithfull, that the vnbelieuers as the bondslaves of a rooted and hardened wicke dnes, are made the woorste and more ob-stinate with whipping: the faithfull, like children hauing an honest freedome of nature, do thereby profite to repentance. Nowe must thou choose of whether number thou wilt be. But because I haue spoken of this matter in another place, I am content to touch it briefly, and so will make an end.

7 Moreover it is a singular comfort, when we suffer persecution for righteousness. For then we ought to thinke, how great an honor God vouchsafeth to grant vs, that he so garnisheth vs with the peculiar marke of his souldiers. I meane that they suffer persecution for righteousness, not onely that suffer for defense of the Gospell, but also that are troubled for any defence of righteousness. Whether therefore in maintaining the truth of God against the lies of Sathan, or in taking in hande the defense of good men and innocents against the wrongs of the wicked, we be driuene to runne into the displeasure and hatred of the worlde, whereby our life or goods, or estimation may come in danger: let it not be greeuous or loathsome vnto vs to employ our selues for God, or let vs not thinke our selues miserable in those things in which hee hath with his owne mouth pronounced vs blessed. Pouertie indeed, if it be considered in it selfe, is miserable: likewise banishment, contemptuous estate, prisonment, shame: Finally, death is the vttermost of all calamities. But when the fauor of our God brea-theth vpon vs, there is none of all these things, but it turneth to our felicitie. There-fore let vs rather be content with the testimonie of Christ, than with the false estima-tion of the flesh. So shall it come to passe, that we shall reioyce as the Apostles did, when God shall account vs woorthie to suffer reproch for his name. For why? If we being innocent, and knowing our selues cleere in our consciences, are by the nau-ghtie dealing of wicked men spoyled of our goods: we are indeede brought to pouertie thereby among men, but so riches truly grow do vnto vs in heaven before God. If we be thrust out of our houses, we are the more inwardly received into the houſhold of God. If we be vexed and despised, we take so much the deeper rootes in Christ. If we be noted with reproches and shame, we are in so much the more honorable place in the kingdome of God. If we be slaine, so is the entrie made open for vs vnto blessed life. Let vs be ashamed to esteem lesse these things, vpon which the Lord hath set so great a price, than shadowish and fickle enticing pleasures of present life.

8 Sith therefore the Scripture doth with these and like admonitions give suffi-cient comfort for the shames or calamities, that we suffer for defense of righteousness, we are too much vnthankfull if we do not gladly and cheerfully receiue them at the Lords hand, specially sith this is the kinde of crosse, most properly belonging to the faithfull, whereby Christ will be glorified in vs. As also Peter teacheth. But it is more greeuous to gentle natures to suffer shame than a hundred deathes: therefore Paul exprely admonishest that we shall not onely suffer persecutions, but also reproches because wee trust in the liuing God. As in another place hee teacheth vs after his

*When the cause of  
our suffering is  
righteousnes it is  
not a crosse but a  
gaine to suffer.*

Matt.5.13.

*Patience doth not  
extinguish the fee-  
ling of that bitter-  
nesse, which is in  
trouble but van-  
quish the trouble-  
some vexation  
which it selfe.  
1.Pet.4.12.*

1.Tim.4.10.  
2.Cor.6.8.

## Cap.8. Of the maner how to receiue

example to walke through scelander and good report. Yet there is not required of vs such a cheerefullnesse as may take away all feeling of bitternes and sorrow, or else the patience of the holie ones in the croffe were no patience, vnfles they should be both tormented with sorrow and vexed with griefe. If there were no hardnes in povertie, no paine in sicknes, no griefe in shame, no horrour in death, what valiantnes or temperance were it to bear them indifferently? But when every one of these doth with the naturall bitternes thereof bite the hearts of vs all, herein doth the valiantnes of a faithfull man shew it selfe, if being assyed with the feeling of such bitternes, how grievously soever he be troubled with it, yet with valiantly resistinge he ouercommeth it, his patience vittereth it selfe herein, if being sharply prouoked, he is yet so bridled with the feare of God, that he bursteth not out into any distemper. His cheerefulness appeareth herein, if being wounded with sadness and sorrow, he resteth vpon the spirituall comfort of God.

*The patience  
which God re-  
quires in afflictions  
is not a sensesse  
empresse of  
griefe.  
2.Cor.4.8.*

9 This conflict, which the faithfull do sustaine against the naturall feeling of sorrow, while they study for patience and temperance, Paul hath verie well descried in these words. We are put to distresse in all things, but we are not made sorrowfull: we labour, but we are not left destitute: we suffer persecution, but we are not forsaken in it: we are thrown downe, but we perish not. You see how to bear the croffe patiently, is not to be altogether astonished, and without all feeling of sorrow: as the Stoikes in old time did foolishly describe a valiahtarted man, to be such a one, as putting off all nature of man, was alike moued in prosperity and in aduersitie, in sorrowfull and ioyfull state, yea such a one as like a stome was moued with nothing: and what haue they profited with this high wisedome? Forsooth they haue painted out such an image of wisedome as never was found, and never can hereafter be among men: But rather while they coueted to haue too exact and precise a patience, they haue taken away all the vse of patience out of mans life. And at this day also among Christians there are new Stoikes, that reckon it a fault not only to groane and weepe, but also to be sad and carefull. But these strange conclusions do commonly proceed from idle men, which busynge themselues rather in speculation than doing, can do nothing but breed vs such new found doctrines. But we haue nothing to do with that stony Philosophie, which our master and Lord hath condemned not only by his word but also by his example. For he mourned and wept both at his owne and other mens aduersities. The world (iaith he) shall reioyce, but you shall mourne and weepe. And because no man shoulde finde fault therewith, by his open proclamation, he hath pronounced them blessed that mourne. And no maruell. For if all weeping be blamed, what shall we iudge of the Lord himselfe, ouer of whose body dropped bloody teares? If every feare be noted of infidelity, wher it shall we iudge of that quaking feare, wherewith we read that he was not slenderly striken? If all sadness be misliked, how shall we like this, that he confesseth his soule to be sad euen to the death?

*John.17.20.*

*Math.5.4.*

*Luke.22.44.*

*The contrarie  
affectiones which  
are in godly af-  
flicted mardes.*

10 This I thought good to speake to this end, to call godly minds from despaire, that they shoulde not therefore altogether forsake the study of patience, because they can not put off the naturall affection of sorrow: which must needs happen to them, that make of patience a sensesse dulnes, and of a valiant and constant man, a stock. For the Scripture giueth to the holie ones the praise of patience, when they are so troubled with hardnes of aduersities, that yet they be not overcome nor thrown downe with it: when they be so pricked with bitternes, that they be also delighted with spirituall ioy: when they be so distressed with griefe, that yet they receive courage againe being cheared with the comfort of God. Yet in the meane time that repugnancie abideth stil in their hearts, that naturall sensse escheweth and dreadeth those things that it knoweth to be against it: but the affection of godliness traueilth euen through all thole difficulties to the obeying of Gods will. This repugnancie the Lord expressed when he said thus to Peter: When thou wast yong thou didst gird thy selfe

*John.21.10.*

selfe and didst walke whither thou wouldest: But when thou art old, another shall gird thee and leade thee whither thou shal not be willing. Neither is it likely that Peter, when the time came that he must glorie God by his death, was drawen unwillingly and resisting vnto it. Else his martyrdome shoulde haue but small praise. But howsoeuer he did with great chearefullnes of heart obey the ordinance of God, yet because he had not put off the nature of man, he was doubly strained with two sorts of wils. For when he did by himselfe consider the bloody death that he should suffer, being striken with horror thereof, he would gladly haue escaped it. On the other side, when it came in his minde, that he was called vnto it by the commandement of God, then conquering and treading downe feare, he gladly, yea and cheerefully tooke it vpon him. Thus therefore we must indeuour if we will be the Disciples of Christ, that our minds be inwardly filled with so great a reuerence and obedience to God, as may tame and subdue to his ordinaunce all contrarie affections. So shall it come to passe, that with whatsoeuer kind of croffe we be vexed, euen in the greatest anguishes of minde, we shall constantly keepe patience. For aduersities shal haue their sharpeenes, wherewith we shalbe bitten: so when we are afflicted with sicknes, we shall both groane and be disquieted and desire health: so being pressed with pouerty, we shalbe pricked with the stings of carefulnesse and sorrow: so shall we be striken with griefe of shame, contempt and iniury: so shall we yeeld due teares to nature at the buriall of our friends: but this alway shalbe the conclusion. But the Lord willed so. Therefore let vs follow his will. Yea euen in the middest of the prickings of sorrow, in the middest of mourning and teares this thought must needes come betweene, to encline our heart to take cheerfully the very same things, by reason wherof it is so moued.

ix But forasmuch as we haue taken the chiefe cause of bearing the croffe, out of the consideration of the will of God, we must in few words define what difference is betweene Philosophicall and Christian patience. Truely very few of the Philosopheres climbed to so high a reasoun, to vnderstand that the hand of God doth exercise vs by afflictions, and to thinke that God is in this behalfe to be obeyed. But they bring no other reason, but because we must so do of necessity. What is this else, but to say that thou must yeeld vnto God, because thou shalt traualle in vaine to wrastle against him? For if we obey God, only because we so must of necessity: then if we might escape, we would cease to obey. But the Scripture biddeth vs to consider a farre other thing in the will of God, that is to say, first justice and equity, then the care of our saluation. These therefore be the Christian exhortations to patience, whether pouerty, or banishment, or prisonment, or shame, or sicknesse, or losse of parents, or childre, or any other like thing do grieue vs, we must thinke that none of these things doeth happen, but by the will and prouidence of God, and that he doth nothing but by most iust order: For why? do not our innumerable and daily offences deserue to be chastised more sharplie: and with more grieuous correction, than such as the mercifull kindness of God laith vpon vs? Is it not most great equitie, that our flesh be tamed, and as it were made acquainted with the yoke, that she do not wantonly growe wilde according to her nature? Is not the righteounesse and truth of God worthy, that we shoulde take paine for it? But if there appeare an vndoubted righteounes in our afflictions, we cannot without vngrighteounes either murmur or wrastle against it. We heare not now that cold song: We must give place, because we so must of necessitie, but we heare a lively lesson and full of effectualnes, We must obey, because it is vnlawfull to resist: we must suffer patiently, because impatience is a stubbornnes against the righteounes of God. But now, because that thing only is worthy to be loued of vs, which we know to be to our safetie & benefite, the good father doth this way also comfort vs, when he affirmeth that euen in this that he affliceth vs with the croffe, he prouideth for our safety. But if it be certain that troubles

*The difference  
betweene Chri-  
stian and Philo-  
sophicall patience.*

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are healthful for vs, why should we not receiue them with a thankfull and wel pleased minde? Therefore in patiently suffering them, we do not forcibly yeeld to necessarie, but quietly agree to our owne benefite. These thoughts (I say) doe make that how much our minds are greeued in the crosse with natural feeling of bitterness, so much they be cheered with spirituall gladnesse. Whereupon also followeth thanksgiving, which cannot be without ioy. But if the praise of the Lord and thanksgiving proceedeth of nothing but of a chearefull and ioyful hart, and there is nothing that ought to interrupt the same praising of God and thanksgiving in vs: hereby appeereth how necessarie it is that the bitterness of the crosse be tempered with spirituall ioy.

### The ix. Chapter.

*Of the meditation of the life to come.*

*The miseries of  
this life must teach  
us not to seeke our  
felicitie hers.*

BVt with whatsoeuer kinde of trouble we be distressed, wee must alway looke to this ende, to vse our selues to the contempt of this present life, and thereby bee stirred to the meditation of the life to come. For, because God knoweth well how much we be by nature inclined to the beastly loue of this world, he vseth a most fit meane to drawe vs backe, and to shake off our sluggishnesse, that we should not sticke too fast in that loue. There is none of vs that desircth not to seeme to aspire and endeouour all their life long to heauenly immortalitie. For we are ashamed to excell bruite beastes in nothing: whose state should be nothing inferiour to ours, vnlesse there remaine to vs a hope of eternitie after death. But if you examine the deuises, studies and doings of every man, you shall finde nothing therein but earth. Hereupon growereth that senslesnesse, that our minde being daſed with vaine glistering of riches, power and honors, is so dulled that it cannot ſee farre. Our hart also being poſſeffed with couetousnesſe, ambition and luſt, is ſo weighed downe, that it cannot riſe vp higher. Finally all our ſoule entangled with entilements of the flesh ſeeketh her felicitie in earth. The Lorde to remedie this euill, doth with continuall examples of miseries teach this of the vanitie of this preuent life. Therefore that they ſhould not promise themſelues in this life a ſounde and quiet peace, he ſuffereth them to be many times diſquieted and troubled either with warres, or vprores, or robberies, or other iniuries. That they ſhould not with too much greedinesſe, gape for fraile and tranſitorie riches, or reſt in the riches that they alreadie poſſeffe, ſometime with banishment, ſometime with barrennesſe of the earth, ſometime with fire, ſometime by other meaneſ he bringeth them to pouertie, or at leaſt holdeth them in meaſure. That they ſhould not with too much eaſe take pleaſure in the benefits of Marriage, he ei-ther maketh them to be vexed with the frowardnesſe of their wiues, or plucketh them downe with il children, or puniſheth them with want of iſſue. But if in all theſe things he tenderly beareth with them, yet leaſt they ſhould either ſwell with foolish glorie, or immeaſurably rejoice with vaine confidence, he doth by diſeaſes and dangers ſet before their eies, how vnſtable, and vaniſhing be all the goodes that are ſubiect to mortalitie. Then only therefore we rightly profit in the discipline of the crosse when we leaue that this life, when it is conſidered in iſelfe, is vnquiet, troublousome and innumerable waies miſerable, and in no point fully bleſſed: and that all those that are reckoned the good things thereof are vncertaine, fickle, vaine, and corrupted with many euils mixed with them. And hereupon we doe determine, that here is nothing to be ſought or hoped for but iſſe: and that when we thinke of our crowne, then we muſt lift vp our eies to heauen. For thus we muſt beleue. That our minde is neuer truly raised to the deſire and meditation of the life to come, vnleſle it haue firſt con-ſeuied a contempt of this preuent life.

2 For betweene theſe two there is no meane, the earth muſt either become  
vile

vile in our sight, or hold vs bound with intemperate loue of it. Therefore if we haue any care of eternitie, we must diligently indeuour to loole our selues from these feters. Now because this present life hath many flattering pleasures wherewith to allure vs, a great shew of pleaſauntesſe, grace and sweetnesſe, wherewith to delight vs: it is much behoouefor vs to be now and then called away, that we be not bewitched with ſuch allurements. For what, I pray you, would be done, if we did here enjoy a continuall concurſe of good things, and felicitie, ſith we cannot with continuall ſpurres of euils be ſufficiently awaked to conſider the miserie thereof? Not only the learned do know, but also the common people haue no Prouerbe more common than this, that mans life is like a ſmoke or shadow: and because they ſawē it to be a thing verie profitable to be knowne, they haue ſet it out with many notable ſentences. But there is nothing that we do either more negligently conſider, or leſſe remember. For we goe about all things, as though we would frame to our ſelues an immortalitie in earth. If there be a corpes caried to buriall, or if we walke among graues, then, becauſe there is an image of death before our eies, I graunt we do maruellously well diſcouer like Philosophers vpon the vanitié of this life. Albeit we do not that continually, for many times all theſe things do nothing moue vs. But when it happeneth our Philosophy laſteth but a while, which ſo ſoonē as we turne our backs, vaniſheth away, and leaueth no ſtep at all of remembrance behind it: finally, it paſfeth away as clapping of hands vpon a ſtage at any pleasant ſight. And we forgetting not only death, but also that we be ſubiect to death, as though we had neuer heard any report thereof, fall to a careleſſe assurednes of earthly immortalitie. If anie man in the meane time tell vs of the Prouerbe, that man is a creature of a daies con tinuance, we graunt it indeede: but ſo heedleſſly, that ſtil the thought of euerlaſting con tinuance reſteſh in our mind. Who therefore can denie, that it is a great profitte to vs all, not onely to be admoniſhed in words, but by all the examples of expe rience that may be, to be conuinced of the miſerable estate of earthly life? forasmuch as euē when we are conuinced, we ſcarcely ceaſe to ſtand amased with peruerſe and fooliſh admiration of it, as though it conteined the vtermoſt end of good things. But if it be neceſſary that God inſtruct vs, it is our dutie likewiſe on our behalfe to harken to him when he calleth and awaketh our dulneſſe, that diſpiling the world we may with all our hearts endeouour to the meditation of the life to come.

3 But let the faithfull accouſtome themſelues to ſuch a diſpiling of preſent life, as may neither engender a hatre thereof, nor any vnithankfulnes toward God. For this life, howſoeuer it is full of infinite miſeries, is yet worthily reckoned among the not ſlender blessings of God. Therefore if we acknowledge no benefice of God in it, we are guiltie of no ſmall vnithankfulnes toward God himſelfe. But ſpecially it ought to be to the faithfull a teſtimonie of Gods good will, forasmuch as it is wholly directed to the furtherance of their ſaluation. For before that he openly deliuere unto vs the inheritance of eternall glory, his will is to ſhew himſelfe a Father unto vs by ſmaller examples: and theſe be the benefits that are daily beſtoſed vpon vs. Sith therefore this life ſerueth vs to understand the goodnes of God, ſhall we diſdaile it as though it had not a crum of goodnes in it? We muſt therefore put on this feeling and affection, to reckon it among the gifts of goodnes that are not to be refuſed. For though there wāred teſtimonies of scripture, of which there are both many moſt euident, very nature it ſelue doth exhort vs to giue thanks to the Lord, for that he hath brought vs into the light of it, that he granteth vs the vſe of it, that he giueth vs all neceſſarie ſuccours for the preferuacion of it. And this is a much greater reaſon, if we conſider that we are in it after a certayne manner prepared to the glorie of the heauenly kingdome. For ſo the Lord hath ordaineſt that they which in time to come ſhall be crownd in heauen, muſt fight certayne battellſ in earth, that they ſhould not triumph, till they had overcome the hard aduentures of the battell, and obtineſt the.

We may not for  
defiſe the life  
which we enjoy  
in the world  
that the elimi-  
nation of thoſe good  
things which God  
doth beſtow upon  
us be unbanke-  
fully diminished.

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the victorie. Then an other reason is, that we doe by diuerse benefites begin therein to taste the sweetnes of Gods liberalitie, that our hope and desire should be whetted too long for the reveilng thereof. When this is determined, that it is a gift of Gods clemencie, that we liue this earthly life, for which as we be bound vnto him, so we ought to be mindefull and thankfull: then we shall in fit order come to consider the most miserable estate thereof, to this ende that we may be deliuere from too much greedinesse of it, whereunto as I haue before saide, wee are of our selues naturally enclined.

*This life is not sim-  
ple so to be loathed  
but in comparison  
of the life to come.*

4 Now whatsoeuer is taken from the wrongfull desire of this life, ought to be added to the desire of a better life. I graunt indeede that they thought truely, that thought it best not to be borne, and the next, to die quickly. For what could they being destitute of the light of God and true religion, see therin but vnhappy and miserable? And they did not without reason, that mourned and wept at the birthes of their friendes, and solemnly reioyced at their burials, but they did it without profite, because being without the right doctrine of Faith, they did not see how that may turne to good to the godly, which is of it selfe neither blest nor to be desired: and so they ended their iudgement with desperation. Let this therefore be the marke of the faithfull in iudging of mortall life, that when they vnderstand it to be of it selfe nothing but miserie, they may resort wholly the more freshly and readilie to the eternall life to come. When we come to this comparison, then this present life may not onely be safely neglected, but also vtterly despised and loathed in comparison of the other. For if Heauen be our Countrie, what is the earth else but a place of banishment? If the departing out of the world be an entring into life, what is the world but a graue? to abide in it, what is it else but to be drowned in death? If to be deliuere from the body is to be let in perfect libertie, what is the body else but a prison? If to enjoy the presence of God is the highest summe of felicitie, is it not miserable to lacke it? But till we be escaped out of the world, we wander abroad from the Lord. Therefore if the earthly life be compared with the heauenly life, doubles it ought to be despised and troden vnder foote. But it is neuer to be hated, but in respect that it holdeth vs in subiectiōn to sin, and yet that hatred is not properly to be laid vpon our life. But howsoeuer it be, yet we must be so moued either with wearines or hatred of it, that desiring the ende of it, we may be also ready at the will of the Lord to abide in it, so that our wearines may be far from all grudging and impatience. For it is like a place in battell array, wherein the Lord hath placed vs, which we ought to keepe till he call vs away. Paul indeed lamenteth his state that he is hol-

2.Cor.5.6.

Rom.7.29.

Phil.1.23.

den bound in the bonds of the bodie longer than he wished, and sighed with seruent desire of his redemption: neuerthelesse to obey the Commandement of the Lord, he professed himselfe ready to both, because he acknowledgeth himselfe to owe this vnto God, to glorifie his name, either by death or life: and that it is in God to determine what is most expedient for his glory. Therefore if we must liue and die to the Lord, let vs leue to his will the time of our life and death, but so that we be still seruent in desire of death, and be continually occupied in meditation thereof, and despise this life in comparison of the immortalitie to come, and wish to forsake it when it shall please the Lord because of the bondage of sinne.

*The consideration  
that should con-  
quer the feare of  
death in Christian  
minders.*

5 But this is monstrous, that in steede of that desire of death, many that boast themselues to be Christians, are so afraid of it, that they tremble at every mention of it, as of a thing betokening vnluckily and vnhappy. Truely it is no maruell, if naturall sense in vs doe quake for feare when we heare of the dissoluing of vs. But this is in no wise tollerable, that there be not in a Christian mans breſt the light of godlinesse, that should with greater comfort ouercome and suppreſſe that feare, how great soever it bee. For if we consider that this viſtedſtaſt, faultie, corruptible, ſtaile, withering, and rotten tabernacle of our body, is therefore diſſolued, that it may afterward

afterwardē be restored againe into a stedfast, perfect, vncorruptible and heauenly glorie : shall not faith compell vs feruently to desire that which nature feareth? If we consider that by death we are called home out of banishment, to inhabit our countrie, as a heauenly countrie, shall we obtaine no comfort thereby? but there is nothing that delereth not to abide continually. I graunt, and therefore I affirme, that we ought to looke unto the immortallitie to come, where we may attaine a stedfast state that no where appeareth in earth. For *Paul* doth very well teach, that the faithfull ought 2. Cor. 5. 1. to goe chearefully to death: not because they woulde bee vnclothed, but because Rom. 8. 19. they desire to be newly clothed. Shall bruite beastes, yea and huellest creatures, euen stokes and stones, knowing their present vanitie, be earnestly bent to looking for the last day of the resurrection, that they may with the children of God be deliuered from vanitie, and shall we that are endued with the light of wit, and aboue wit enlightened with the spirite of God, when it standeth vpon our being, not lift vp our mindes beyonde this rotteness of earth? But it pertaineth not to my prelent purpose, nor to this place, to speake against this peruersenesse. And in the beginning I haue already professed, that I woulde not here take vpon me the large handeling of common places. I woulde counsell such fearefull mindes to reade *Cyprians booke* of mortalitie, vnslesse they were neete to be sent to the Philosophers, that they may begin to be ashamed when they see the contempt of death that those doe shewe. But this let vs holde for certainly determined, that no man hath well profitid in Christ his schoole, but he that doth ioyfully looke for the day both of death and of the last resurrection. For both *Paul* describeth all the faithfull by this marke, and also it is Tit. 2. 12. common in the Scripture, to call vs thither as oft as it will set foorth a ground of perfect gladnesse. Reioice (saith the Lord) and lift vp your heads, for your redemption comemeth neare at hand. Is it reasonable I pray you, that the thing which he willed to be of so great force to raise vp ioy and chearefulness in vs, should breede nothing but sorrow and discouragement? If it be so, why doe wee still boast of him as of our schoolemaster? Let vs therefore get a sounder minde, and howsoeuer the blinde and senseleſſe desire of the flesh do striue against it, let vs not doubt to wish for the coming of the Lord, not onely with wishing, but also with groaning & sighing, as a thing most happie of all other. For he shall come a redeemer to vs, to drawe vs out of the infinite gulf of euils and miseries, and to lead vs into that blessed inheritance of his life and glorie.

6 This is certainly true: all the nations of the faithfull, so long as they dwell in earth, must be as sheep appointed to slaughter, that they may be fashioned like Christ their head. Therefore they were in most lamentable case, vnslesse they had their mind raised vp into heauen, and surmounted all that is in the worlde, and passid ouer the present face of things. Contrariwise when they haue once liftest their heads aboue all earthly things, although they see the wealth and honors of the wicked flourishing, if they see them enjoying quiet peace, if they see them pround in gorgousnes and sumptuousnes of all things, if they feele them to flow in plentifull store of all delights, beside that if they be spoiled by their wickednes, if they sustaine reprochfull dealings at their pride, if they be robbed by their covetousnesse, if they be vexed by any other outrage of theirs: they will easilie vpholde themselves in such aduersities. For that day shall before their eies, when the Lord shall receiue his faithfull into the quiet of his kingdome, when he shall wipe all teares from their eies, when he shall cloth them with the robe of glorie and gladnes, when he shall feed them with the unspeakable sweetenes of his deuinitie, when he shall acuance them to the felicewhip of his high estate: finally whcn he shall vouchsafe to interparten his felicitie with them. But these wicked ones that haue flourished in the earth, hee shall throwe into extyme shame, he shall change their delights into tormentes, their laughing and myght into weeping and gnashing of teeth, he shall esquie their peace with terrible tormentes of conscience,

Wee cannot but be troubled in minde till wee turne our eyes from beholding the present face of things that are, vnto the consideration of what which is to come. Rom. 8. 36. 1. Cor. 15. 19. Esa. 25. 18. Revel. 7. 17.

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I. Thes. 16.

Psal. 73.

conscience, he shall punish their deintines with vnquenchable fire, and shall put their heads in subiection to thole godly men, whose patience they haue abused. For this is righteoufnes (as *Paul* testifieth) to giue releafe to the miserable and to them that are vniustly afflicted, and to render affliction to the wicked that doe afflict the godly, when the Lord Iesus shal be reuealed from heauen. This truely is our onely comfort, which if it be taken away, we must of necessarie either despaire, or flatteringly delight our selues with the vaine comforts of the world to our own destruction. For euen the Prophet confesseth that his feet staggered, when he taried too long vpon considering the present prosperitie of the wicked: and that he could not otherwise stand stedfast, but when he entred into the sanctuarie of God, and bended his eies to the last end of the godly and the wicked. To conclude in one word then onely the crosse of Christ triumpheth in the harts of the faithfull vpon the Diuell, flesh, sinne, and the wicked, when our eies are turned to the power of the resurrection.

### The x. Chapter.

*How we ought to vse this present life, and the helpe thereof.*

*The vse of things  
which serue for  
this present life is  
sometyme so strict as  
others haue imagined,  
and so loose as* **B**Y such introductions the Scripture doth also well informe vs what is the right vse of earthly benefits: which is a thing not to be neglected in framing an order of life. For if we must liue we must also vse the necessarie helpe of life: neither can we eschew euen those things that seeme rather to serue for delight then for necessarie. Therfore we must keep a measure that we may vse them with a pure conscience, either for necessarie or for delight. That measure the Lord appointeth by his worde, when he teacheth that this life is to them that be his, a certayne iourney through a strange countrey, by which they trauell toward the kingdome of heauen. If we must but passe through the earth, doubtlesse we ought so farre to vse the good things of the earth, as they may rather further then hinder our iourney. Therefore *Paul* doth not vnprouitable counsell vs so to vse this world, as though we vsed it not: and to buy possesions with such a minde as they vse to be folde. But because this place is slipprie, and so slope on both sides, that it quickly maketh vs to fall, let vs labour to fasten our foote there, where we may stand safely. For there haue beeene some, that otherwise were good & holy men, which when they saw intemperance & riot continually to range with vnbridled lust, vnsesse it be sharply restrained, and were desirous to correct so great a mischiefe, they could finde none other way, but suffered man to vse the benefits of the earth, so faire as necessarie required. This was indeed a godly counsell, but they were too seuerre. For (which is a verie perillous thing) they did put streiter bonds vpon consciences, than those wherewith they were bounde by the worde of God. And they expound necessarie, to abstaine from all things that a man may bee without. And so by their opinion, a man might scarcely take any more foode than bread and water. And some be yet more seuerre: as it is read of *Crates the Thebane*, that did throw his goods into the sea, becaus if they were not destroied, he thought that he shold be destroied by them. Many at this day, while they seeke a pretence whereby the intemperance of the flesh in vse of outward things may be excused, and while they go about to prepare a way for the fleshraging in wantonnes, do take that as a thing confessed, which I do not grant them, that this libertie is not to be restrained with any limitation of measure, but that it is to bee left to euerie mans conscience to vse as much as he seeth to be lawfull for him. Truly I confess that consciences neither ought nor can in this point be bounde by certaine and precise formes of lawes. But for almuch as the Scripture teacheth generall rules of lawfull vse, we must surely measure the vse according to these rules.

*God having  
made things not  
quaesice for necessarie*

2 Let this bee a principle: that the vse of Gods gifts swaraueth not out of the way, when it is referred to that ende, whereunto the author himselfe hath created and

and appointed them for vs, for as much as he hath created them for our good and ~~but also for de-~~  
 not for our hurt. Therefore no man can keepe a righter way than he that ~~that~~ di-  
 gently looke vnto this end. Now if we consider to what end he hath created meates, ~~there is no~~  
cause why men  
are made, may not  
use them as well  
to the one as the  
other.  
Psal.104.15.  
 maketh glad the hart of man, and that oile maketh his face to shone, the Scripture  
 would not eachwhere, to set forth his liberalitie, rehearste that he hath giuen all  
 such things to men. And the very naturall qualitie of things doe sufficiently shewe,  
 to what ende and how faire we may vse them. Shall the Lord haue set in flowers so  
 great a beautie, as presenteth it selfe to our eies: shall he haue giuen so great a sweet-  
 nesse of sauour as naturally floweth into our smelling: and shall it be vnlawfull either  
 for our eies to take the vse of that beautie, or for our smelling to feele that sweete-  
 nesse of sauour? What? Hath he not so made difference of colours, that he hath  
 made some more acceptable than other? What? Hath hee not giuen to golde and  
 siluer, to iuorie and marble, a speciall grace whereby they might be made more pre-  
 cious than other mettals or stones? Finally, hath he not made many things commen-  
 dable vnto vs without necessarie vse?

3 Therefore away with that vnnaturall Philosophie, which in graunting vs of Our acknowledg-  
ing with thank-  
full vse of Gods liberalitie, but also cannot take place, vnesse it first haue spoiled man-  
good things are  
received at the  
hands of God, tri-  
bleth the excessive  
abuse of meates,  
apparel,furniture,  
& all things need-  
full vnto life.  
kindesse toward vs.  
 the creatures no vse but of necessitie, not onely doth niggardly bereave vs of the law-  
 full vse of Gods liberalitie, but also cannot take place, vnesse it first haue spoiled man  
 of all his senses and made him a blocke. But on the other side we must with no lesse  
 diligence prouide a stay for the lust of the flesh, which if it be not brought into order,  
 overfloweth without measure: and it hath (as I haue said) defenders of it, which vnder  
 pretence of allowed libertie doe graunt vnto it all things. First there is one bridle  
 put in the mouth of it, if this be determined, that all things are created for vs to this  
 end, that we should knowe the author of them, and give him thanks for his tender  
 kindesse toward vs. Where is thy thankes giuing, if thou so glutonously fill thy selfe  
 with daintie meates or with wine, that thou either be made senslesse, or vnsit to doe  
 the duties of godlinesse and of thy calling? Where is the reknowledging of God,  
 if thy flesh by too great abundance boyleng in filthie lust, doth with her vncleanesse  
 infect thy minde, that thou canst not see any thing that is right or honest? In apparell,  
 where is thankfulness to God, if with costly gorgeouesnesse thereof we both fall in  
 admiration of our selues and disdaine other? If with the trimnesse and cleanlinesse of  
 it, we prepare our selues to vnaughtie? Where is the reknowledging of God, if our  
 minde be fixed vpon the gaynesse of our apparell? For many so glorie all their sensess  
 to bodily delights, that the minde lieth ouerwhelmed. Many are so delighted with  
 marble, gold and paintings, that they become as it were men made of marble, that  
 they be as it were turned into mettals, and be like vnto painted images. The smell of  
 the kitchin, or sweetnesse of sauour so dullesome, that they can smell nothing that  
 is spirituall. And the same is also to be seene in the rest. Therefore it is certaine that  
 hereby the licentiousnesse of abusing is somewhat restrained, and that rule of Paul  
 confirmed, that we be not too carefull of the flesh, for the lustes thereof, to which if Rom 13.14.  
 we graunt too much, they boile out aboue measure and temper.

4 But there is no surer nor readier way than that which is made vs by the con-  
 tempt of this present life, and the meditation of heavenly immortalitie. For there-  
 upon follow two rules: the one, that they which vse this world, should be so minded  
 as though they vsed it not, they that marry wiues, as though they did not marry: they  
 that buy, as though they did not buy, as Paul teacheth. The other, that they should  
 learne, as well to bear pouertie, quietly and patiently, as abundance moderately.  
The light estima-  
tion of his presen-  
t life, & the earnest  
meditation of im-  
mortalitie cutters  
off the over great  
care which men  
have of outward  
things.

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1. Cor. 7. 3.

He that biddeth thee to vse this world as though thou didst not vse it, doth cur away not only the intemperance of gluttonie in meate and drinke, and too much deintyness; sumptuousnesse, pride, hautinesse, and niceenesse, in fare, building, and apparell, but also al care and affection that may either withdraw thee or hinder thee from thinking of the heauenly life, or from studie to garnissh thy soule. But this was long ago truely laid of *Cato*: that there is great carefulnesse of trimming our bodie, and great carelesness of vertue. And it is an olde prouerbe, that they which are much busied in care of their body are commonly carelesse of their soule. Therefore, although the libertie of the faithfull in outward things is not to be restrained to a certaine forme, yet truly it must be subiect to this lawe, to beare very little with their owne affections, but contrariwise still call upon themselves with continually bent minde, to cut off all shew of superfluous plentie, much more to restraine riotous excesse, and to take diligent heed, that they doe not of helpe make to themselues hinderances.

*A mind con-  
tent to want, and per-  
suaded that it  
standeth accoun-  
table to God for  
things received,  
will easily mode-  
rate itself in the  
use of earthly  
things.*

Philip. 4. 12.

5. The other rule shall be, that they that haue but small and slender riches, may learne to lacke patiently, that they be not carefully moued with immeasurable desire of them: which patience they that keepe, haue hot a little profited in the Lordes schoole: as he that hath not at least somewhat profited in this behalfe, can scarcely haue any thing whereby to proue himselfe the scholler of Christ. For beside this that the most part of other vices doe accompanie the desire of the earthly things, he that beareth pouertie impatiently, doth for the most part bewray the contrarie disease in abundance. I meane hereby that he which wil be ashamed of a poore coate, will be proud of a costly coate: he that will not be content with a hungrie supper, will bee disquieted with desire of a daintier, and would also intemperately abuse those dainties if he had them: he that hardly and vnquietly beareth a priuate and base estate, will not abstaine from pride if he climbe to honours. Therefore let all them that haue an vnsained zeale of godlinesse, endeouour to learne by the Apostles example, to be full and hungrie, to haue store, and suffer want. The Scripture hath also a third rule, whereby it tempereth the vse of earthly things, of which we haue spoken somewhat when we entreated of the precepts of charitie. For the Scripture decreeth that all earthly things are so giuen vs by the bountifulnesse of God, and appointed for our commodite, that they may be as things deluerned vs to keepe, whereof we must one day yeeld an account. We must therefore to dispole them, that this saying may continually sound in our eares, yeeld an account of thy bailiwyke. Therewithall let this also come in our minde. Who it is that asketh such an account, euen he that hath so much commended abstinence, sobrietie, honest sparing, and modestie, and abhorreth riotous sumptuousnesse, pride, ostentation, and vanitie, which alloweth no other dispoling of goodes, but such as is ioyned with charitie: which hath already with his owne mouth condemned all those delightfull things that doe withdraw a mans minde from chastitie and cleannessse, or doe dull his wit with darknesse.

*The considera-  
tion of that wherunto  
God hath called  
us, the last rule  
and the best direc-  
tions for the gui-  
dance of al actions  
which are incident  
into this life.*

6. Last of all, this is to be noted, that the Lord biddeth every one of vs in all the doings of his life, to haue an eie to his calling. For he knoweth with how great vnquietnesse mans wit boileth, with how skipping lightnesse it is caried hither and thither, how greedie his ambition is to holde diuers things at once. Therefore that all things should not be confounded with our follie and rashnesse, he hath appointed to every man his dutie in seuerall kindes of life. And that no man rashly run beyonde his bounds, he hath named all such kindes of life, vocations. Therefore cuerite mans seuerall kinde of life is vnto him as it were his standing appointed him by God, that they should not all their life vncertainly wander about. And this diuisio[n] is so necessary, that all our doings are measured thereby in his sight, and oftentimes contrarie to the judgement of mans reason and Philosophie. There is no deede accounted more noble, euen among the Philosophers, than for a man to deluer his country frō tyrannie: but by the voice of Gods judgement the priuate man is openly condemned that

that layeth hand vpon a tyrant. But I will not tarrie vpon rehearsing of examples. It is sufficient if we know that the calling of the Lorde is in every thing the beginning & foundation of well doing: to which hee that doth not direct himselfe, shall never keepe a right way in his doings. He may peraduenture somtime do somewhat seeminge worthie of praise: but whatfoever that be in the sight of men, before the throne of God it shall be reiectet: moreouer there shall bee no conuenient agreement in the parts of his life. Therefore our life shall then be best framed, when it shall be directed to this marke: For then, no man caried with his owne rashnesse will attempt more than his calling may beare, because he knoweth that it is not lawfull to passe beyond his bounds. He that shall be a man of base estate, shall contentedly liue a priuate life, lest he should forsake the degree wherein God hath placed him. Againe this shall be no small relife to cares, labours, greefes and other burdens, when a man shall knowe that in all these things, God is his guide. The more willingly the magistrate will execute his office: the householder will binde himselfe to his duetic: every man in his kind of life will beare and passe through the disc ommodities, cares, tediousnes, and anguishes thereof: when they are perswaded that every mans burden is laide vpon him by God. Hereupon also shal grow singular comfort, forasmuch as there shall be no worke so filthie and vyle, (if it be such a one as thou obey thy calling in it) but it shineth and is most precious in the sight of God.

### The xj. Chapter.

*Of the iustification of Faith, and first of the definition of the name and of the thing.*

I thinke I haue alreadie sufficiently declared before, how there remaineth for men *The matter of iustification the chiefest staye whereby religion is upheld* being accursed by the lawe one onely helpe to recouer saluation: againe, what Faith is, and what benefits of God it bestoweth vpon man, and what fruits it bringeth foorth in him. The summe of all was this, that Christ is giuen vs by the goodnes of God, and conceiued and possedled of vs by faith, by partaking of whom wee receiuē principally two graces: the first, that being reconciled to God by his innocencie, we may now in steed of a judge haue a mercifull father in heauen: the second, that being sanctified by his sprite, we may give our selues to innocencie, and purenes of life. As for regeneration, which is the seconde grace, we haue already spoken of it as much as seemed to be sufficient. The maner of iustification was therefore lesse touched, because it serued well for our purpose, first to vnderstande both howe the Faith by which alone we receive freely giuen righteousnes by the mercie of God, is not idle from good workes: and also what be the good workes of the holy ones, whereupon part of this question entreateth. Therfore they are first to be throughly discussed, & so discussed that we must remember that this is the chiefe staye of vpholding religion, that we may be the more careful and heedfull about it. For vnlesse thou first knowe, in what state thou art with God, and what his judgement is of thee: as thou hast no grounde to stablish thy saluation, so hast thou also none to raise thy reuerent feare towarde God. But the necessarie of this knowledge shall better appeere by knowledge it selfe.

2 But that we stumble not at the fist entrie, (which we should do if we shoulde enter disputation of a thing vnknownen) let vs first declare what is ment by these speeches, Man to be iustified before God, To be iustified by faith or by workes. He is said to be iustified before God, that is pronounced by the judgement of God both iust & accepted for his owne righteousnes sake. For as wickednesse is abominable before God, so a sinner cannot finde fauour in his eies, in respect that he is a sinner, or so long as he is accounted such a one. Therefore wherefoever sinne is, there also appeareth the wrath and vengeance of God. He is iustified that is not accounted in *What it is to be iustified before God, what by workes, what by faith, and that iustification consisteth of two parts, forgiuenesse of sins and imputation of Christes righteousness.*

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place of a sinner but of a iust man, and by reasoun thereof he standeth fast before the judgement seat of God when all sinners fall. As if an innocent be brought to be arraigned before the seate of a righteous judge , when iudgement is giuen according to his innocencie , he is saide to be iustified before the iudge : so he is iustified before God that being exempt out of the number of sinners hath God a witnes and affirmer of his righteoufnes. Therefore after the same manner a man shall be said to be iustified by workes , in whose life there is found such cleannes and holines , as may deserue the testimonie of righteoufnes before the throne of God: or he that with the vprightnes of his workes is able to answere and satisfie Gods iudgement. Contrariwise he shall be said to be iustified by faith that being excluded from the righteoufnes of workes, doth by faith take hold of the righteoufnes of Christ : wherewith when he is clothed he appeareth in the light of God, not as a sinner, but as righteous. So we simply expound iustification to be an acceptation, whereby God receiving vs into favour taketh vs for righteous. And we say that the same consisteth in forgiuenes of sins, and imputation of the righteoufnes of Christ.

*Prooof that iustification is taken for Gods acquiesing men from his, and his imputing unto them the righteoufnes which is in Christ.*  
Luk. 7.21.  
Luk. 7.37.

Luk. 17.15.

1. Cor. 1.27.

Gal. 3.8.  
Rom. 3.26.

Rom. 8.33.

3 For confirmation hereof there are many and evident testimonies of Scripture. First it cannot be denied , that this is the proper and most vsed signification of the worde. But because it is too long to gather all the places and compare them togither, it shall be enough to put the readers in minde of them , for they may of themselves easily make them. But I will bring foorth some, where, this iustification that wee speake of is expressly entreated of by name. First, where Luke saith that the people when they had heard Christ did iustifie God. And where Christ pronounceth that wisedome is iustified by her children: he doth not meane there , that they doe giue righteoufnes, which alway remaineth perfect with God, although all the world go aboue to take it away from him : nor in this place alio to make the doctrine of saluation righteous , which hath euer that of it selfe. But both these speeches are as muchin effect, as to giue to God and his doctrine the praise that they deserue. Againe when Christ reprocheth the Pharisees , that they iustifie themselues , hee doth not meane that they obtaine righteoufnes by well dooing , but do vaingloriously seeke for the fame of righteoufnesse , whereof indeed they be voide. They that are skilful of the Hebrewe toong do better vnderstand the sens of this phrase: in which toong they are not only called wicked dooers , that are guiltie in their conscience of any wicked doing, but also they that come in danger of iudgement of condemnation. For when Bersabe saith that she and Salomon shall be wicked doers, shee doth not there-in acknowledge any offence , but complaineth that she and her sonne shal be put to shame, to be numbered among the reprobate and condemned. But by the processe of the text it easily appeereth , that the same worde in Latine also , cannot otherwise be taken but by way of relation, & not to signifie any qualite. But as concerning the matter that we are now in hand with: where Paul saith, that the scripture did foresee, that God iustifieth the Gentiles by faith, what may a man understand therby, but that God doth impute righteoufnes by faith? Againe, when he saith that God iustifieth the wicked man that is of the faith of Christ, what meaning can be thereof, but by the benefit of faith to deliuer them from the damnation which their wickednes deserved? And yet he speakest more plainly in the conclusion, when hee cried out thus, Who shall accuse Gods elect? It is God that iustifieth, who shall condemne? It is Christ that died, yea that rose againe, and now maketh intercession for vs. It is as much in effect as if he shold say , Who shall accuse them whom God acquieth? Who shall condemne them whose patrone Christ is and defendeth them? To iustifie therefore is nothing else , than to acquite him that was accused , from guiltinesse as allowing his innocencie. Sith therefore God doth iustifie vs by the intercession of Christ, he doth acquite vs,not by allowance of our own innocencie, but by imputation of righteoufnes, that we may be counted for righteous in Christ, which are

not

not righteous in our selues. So in the 13. Chapter of the Actes, in Paules sermon : by Act.13.38.  
him is forgiuenes of sinnes preached vnto you, and every one that belieueth in him  
is iustified from all those things, from which you could not be iustified in the Law  
of Moses. You see that after forgiuenesse of sinnes, iustification is added in place of an  
expdition. You see plainly that it is taken for absolution, you see that it is taken  
away from the workes of the Lawe, you see that it is the meere beneficiall gift of  
Christ, you see that it is received by Faith. Finally, you see that there is a satisfaction  
spoken of where he saith that we are iustified from sinnes by Christ. So when it is laid  
that the Publicane came iustified out of the Temple, we cannot say that he obtained Luc.18.14.  
righteousnes by any deserving of workes. This therefore is said, that after pardon of  
his sinnes obtained, he was counted for righteous before God. He was therfore righ-  
teous, not by approuing of workes, but by Gods free absolution. Wherefore Am-  
brose layfer verie well, that calleth the confession of sinnes a lawfull iustification.

4 But to leaue striuing about the word : If we looke vpon the thing it selfe, as it is described vnto vs, there shall remaine no more doubt For truly Paul doth expresse iustification by the name of acceptation, when he saith (Ephes. 1. 5.) we are appointed vnto adoption by Christ, according to the good pleasure of God, vnto the praiie of his glorious fauour, whereby he hath accounted vs acceptable or in fauour. For the same is meant by it that is lide in another place, that God doeth freely iustifie. In the 4. Chapter to the Romanes, he first calleth it an imputation of righteousness, and sticketh not to say that it consisteth in forgiuenesse of sinnes. That man (said he) is called of David a blessed man, to whom God accounteth or imputeth righteousness without workes, as it is written : Blessed are they whose iniquities are forgiuen, &c. Truly he there doth intreat not of one part of iustification, but of all iustification wholly. And he testifieth that David in that place maketh a definition of iustification, when he pronounceth that they are blessed to whom is given free forgiuenes of sinnes. Whereby appeareth that this righteousness wherof he speakest, is in comparison simply set as contrarie to guiltinesse. But for this purpose, that is the best place where he teacheth that this is the summe of the message of the Golpell, that we should be reconciled to God : because it is his will to receiuue vs into fauour through Christ, in not imputing sinnes vnto vs. Let the Readers diligently wey al the 2. Cor.5.18. whole procte of the text. For by and by after, where lie addeth by way of exposition, that Christ which was without sinne was made sinne for vs, to expresse the manner of reconciliation, doubtlesse he meaneth nothing else by the worde reconciling but iustifying. And that which he saith in an other place, that we are made righteous Rom.5.19. by the obedience of Christ, could not stand together, vnlesse we be accounted righteous before God, in him, and without our selues.

5 But where as Ossander hath brought in, I wote not what monster of essentiall Ossanders opinion righteousness, whereby, although his will was not to destroy free righteousness, concerning iustification. yet he hath wrapped it within such a mist, as darkeneth godly mindes, and bereaueth them of the earnest feeling of the grace of Christ: therefore ere I passe further to other things, it is woorth the labor to confute this doting error. First this speculation is but of meere and hungry curiositie. He doth in deede heape together many testimonies of Scripture, to proue that Christ is one with vs, and we one with him, which needeth no proofe : but because he keepeth not this bond of vnitie, he snareth him selfe. But we which hold that we are made all one with Christ by the power of his spaire, may easily vndoe all his knots. He had conceiuied a certaine thing very neare to the opinion of Manichees, to desire to conuey the substance of God into men. Hereupon riseth an other inuention of his that Adam was fashioned after the Image of God, because even before the fall Christ was ordained the paterne of the nature of man. But because I would be short, I will tarry vpō the matter that I haue preftly in hand. Hee saith that we are one with Christ. We graunt. But we deny that the substance

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of Christ is mingled with ours. Moreouer we say that this principle, that Christ is righteousnesse to vs, because he is an eternall God, the fountain of righteousness and the verie selfe righteousness of God, is wrongfully drawen to defende his deceites. The readers shall pardon me, if I do now but touch these things that the order of teaching requireth to be deferred vnto another place. But although he excuse himselfe from meaning nothing else by the name of essentiaill righteousness, but to resist this opinion that we are accounted righteous for Christes sake: yet he plainly expresteth that he is not contented with that righteousness that is purchased for vs by the obedience and sacrifice of Christ, but faineth that we are substanciall righteous in God, as well by substance as by qualtie powred into vs. For this is the reaon why he so earnestly affirmeth, that not onely Christ, but also the Father and the holy Ghost doe dwell in vs. Which although I graunt to be true, yet I say that hee wrongfully wresteth it. For he shoulde haue considered the manner of dwelling, that is, that the father and the holy Ghost are in Christ, and as the fulnesse of the Godhead dwelleth in him, so do we possesse whole God in him. Therefore all that he saith severally of the father and the holy Ghost, tendeth to no other end but to draw the simple from Christ. And then he thrusteth in a mixture of substances, whereby God powring himselfe into vs, doth make vs as it were a part of himselfe. For he reckeneth it almost a matter of nothing, that it is wrought by the power of the holy Ghost, that we growe into one with Christ, and that he is our head and wee his members, vnes his very substance be mingled with vs. But in the father and the holy Ghost (as I haue said) he doth more openly bewray what he thinketh, euene this, that we be iustified not by the onely grace of the Mediator, and that righteousness is not simply or perfectly offered vs in his perlon, but that we are made partakers of the righteousness of God, when God is essentially made one with vs.

*O flanders first errore, that iustifying righteousness is not a free imputation of holines, but an holines which the substance of God remaining in vs doth worke.*

6 If he did say no more, but that Christ in iustifying vs, is by essentiaill conioyning made ours: and that not onely he is our head, in that he is man, but also that the substance of the diuine nature is powred into vs: He shoulde with lesse hurt feede himselfe daintily, and peraduenture so great a contention should not haue beeene raised for this doting error. But sith this beginning is like a cuttle that with casting out of blacke and thicke blood hideth her many tailes, we must needs earnestly resist vnalesse we will wittingly and willingly suffer that righteousness to be taken from vs, which onely bringeth vs confidence to glorie of saluation. For in all this discourse, the name of righteousness, and this word iustifying, extend to two parts: that to be iustified is not only to be reconciled to God with free pardon, but also to be made righteous, that righteousness is not a free imputation but a holynesse and vprightness, which the substance of God remaining in vs doth breath into vs. Then hee stoutly denyeth, that Christ is our righteousness in respect that being a priest he did with satisfactorily purging sinnes appease his father toward vs, but in respect that he is eternall God and life. To proue that first point, that God doth iustifie not onely by forgiuing but also by regenerating, hee asketh whether God doeth leue them whom he doth iustifie such as they were by nature, chaunging nothing of their vices. The answere hee of is verie easie: that as Christ cannot be torn in partes, so these two things which we togither and ioynlyt receiue in him, that is to say righteousness and sanctification, are inseparable. Therefore, whomsoever God receiueth into fauour, he doth also therewithall giue them the spirit of adoption, by the power wherof he newly fashioneth them after his image. But if the brightness of the sunne cannot bee feuered from the heate thereof, shall we therefore say that the earth is warmed with the light, and enlightened with the heate? There is nothing more fit for this purpose, than this similitude, The sunne with his heate giueth life and fruitfulnesse to the earth, with his beames he giueth light and brightness. Heere is a mutuall and vnseparabile conioyning: yet reason forbiddeth to conuey to the one that

that which is peculiar to the other. Like absurditie is in this confusion of two sortes of graces, that *Osiander* trusteth in. For because God doth in deede renew them to the obseruing of righteouenesse whom he freely accounteth for righteous, therefore *Osiander* confoundeth that gift of regeneration with this free acceptation, and affirmeth that they be all one and the selfe same thing. But the Scripture ioyning them both together, yet doth distinctly recken them, that the manifolde grace of God may the better appeare vnto vs. For that saying of *Paul* is not superfluous, that *1.Cor.1.30.* Christ was giuen vs vnto righteousnesse and sanctification. And whensoever he reasoneth to prooue by the saluation purchased for vs by the fatherly loue of God, and by the grace of Christ, that we are called to holinesse and cleanenesse, hee plainelie declareth, that it is one thing to be iustified, and another to be made newe creatures. But when *Osiander* commeth to the Scripture, he corrupteth as many places as he alleageth. Where *Paul* saith that Faith is accounted for righteousness to him that worketh not, but beleeveth in him that iustifieth the wicked man, he expoundeth it to make righteous. With like rashnesse, he depraueth all the fourth Chapter to the *Rom.4.5.* Romanes, and sticketh not with like false colour to corrupt that place which I euen now alledged, Who shall accuse the electes of God? it is God that iustifieth: where it is plaine that he speaketh simply of guiltines and acquiting, and the meaning of the Apostle hangeth vpon a comparing of contraries. Therefore *Osiander* is found too fond a babbler, as wel in that reason as in alledging the testimoniies of Scripture. And no more rightly doth he speake of the name of righteousness, in saying that Faith was accounted to *Abraham* for righteousness, after that embracing Christ (which is the righteousness of God and God himselfe) he excelled in singular vertues, whereby appeareth that of two whole places he hath wrongfully made one corrupt place. For the righteousness that is there mentioned, pertaineth not to the whole course of his calling: but rather the holy Ghost testifieth, that although the vertues of *Abraham* were singularly excellent, and that with long continuance he at length had encreased them: yet he did no other way please God, but by this, that he received by Faith the grace offered in the promise. Whereupon followeth, that in iustification there is no place for workes, as *Paul* very well affirmeth.

7 As for this that *Osiander* obiecteth, that the power of iustifying is not in Faith of it selfe, but in respect that it receiueth Christ, I willingly graunt it. For if Faith did iustifie of it selfe, or by inward force, as they call it, and as it is alway feble and vnperfect it could not worke iustification but in part, so shoulde the iustification be maymed, that should giue vs but a piece of salvation. As for vs, we imagine no such thing, but in proper speaking doe say that God onely iustifieth: and then we giue the same to Christ, because he was giuen vs vnto righteousness: and Faith we compare as it were to a vessell. For except we came empie with open mouth of our Soule to craue the grace of Christ, we cannot be able to receiue Christ. Whereupon we gather that we doe not take from Christ the power of iustifying, when we teach that he is first received by Faith, before that his righteousness be received. But yet I doe not admit the crooked figures of this Sophister, when he sayeth that Faith is Christ: as if an earthen pot were a treasure, because gold is hidden in it. For the reason is not vnlike, but that Faith although it be by it selfe of no worthinesse or price, may iustifie vs in bringing Christ, as a pot full of money maketh a man rich. Therefore I say that Faith, which is onely the instrument to receiue righteousness, is vnfitly mingled with Christ which is the materiall cause and both Author and Minister of so great a benefit. Now is this doubt also dissoluued. How this word Faith ought to be vnderstanding when we entreat of iustification.

8 In the receiving of Christ he goeth further: for he sayeth, that the inward word is received by the ministracion of the outward word, thereby to drawe vs from the priesthood of Christ and the person of the Mediatour to his outward Godhead according to *Osianders doctrine.*

*Iustification granted by Osiander to be through beleevsing, so that beleaf be taken for Christ whiche is beleeved.*

*Christ our righteousness in respect onely of his Godhead according to Osianders doctrine.*

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As for vs, we diuide not Christ, but we say that he is the same eternall word of God, which reconciling vs to God in his flesh, gaue vs righteousnes: and we confess that otherwise he could not haue fulfilled the office of Mediator, and purchased vs righteousnes, vnlesse he had beeene eternall God. But this is Oſanderis doctrine, where as Christ is both God and man, that he was made righteousnes to vs, in respect of his nature of Godhead, and not of manhood. But if this properly belong to the Godhead, then it shal not be peculiar to Christ, but common with the father and the holy ghost, for as much as there is not one righteousnes of the one, and another of the other. Moreouer, that which was naturally from eternitie, could not be conueniently said to be made to vs. But although we grant this, that God was made righteousnes for vs: how shall it agree that that which is set betweene, is made of God? Truly that properly belongeth to the person of the Mediator: which though he containe in himselfe the nature of Godhead, yet here he is specially signified by his properte title, by which he is seuerally discerned from the father and the holy Ghost. But he foolishly triumpheth in that one word of Hieremie, where he promiseth that the Lord Iehoua shal be our righteousnes, but out of that hee shall gather nothing, but that Christ which is righteousnes, is God openly shewed in the flesh. In another place we haue rehearsed out of Pauls sermon, that God purchased to himselfe the Church with his blood, if any man gather thereupon, that the blood wherewith sins were purged was diuine, and of the nature of Godhead, who can abide so foule an error? But Oſander thinketh that with this so childish a cauillation he hath gotten all things, he swelleth, he leapeth for ioy, and stuffeth many leuens full with his bigge words: when yet there is a plaine and readie solution for it in saying that the word Iehoua indeed when he is made the issue of Dauid shall be the righteousnes of the godly: But Esay teacheth in what sense, saying: My iust seruant shall with knowledge of himselfe iustifie many. Let vs note that the father speaketh: that he giueth to the son the office of iustifying: he addeth a cause, for that he is iust, and setteth the maner or meane as they call it in the doctrine whereby Christ is knownen. For it is a more commodious expositiōn to take this word Dauid knowledge passively. Hereupon I gather first that Christ was made righteousnes when he did put on the forme of a servant: secondly, that he did iustifie vs in respect that he shewed himselfe obedient to his father: and that therefore hee doth not this for vs according to his nature of Godhead, but according to the office of dispensation committed vnto him. For although God alone is the fountaine of righteousnes, and we be made righteous by no other meanes but by the partaking of him: yet because we are by vnhappy disagreement estranged from his righteousnes we must needs come downe to this lower remedy, that Christ may iustifie vs with the force of his death and resurrection.

How Christ doth  
iustifie as man, &  
how as God.

Rom. 5.19.

9 If he obiect that this is a worke of luch excellencie, that it is aboue the nature of man, and therefore cannot be ascribed but to the nature of God, the first I grant: but in the second I say that he is vnwisely deceived. For although Christ could neither cleanse our soules with his blood, nor appease his father with his sacrifice, nor acquite vs from guiltinesse, nor do the office of a priest, vnlesse he had beene true God, because the strength of the flesh had beeene too weake for so great a burden: yet it is certaine that he perfourmed all these things according to his nature of man-hooode. For if it be demaunded how we be iustified, Paul aunswereþ, by the obedience of Christ. But did he any otherwise obey than by taking vpon hym the shape of a servant? whereupon we gather that righteousnes was giuen vs in his flesh. Likewise in the other words (which I maruell that Oſander is not ashamed to alleage so often) hee appointeth the fountaine of righteousnes no where else but in the flesh of Christ. Him that knewe no sinne hee made sinne for vs, that we might bee the righteousnesse of God in him. Oſander with full mouth aduaunceth the righteousnes of God, and triumpheth as though he had prooued that it is his imaginatiōn ghost

ghost of essentiaill righteousnesse : when the words sounde farre otherwise, that we be righteous by the cleensing made by Christ. Verie young beginners shoud not haue bee ignorant that the righteoulines of God is taken for the righteousnes that God alloweth, as in *John*, where the glorie of God is compared with the glorie of men. I *John.10.* know that sometime it is called the righteoufnesse of God, whereof God is the authour and which God giueth vs : but though I say nothing, the Readers that haue their sounde wit, doe perceiue that nothing else is meant in this place, but that wee stande vpright before the iudgement seate of God, being vpholden by the cleensing sacrifice of Christs death. And there is not so great importance in the word, so that *Osiander* do agree with vs in this point that wee are iustified in Christ, in this respect that he was made a propitiatorie sacrifice for vs, which cannot agree with his nature of Godhead. After which sort, when Christ meaneth to seal the righteousnesse and saluation that he hath brought vs, he setteth before vs an assured pledge thereof in his flesh. He doth in deede call himselfe the lively bread, but expressing the manner heere, he addeth that his flesh is verily meate, and his bloud is verily drinke. Which manner of teaching is seene in the sacraments, which although they direct our faith to whole Christ, and not to halfe Christ, yet they doe therewithall teach that the matter of righteousnes and saluation remaineth in his flesh: Not in that that he is onely man, he either iustifieth or quickeneth of himselfe, but because it pleased God to shewe openly in the mediatoour that which was hidden and incomprehensible in himselfe. Whereupon I am wont to say, that Christ is as it were a fountaine set open for vs, out of which we may draw that which otherwise shoulde without fruite lie hidden in that close and deepe spring that riseth vp vnto vs in the person of the mediatoour. In this maner & meaning, I do not deny that Christ as he is God & man doth iustifie vs, and that this is also the worke of the Father and the holy Ghost as well as his. Finally, that the righteousnes whereof Christ maketh vs partakers, is the eternall righteousnes of the eternall God, so that he yelde to the sure and plaine reasons that I haue alleged.

10 Now that he shoulde not with his cavillations deceiue the vnskilfull, I graunt that we want this incomparable benefite, till Christ be made ours. Therefore wee set that conioyning of the head and the niembers, the dwelling of Christ in our hertes, and that mysticall vnion, in the highest degree: that Christ being made ours, may make vs partakers of the gifts wherwith he is endued. Therefore we do not behold him afarre off out of our felues, that righteousnes may be imputed vnto vs, but because we haue put on him, and are grafted into his body: finally because hee hath vouchsafed to make vs one with him, therefore we glorie that we haue a fellowship of righteousnes with him. So is *Osiander*s flanderous cauillation confuted, where hee saith that we connt faith righteousnes, as though we spoiled Christ of his righr, when we say that we come by faith emptie to him, to giue roume to his grace, that he onely may fill vs. But *Osiander* refusing this spirituall conioyning, enforceth a grosse mingling with the faulchall, and therfore he odiously calleth al them *Zwingleians* that subscribe not to his fantasticall errour, concersing essentiaill righteousnes: because they do no thinke that Christ is substantially eaten in the Lords supper. As for me, I count it a great glory to be so reproched of a proud man and giuen to his owne errours. Albeit he touched not me onely, but also other writers wel knownen to the world, whom he ought to haue modestly reverenced. It mooueth me nothing, which meddle not with mine owne priuate caule: and so much the more sincerely I handle this caule, being free from all corrupt affection. Whereas therfore he so importunately requireth essentiaill righteousnes, and the essentiaill dwelling of Christ in vs, it tendeth to this ende: first that God shoulde with a grosse mixture pourre himselfe into vs, as hee faineth a fleshly eating of Christ in the supper: secondly that God shoulde breath his righteousnes into vs, wherby we may be really righteous with him: for by his opinion,

*Although wee bee  
not iustified un-  
lesse Christ doe  
dwell in our hertes,  
yet it is not the es-  
sentiaill possessing  
of Christ as God  
which doth iustifie.*

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this righteousnesse is as well God himselfe, as the goodnesse or holinesse, or purenesse of God. I will not spend much labour in wiping away the testimonies that he bringeth, which he wrongfully wresteth from the heauenly life to this present state. Through Christ (faith Peter) are giuen vs the pretious and most great promises, that we shalbe made partakers of the nature of God: As though we were now such as the Gospell promised that we shall be at the last comming of Christ: yea John telleth vs, that we shall then see God as he is, because we shall be like vnto him. Onely I thought good to give a small tast to the readers, that I do of purpose passe ouer these trifles: not for that it is hard to confute them, but because I will not be tedious in a superfluous worke.

2.Pet.1.4.

2.John.3.1.

*The earnest assurance of salvation enfeebled by Osiander taking the iustification which is by righteousness imputed.*

2.Cor.5.12.

Rom.4.7.  
Psal.32.1.

But in the second point lurketh more poison, where he teacheth that we are righteous together with God. I thinke I haue already sufficiently proued, that although this doctrine were not so pestilent, yet because it is colde and fruiteleſſe, and of it selfe so vaine that it melteth away, it ought worthily to be vnsauourie to sound and godly Readers. But this is an vntolerable wickednesse, vnder pretense of double righteousness, to enfeeble the earnest assurance of saluation, and to carie vs aboue the cloudes, that we should not embrace by faith the grace of propitiation, and call vpon God with quiet mindes. Osiander scorneth them, that teach that this word Iustifying is a lawe terme: because, we must be righteous indeede. And he abhorreth nothing more than to say, that we be iustified by free imputation. But, if God do not iustifie vs by acquiting and pardoning, what meaneth that saying of Paul, God was in Christ reconciling the world to himselfe, not imputing to men their sinnes? For, him that had done no sinne, he made sinne for vs, that we might be the righteousness of God in him. First I winne thus much, that they be judged righteous that be reconciled to God. The maner how is declared, for that God iustifieth by forgiuing, as in another place iustification is set as contrarie to accusation, which comparing of them as contraries, doeth clearly shew that it is a phrase borrowed from the vſe of the lawe. And there is no man being but meaneley practised in the Hebrew tongue, if he haue a sober braine, that is ignorant that this phrase came from thence, and whereunto it tendeth, and what it meaneth. Now where Paul saith that David described the righteousness without workes, in these words, Blessed are those whose sinnes are forgiuen: Let Osiander answere me whether this be a full definition or but halfe a one. Truely Paul bringeth not in the Prophet for a witnesse, as though he taught that forgiuenesse of sinnes is but a part of righteousness, or a thing that ioyneth with other to the iustifying of man. But he includeth whole righteousness in free forgiuenesse, pronouncing the man blessed, whose sinnes are couered, to whome God hath forgiuen iniquities, and to whome he imputeth no transgresions. He doth measure and judge such a mans felicitie thereby, because he is not this way righteous indeede, but by imputation. Osiander taketh exception and saith, that this should be flaundrous to God, and contrarie to his nature, if he should iustifie them that indeede remaine still wicked. But we must remember, as I haue alreadie saide, that the grace of iustifying is not seuered from regeneration although they be severall things. But because it is more than sufficiently knownen by experiance, that there abide alwaies in the righteous some remnants of sinne, it must needes be that they be farre otherwise iustifyed, than they be reformed into newnesse of life. For this latter point of reformation, God so beginneth in his elect, and throughout the whole course of their life, by little and little, and sometime slowly proceedeth in it, that they be alway before his seare in danger of the judgement of death. But he iustifieth them not by partmeale, but so that they may freely, as clothed with the purenesse of Christ, appeare in heauen. For no portion of righteousness could appeare our consciences, till they be satisfied that God is fully pleased with vs, because we be righteous in his sight without exception. Wherupon followeth, that the doctrine of iustification is misturned,

misturned, yea, ouerturned from the very foundation, whē doubting is cast into mens mindes, when the affiance of saluation is shaken, when the free and dreadlesse inuocatiōn is hindered, yea when quiet and tranquillitie with spirituall ioy is not stablisched. Whereupon *Paul* gathereth an argument by contraries, to proue, that the inheritance is not by the lawe. For by this meane faith shoulde be made voide, which if it haue respect to workes, is ouerthrown, because none of the most holy shall therein finde whereupon to trust. This difference of iustifying and regenerating (which two things *Oſander* confounding together, calleth two sorts of righeteousnes) is verie well exprest by *Paul*: for speaking of his reall righeteousnes in deede, or of Rom.7.24. the vprightnesse wherewith he was endued (which *Oſander* nameth essentiall righeteouſneſſe) he lamentably cryeth out: Wretch that I am: who shall deliuere me from the body of this death? But flying to the righeteousnes which is grounded vpon the Rom.8.33. onely mercie of God, he gloriously triump̄heth ouer both life, death, reproches, hunger, fword, and all aduersities. Who shall accuse the elects of God whome he iustifieth? For I am surely perswaded, that nothing shall seuer vs from his loue in Christ. He plainly publisheth, that he hath the righeteousnes which alone fully sufficeth to saluation before God, so that the wretched bondage which he knowing to be in himselfe, did a little before bewaile his estate, may not minish nor any way hinder his boldnes to glorie. This diuersitie is sufficienly knownen, and so familiar to all the holy ones, that grone vnder the burden of iniquities, and yet with victorious confidence, do mount vp aboue all feares. As for this that *Oſander* obiecteth, that it disaggreeth with the nature of God, it falleth vpon himselfe. For although he clotheth the holy ones with a double righeteousnes as it were with a furred garment, yet he is compelled to confess that without forgiuenesse of sinnes they never pleased God. If that be true, then at least let him graunt, that they which are not righteous in deed, are accounted righteous according to the appointed proportion of imputation, as they call it. But how farre shall a sinner extend this free acceptation that is put in place of righeteousnes? shall he measure it by the pound or by the ounce? Truly he shall hang doubtful and waering to this side and that side, because he may not take vnto him so much righeteousnes as shalbe necessarie to stablish confidence. It is happy that he that would binde God to a lawe, is not judge of this cause. But this shall stand stedfast, that thou maiest be iustified in thy sayings and overcome when thou Psal.51.6. art judged. But how great presumption is it to condemne the chiefe iudge when he freely acquitteth, that this aunſwere may not be in force, I will haue mercie vpon whome I will haue mercy. And yet the intercession of *Moses* which God did put to silence with this saying, tended not to this end that he should spare none, but that he should acquite altogether, taking away their condemnation although they were guiltie of offence. And we do say that they which were lost haue their sinnes buried and so are iustified before God: because, as God hateth sinne, so he can loue none but them whom he iustifieth. But this is a maruellous maner of iustifying, that they being couered with the righeteousnes of Christ stand not in feare of the iudgement which they haue deserued, and when they worthily condemne themselues are accounted righteous without themselues.

12 But the readers are to be warned, that they take good heede to the mysterie which he braggeth that he will not hide from them. For after that he hath long and largely traunled to proue that we do not obtaine fauour with God by the onely imputation of the righeteousnesse of Christ, because this shoulde be impossible for him to count them for righteous that dre not righteous, (I vſe his owne words) at length he concludeth that Christ was giuen v̄nto righeteousnesse, not in respect of his nature of manhoode but of his nature of Godhead: and that although this righeteousnesse cannot be found but in the person of the Mediatour, yet it is the righeteousnesse not of man but of God, he doeth now binde vp his rope made of two righeteousnesſes, but he

*Exod.21.19.*  
The fond obiectiōns which Oſander gathereth against them that hold a man iustified not by the righeteousnesse which Christ worketh in vs as he is God, but which we haue in his death and resurrection as he is man.

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he plainly taketh away the office of iustifying from Christes nature of manhood. But it is good to see how he disagreeth. It is saide in the same place, that Christ was made vnto vs wisedome, which belongeth to none but to the eternall worde. Therefore Christ in that he is man is not wisedome. I answere that the onely begotten sonne of God was in deede his eternall wisedome, but in Paules writings that name is gien him in diuers wise, because all the treasures of wisedome and knowledge are laid vp in him. That therefore which he had with his father, he disclosed vnto vs: and so that which Paul saith is not referred vnto the essence of the sonne of God, but to our vse, and is rightly applied to Christes nature of manhood: because although he shined a light in darknesse, before that he did put on flesh, yet it was a hidden light till the same Christ came foorth in the nature of man, the shining sunne of righteousnesse, which therefore calleth himselfe the light of the world. Also it is foolishly objected of him, that the power of iustifying is farre aboue both Angels and men: for as much as this hangeth not vpon the woorthisse of any creature, but vpon the ordinance of God. If Angels wil take vp them to satisfie God, they can nothing preuaile, because they are not appointed thereunto. But this singularly belonged to Christ being man, which was made subiect to the law, to redeme vs from the curse of the law. Also he doth slanderously cauill, that they which denie that Christ is our righteousness according to his nature of Godhead, do leue but one part of Christ, and (which is worse) doe make two Gods, because although they confess, that God dwelleth in vs, yet they say againe that we are not righteous by the righteousness of God. For although we call Christ the author of life, in respect that he suffered death to destroy him that had the power of death, we doe not by and by take away that honor from whole Christ as he was openly shewed God in the flesh, but we only make a distinction how the righteousness of God is conueied vnto vs, that we may enjoy it. In which point Osianer hath too sowly erred. Neither doe we denie that that which is openly giuen vs in Christ proceedeth from the secret grace and power of God: and we strive not against this, that the righteousness which Christ giueth vs is the righteousness of God that proceedeth from God: but we hold this stedfastly, that we haue righteousness and life in the death and resurrection of Christ. I ouerpasse that heaping together of places whereof he may wel be ashamed, wherewith he hath tediously combed the readers without choise and without common reason, to proue that wheresoever is made mention of righteousness, there ought to be vnderstanded this essential righteousness. As where David calleth vpon the righteousness of God to helpe him: wheras he doth in summe aboue an hundred times, Osianer sticketh not to corrupt so many sentences. And nothing stronger is the other obiection, that that is properly & rightly called righteousness, whereby we be moued to doe rightly, but that God onely worketh in vs both to will and to performe. For we doe alio nor denie, but that God reformeth vs with his spirite vnto holinesse of life and righteousness: but wee must first see whether he doe this by himselfe and immediately, or by the hand of his sonne, with whom he hath left all the fulnesse of his holy spirit, that with his abundant store he shoulde supply the neede of his members. Moreover, althoughe righteousness come vnto vs out of the secret fountain of the Godhead, yet it followeth not that Christ which sanctified himselfe in the flesh for our sakes, was righteousness vnto vs according to his nature of Godhead. No lesse fond is that which he saith, that Christ himselfe was righteous by the righteousness of God. Because vnlesse the will of his father had moued him, he could not himselfe haue satisfied the office committed vnto him. For though we haue in another place said, that all the deuerings of Christ himselfe do proceed from the meer good wil of God, yet that maketh nothing to that fantastical thing, wherewith Osianer bewitcheth both his owne and simple mens eies. For who would suffer a man to gather this conclusion, that because God is the fountaine and beginning of our righteousness, therefore we be essentially righteous, & the essence

Col.2.3.

John.8.12.

Gal.3.13.

Heb.3.14.

Phil.2.13.

John.17.19.

essence of Gods righteousnes dwelleth in vs? In redeeming the church (faith *Esay*) *Esay.59.17.*  
 God did put on his righteousnesse as a harness : but did he so to spoyle Christ of his  
 armor which he had giuen him, to make him to be no perfect redeemer? But the  
 Prophet meant nothing else but that God borowed nothing out of himselfe , nor  
 was holpen by any aide to redeeme vs. Which thing *Paul* briefly expressed in other  
 words, saying, that he gaue vs saluation to the shewing of his righteousness. But this *Rom.3.23.*  
 doeth not ouerthrow that which he teacheth in another place, that we are righteous  
 by the obedience of one man. Finally whosoever wappeth vp a double righteousness,  
 that poore soules may not rest in the meere onely mercie of God, he doeth in a mōc- *Rom.5.19.*  
 kerie crowne Christ with thornes.

13 But forasmuch as a great part of men, imagineth righteousnesse to be made *Righteousnesse  
can be by faith  
and works wyr-  
ned together.  
Phil.3.8.*  
 offaith and works, let vs first shew this also, that the righteousnesse of faith and works  
 do so differ, that when the one is stablished, the other must needs be ouerthrown.  
 The Apostle saith that he esteemed all things as doun, that he might winne Christ,  
 and finde in him the righteousnesse that is of God by faith, counting not his righteous-  
 nes that which is by the lawe, but that which is by the faith of Iesus Christ. You see  
 that here is also a comparison of contraries, and that here is declared that he which  
 will obtaine the righteousnesse of Christ, must forsake his owne righteousnesse.  
 Therefore in another place he saith, that this was the cause of fall to the Iewes, that *Rom.10.3.*  
 going about to establish their owne righteousnesse, they were not subiect to the righ-  
 teousnes of God. If in establishing our owne righteousnesse we shake away the righ-  
 teousnes of God, therefore to obtaine Gods righteousnesse our owne must be vterly  
 abolished. And he sheweth the same thing, when he saith, that our glorying is not  
 excluded by the law, but by faith. Whereupon followeth that so long as there re- *Rom.3.27.*  
 maineth any righteousnesse of works, how little soever it be, there still remaineth to  
 vs some matter to glorie vpon. Now if faith exclude all glorying, then the righteous-  
 ness of works can no wise be coupled with the righteouinelle of faith. To this effect  
 he speaketh so plainly in the fourth Chapter to the Romanes, that he leaueth no  
 roume for cauillations or shifts : If (saith he) *Abraham* was iustified by works, he *Rom.4.2.*  
 hath glorie. And immediatly he addeth : but he hath no glorie in the sight of God.  
 It followeth therefore that he was not iustified by works. Then he bringeth an other  
 argument by contraries, when reward is rendered to works, that is done of debt and  
 not of grace. Therefore it is not of the deservings of works. Wherefore farewell their  
 dreame, that imagine a righteousnesse made of faith and works mingled together.

14 The Sophisters thinke that they haue a subtle shift, that make to themselues  
 sport and pastime with wresting of Scripture and with vaine cauillations. For they  
 expound worke in that place to be those which men not yet regenerate do only lite-  
 rally and by the endeouour of free will without the grace of Christ: and do say that it  
 belongeth not to spirituall workes. So by their opinion a man is iustified both by  
 faith and by workes. So that the workes be not his owne, but the gifts of Christ and  
 fruities of regeneration. For they say that *Paul* spake so for none other cause, but to  
 conuince the Iewes, trusling vpon their owne workes, that they did foolishly presume  
 to claime righteousnesse to themselves, sith the onely spirit of Christ doeth give it vs,  
 and not any indeouour by our owne motion of nature. But they do not marke that in  
 the comparison of the righteousnesse of the law and the righteousnesse of the Gospell,  
 which *Paul* bringeth in in another place, all workes are excluded with what title soe-  
 ver they be adorneed. For he teacheth that this is the righteousnesse of the law, that he  
 should obtaine saluation that hath perfourmed that which the l w commandeth: and  
 that this is the righteousnesse of faith, if we beleue that Christ died and is risen ag-  
 aine. Moreouer wee shall hereafter shewe in place fit for it, that sanctification and  
 righteousnesse are severall benefites of Christ. Whereupon followeth that the vaine  
 spirituall workes come not into the account when the power of iustifying is ascribed  
*Not only the  
workes of mere  
vane regenerate bus-  
iness, also faultfule mens  
deedes are exclud-  
ed in the matter  
of iustification.  
Gal.3.31..*

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to Faith. And where *Paul* denieth (as I euen now alledged) that *Abraham* had any thing wherupon to glory before God, because he was not made righteous by works: this ought not to be restrained to the literall and outward kinde of vertues, or to the endeouour of free will. But although the life of the Patriarch *Abraham* were spirituall and in maner Angelike, yet he had not sufficient deseruings of works to purchase him righeteousnes before God.

*The Schoolemens  
error about the spi-  
rite and grace  
whereby man is  
iustified.*

15 The Schoolemen teach a little more grossly that mingle their preparations: but these doe lesse infect the simple and vnskilfull with corrupt doctrine, vnder pretence of Spritite and grace hiding the mercie of G O D which onely is able to appease trembling consciences. But we confess with *Paul* that the dooers of the Law are iustified before God: but because we are all farre from the keeping of the Lawe, hereupon we gather, that the workes which should most of all haue auailed to righeteousnes, doe nothing helpe vs because we lacke them. As for the common Papistes or Schoolemen, they are in this point doubly deceipted: both because they call Faith an assurednes of conscience in looking for reward at the hand of God for deseruings, and also because they expound the grace of God not to be a free imputation of righeteousnes, but the holy Ghost helping to the endeouour of holines. They read in the Apostle that he which commeth to God, must first beleue that there is a God, and then that he is a renderer of reward to them that seeke him. But they marke not, what is the maner of seeking. And that they are deceiued in the name of grace, is plainly prooued by their owne writings. For *Lombard* expoundeth, that iustification by Christ is giuen vs two waies, First (saith he) the death of Christ doth iustifie vs, when by it charitie is stirred vp in our hertes, by which we are made righteous. Secondly, that by the same death sinne is destroyed, whereby Satan held vs captiuie, so that now he hath no whereby to condemne vs. You see how he considereth the grace of God principally in iustification, to be so far as we are directed to good workes by the grace of the holy Ghost. He would forsooth haue followed the opinion of *Augustine*: but he followeth him a far off, and goeth far out of the way from rightly following him: because if *Augustine* haue spoken any thing plainly he darkeneth it: if there be any thing in *Augustine* not very vnpure, he corrupteth it. The Schoolmen haue still strayed from worse to worse, till with headlong fall at length they be rolled downe into a Pelagian error. And the very sentencie of *Augustine*, or at least his maner of speaking is not altogether to be received, For though he singularly wel taketh frō man al praise of righeteousnes, and assigneth it wholly to the grace of God, yet he referreth grace to sanctification, whereby we are renewed into newnesse of life by the holy Ghost.

*The righeteousnesse  
of Paul spaken of  
in Scripture cur-  
neth mens eyes fro  
their own workes  
to the free goodnes  
of God, which par-  
doneth sinnes, and  
causeth sinners to  
feel the mercie  
whereby they are  
pardoned and in  
Christ made righ-  
teous.*

16 But the Scripture, when it speaketh of the righeteousnesse of Faith, leadeth vs to a far other end, that is to say, that turning away from the looking vpon our owne workes, we should onely looke vnto the mercie of God and perfection of Christ. For it teacheth this order of iustification, that first God vouchfauth to embrace man being a sinner with his meere and free goodnes, considering nothing in him but misericordie, whereby he may be moued to mercy, forasmuch as he seeth him altogether naked and void of good works, fetching from himselfe the cause to do him good: then, that he moueth the sinner himselfe with feeling of his goodnes, which dispairing vpon his owne workes casteth all the summe of his saluation vpon Gods mercy. This is the feeling of Faith, by which feeling the sinner commeth into possession of his salvation, when he acknowledgeth by the doctrine of the Gospell that he is reconciled to God: that obtaining forgiuenes of sinnes by meanes of the righeteousnes of Christ, he is iustified: and although he be regenerate by the spirite of God, he thinketh vpon continual righeteousnesse laid vp for him not in the good workes to which he appliceth himselfe, but in the onely righeteousnesse of Christ. When these things shall be every one particularly weyed, they shall give a perfect declaration of our sentence. Albeit they might be better disposed in another order than they are set foorth. But it maketh little

Heb. ii. 6.

Sent. li. 3. dist.  
16. ca. 2.

little matter, so that they hang together in such sort that we may haue the whole matter truly declared and surely prooved.

17 Here it is good to remember the relation that we haue before saide to be betwenee faith and the Gospell: because it is saide for this cause that faith iustifieth, for that it receiueth and imbraceth the righteousness offered in the Gospell. And where as it is saide to be offered by the Gospell, thereby all consideration of woorkes is excluded. Which thing *Paul* declareth many times elsewhere, but most plainly in two places. For, to the Romanes, comparing the lawe and the Gospell together he saith: the righteousness that is by the law is thus, The man that doth these things shall liue in them. But the righteousness that is of faith offereth saluation, if thou belieue in thy hart and confess with thy mouth the Lord Iesus, and that the father hath raised him vp from the dead. See you not how he maketh this the difference of the law and the Gospell, that the law giueth righteousness to works, and the Gospell giueth free righteousness without helpe of works? it is a notable place, and that may deliuer vs out of many hard doubts, if we vnderstande that the same righteousness that is giuen vs by the Gospell is free from all conditions of the law. This is the reason, why he doth more than once with great seeming of contrarie set the promise by way of opposition against the law, as if the inheritance be of the lawe, then is it not of the promise: and all the rest in the same chapter to the same effect. Truly the law it selfe hath also her promises. Therefore there must needs be in the promises of the Gospell, something different and diuers from the promises of the lawe, vnlesse we will confess that the comparison is very fond. But what diuersitie shall this be, vnlesse it be that they are freely giuen, and vpholden by the onely mercie of God, whereas the promises of the lawe hang vpon the condition of works? Neither let any man here carpe against me, and say, that in this place the righteousness is rejected which men of their owne force and free will would compell God to receive? for as much as *Paul* without exception teacheth that the lawe in commanding profiteth nothing: because there is none not onely of the common multitude, but also of the perfectest, that fulfilleth it. Loue vndoubtedly is the chiefe point of the lawe: when the spirit of God frameth vs vnto it, why is it not to vs a caule of righteousness, but for that even in the holie ones it is unperfect, and therefore of it selfe deserueth no reward.

18 The second place is this. It is manifest that no man is iustified by the law before God: Because the righteous man shall liue by faith. But the law is not of faith: but the man that doth these things shall liue in them. Howe coulde this argument otherwise stand togither, vnlesse we agree vpon this point, that woorkes come not into the account of faith, but are vtterly to be seuered from it? The law (saith he) differeth from faith. Why so? because woorkes are required to the righteousness thereof. Therefore it followeth that woorkes are not required to the righteousness of faith. By this relation it appeereth that they which are iustified by faith are iustified beside the deseruing of woorkes, yea without the deseruing of woorkes, because faith receiueth that righteousness which the Gospell giueth. And the Gospell differeth from the lawe in this point, that it bindeth not righteousness to woorkes, but setteth it in the onely mercy of God. Like hereunto is that which he affirmeth to the Romanes, that *Abraham* had nothing to glorie vpon, because faith was imputed to him vnto righteousness, and he addeth a confirmation, because then there is place for the righteousness of faith, when there are no woorkes to which a reward is due. Where be woorkes (saith he) due reward is rendred vnto them: that which is giuen to faith is freely giuen. For the very meaning of the words that he vseth in that place serue to proove the same. Whereas he adioyneth within a little after, that therefore we obtaine the inheritance by faith as according to grace, hereupon he gathereth that the inheritance is of free gift, because it is received by faith: and how commeth that, but because faith without any helpe of woorkes leaneth wholly vpon the mercy of God? And in the same meaning without:

The difference  
which *S.Paul* to  
the Romans pur-  
teth betwenee the  
righteousnesse of  
the Gospell and of  
the law, excludeth  
works from that  
iustification which  
is through faith.  
*Rom.10.5.*

*Gal.3.18.*

*Rom.3.2.*

The same diffe-  
rence to the same  
effect taught in  
the Epistle to the  
Galathians.  
*Gal.3.12.*

*Rom.4.2.*

*Rom.3.21.*

without doubt he teacheth in another place that the rightheousnes of God was openly shewed without the law, although it hath witnes borne of it by the law and the Prophets: because excluding the law, he saith that it is not holpen by works, and that we obtaine it not by working, but come empie that we may receiue it.

*The doctrine car-  
ped at without  
cause which sea-  
ches iustification  
by faith onelie ex-  
cluding therby  
works not onelie  
ceremoniall but  
morall also.  
Rom. 4.2.  
Rom. 10.17.*

*Rom. 3.21. & 24.*

*Gal. 3.10.*

*Rom. 3.10. & 4.15.*

*Gal. 3.22.*

*Neither can  
works iustifie  
though they bee  
highly esteemed be-  
cause the value of  
them dependeth  
onche upon Gods  
allowance, neither  
doth lawe give un-  
to faith the force  
whereby it is able  
to iustifie.  
Gal. 3.7.*

19 By this time the Reader perceiueith with what equitie the Sophisters doe at this day cauill at our doctrine, when we saie, that man is iustified by faith onely. They dare not denie that man is iustified by faith because it is so often found in Scripture: but because this word, Onely, is never expressed, they cannot abide to haue such an addition made. Is it so? But what will they answer to these wordes of *Paul*, where he affirmeth that rightheousnes is not of faith except it be freely giuen? How can free gift agree with works? And with what cauillations wil they mock out, that which he saith in another place, that the rightheousnes of God is manifestly shewed in the Gospell? If rightheousnes be manifestly shewed in the Gospell, surely therein is contained not a torme or halfe rightheousnes, but full and perfect. Therefore the lawe hath no place therein. And they stande upon not onely a false but also a foolishe shift about this exclusive word, Onely. Doth not he perfectly enough giue all things to onelic faith, that taketh all things from works? What, I pray you meane these sayings, that rightheousnes was manifestly shewed without the law: that man is iustified freeie and without the works of the law? Heere they haue a wittie shift to escape withall, which although they devise it not themselues, but borrowed it of *Origen*, and certaine of the olde writers, yet is verie foolish. They prate that the ceremoniall worke of law, not the morall, are excluded. They profit so with continuall brawling, that they know not the verie first rules of Logike. Doe they thinke that the Apostle doth when he alleaged these places to prooue his saying? The man that shall doe these things shall liue in them: and, Cursed is every one that fulfilleth not all things that are written in the volume of the law. Vnlesse they be madde, they will not lay that life was promised to the keepers of Ceremonies, or curse threatned onely to the breakers of them. If these places bee to bee vnderstandinged of the morall lawe, it is no doubt that the morall worke also are excluded from the power of iustifying.

To the same purpose serue these arguments that he vseth: because the knowledge of sinne was by the law, therefore rightheousnes is not by the law. Because the lawe worketh wrath, therefore it worketh not rightheousnes. Because the lawe cannot make conscience assurid, therefore also it cannot giue rightheousnes. Because faith is imputed vnto rightheousnes, therefore rightheousnes is not arewarde of worke, but is giuen being not due. Because we are iustified by faith, therefore glorying is cut off. If there had bin a law gauen that might giue life, then rightheousnes were truly by the law: but God hath shur vp all vnder sinne that the promise might be giuen to the beleuers. Let them now fondly say if they dare, that these things are spoken of ceremonies and not of maners: but very children woulde haue out so great shamelesnesse. Therefore let vs hold this for certaine, that the whole lawe is spoken of, when the power of iustifying is taken away from the law.

20 But if any man maruaile why the Apostle vseth such an addition, not being content with onely naming works: the reaoun is readie to be shewed for it. For, althought works be so highly esteemed, yet they haue that value by the allowance of God, rather than by their owne worthinesse. For who can boast vnto God of anie rightheousnes of worke, but that which he hath allowed? Who dare claime anie reward as due vnto them, but such as he hath promised? They haue therefore this of the bountifulnes of God, that they are counted worthie both of the name & reward of rightheousnes: and they be of value onely for this cause, when the purpose of him that doth them is by them to shew his obedience to God. Wherefore the Apostle in another place, to prooue that *Abraham* could not be iustified by works, alleageth that the law was gauen, almost fowre hundred and thirtie yeeres after the couenant made.

Vnlearned

Vnlearned men would laugh at such an argument, because there might be righteous works before the publishing of the law. But because he knew that there was no such value in works but by the testimonie and vouchsauing of God, therefore he taketh it as a thing confessed, that before the law they had no power to iustifie. We vnderstand why he namely exprefseth the worke of the law, when he meaneth to take away iustification from any works because controuersie may be mooued of those and none other. Albeit sometime he excepteth all works without any addition, as when he faith that by the testimonie of *David* blessednes is assigned to that man, to whom the Lord Rom.4.6. imputeth righteousness without works. Therefore they can with no cauillations bring to pasle, but that we shal get this generall exclusive only. And they doe in vaine seeke that trifling suttletie, that we are iustified by that only faith which worketh by loue, so that righteousness must stand vpon loue. We graunt in deed with Paul, that no other Gal.5.6. faith iustifieth, but that which is effectually working with charitie: but that faith taketh nor her power of iustifying from that effectualnesse of charitie. Yea it doth by no other meane iustifie, but because it bringeth vs into the communicating of the righteousness of Christ. Or else all that which the Apostle so earnestly preffeth, should fall to nought. To him that worketh (faith he) the reward is not reckoned according Rom.4.4. to grace, but according to det. But to him that worketh not, but believeth in him that iustifieth the vngriuous, his fauor is imputed vnto righteousness. Could he speake more euidently than in so saying? that there is no righteousness of faith but where there are no works to which any reward is due: and that onely then faith is imputed vnto righteousness, when righteousness is giuen by grace that is not due.

21 Now let vs examine how true that is, which is said in the definition, that the righteousness of faith is the reconciliation with God, which confissteth vpon the onely forgiuenesse of sinnes. We must alway returne to this principle, that the wrath of God resteth vpon all men, so long as they continue to be sinners. That hath *Esay* excellently well set out in these words: The hand of the Lord is not shortned, that he is not able to saue: nor his eare dulled that he cannot heare: but your iniquities haue made disagreement betweene you and your God, and your sinnes haue hidden his face from you that he heareth you not. We heare that sinne is the diuision betwene man and God, and the turning away of Gods face from the sinner. Neither can it otherwise be. For it is disagreeing from his righteousness to haue any fellowship with sinne. Wherefore the Apostle teacheth that man is enimie to God till he be restored into fauour by Christ. Whome therefore the Lord receiueth into ioyning with him, him he is said to iustifie: because he can neither receive him into fauour nor ioyne him with himselfe, but he must of a sinner make him righteous. And we further say, that this is done by the forgiuenesse of sinnes. For if they whom the Lord hath reconciled to himselfe be iudged by their works, they shall be found still sinners in deede, who yet must be free and cleane from sinne. It is certaine therefore that they whom God imbraceth, are no otherwise made righteous, but because they are cleansed by hauing the spots of their sinnes wiped away by forgiuenesse, that such a righteousness may in one word be called the forgiuenesse of sinnes.

22 Both these are most cleerly to be seene by these words of *Paul*, which I haue already alleged: God was in Christ reconciling the worlde to himselfe, not imputting their sinnes to man, and he hath left with vs the worde of reconciliation. And then he addeth the summe of his message, that him which knew no sinne he made sin for vs, that we might be made the righteousness of God in him. Here he nameth righteousness and reconciliation without difference, that wee may perceue that the one is mutually contained vnder the other. And he teacheth the maner to attaine this righteousness to be when our sinnes are not imputed vnto vs. Wherefore doubt thou not hereafter how God doth iustifie vs, when thou hearest that he doth reconcile vs to himselfe by not imputing sinnes. So to the *Romans* he prooueth by the testimonie.

*Sinne putteth  
enmity betwene  
man and God: so  
that except it be  
pardoned vs; we  
cannot be ioyned  
vnto him.  
*Esa.59.7.**

Rom.5.8.

*Righteousnes and  
reconciliation vnto  
God doe mutually  
contayne the  
one the other, and  
are attained vnto,  
when our sinnes  
are not imputed.  
*2.Cor.5.19.  
2.Cor.3.21.**

## Cap. II. Of the maner how to receiue

Rom.4.6.

testimonie of *David*, that righteousnesse is imputed to man without works, because *David* pronounceth the man blessed whose iniquities are forgiuen, whose sinnes are couered, to whom the Lord hath not imputed his offences. Without doubt by bles-  
sednesse he there meaneth righteousnesse. As sith he affirmeth the same to stand in  
the forgiuenesse of sinnes, there is no cause why we should otherwise define it. Ther-  
fore *Zacharie* the father of *Iohn* the Baptist singeth that the knowledge of saluation  
consisteth in the forgiuenesse of sinnes. Which rule *Paul* following in his Sermon  
which he made to the *Antiochians* concerning the summe of saluation, as *Luke* reporteth it, concluded in this maner: By him forgiuenesse of sinnes is preached vnto  
you, and euerie one that believeth in him is iustified from al these things, from which  
ye could not be iustified in the lawe of *Moses*. The Apostle so knitteth the forgiue-  
nesse of sinnes with righteousnesse, that he sheweth that they be both all one. Where-  
upon he rightfully reasoneth that the righteousnesse is freely giuen vnto vs, which we  
obtaine by the louing kindnesse of God. Neither ought it to seeme a strange vnused  
speech, that the faithfull are righteous before God, not by works, but by free accep-  
tation: sith both it is so oft found in the Scripture, and the old authors also doe sometime  
so speake. For *Augustine* faith thus in one place: The righteousnesse of the saints  
in this worlde standeth rather in forgiuenesse of sinnes, than in perfection of ver-  
ties. Wherewith agreeth the notable sentence of *Bernard*: Not to sinne is the right-  
eousnesse of God: but the righteousnesse of man, is the mercifull kindnesse of God.  
He had before affirmed that Christ is to vs righteousnesse in absolution, and therefore  
for that they onely are righteous that haue obtained pardon by mercie.

Luk.1.77.

A& 13.38.

De ciuit. Dei  
cap.27.

Serm.23. in  
cant.Ser.22.

The righteousnesse  
of Christ imputed  
vnto vs maketh  
vs righteous.

2.Cor.5.21.

Rom.8.3.

Rom.5.19.

Lib.2.de Iac.&  
vita beata.

23 Hereupon also followeth this, that by the onely meane of Christys rightous-  
nesse, we obtaine to be iustified before God. Which is as much in effect as if it were  
said, that man is not righteous in himselfe, but because the righteousnesse of Christ is  
by imputation enterpartened with him, which thing is woorthie to bee heedefully  
marked. For that trifling error vanisheth away, to say that man is therefore iustified  
by faith, because faith taketh part of the Spirit of God by which he is made righte-  
ous, which is so contrary to the doctrine aboue taught, that they can never be made  
to agree together. For it is no doubt that he is voide of his owne righteousnesse, that  
is taught to seeke righteousnesse without himselfe. This the Apostle affirmeth most  
plainly when he writeth that he which knew no sinne was made for vs a propitiatory  
sacrifice to cleanse away sinne, that we might be made the righteousnesse of God in  
him. You see that our righteousnesse is not in vs but in Christ, and that it belongeth  
to vs onely by this title, because we be partakers of Christ, because we posseſſe all his  
riches with him. And it maketh nothing to the contrarie that in another place he  
teacheth, that sinne was condemned of sinne in the flesh of Christ, that the righte-  
ousnesse of the lawe might be fulfilled in vs: where he meaneth no other fulfilling,  
but that which we obtaine by imputation. For the Lord Christ doth in such sort com-  
municate his righteousnesse with vs, that after a certainte maruelous manner, he pow-  
reth the force thereof into vs, so much as pertaineth to the iudgement of God. It ap-  
peareth that he did no otherwise meane, by the other sentence which he had spoken  
a little before. As by the disobedience of one man we were made sinners, so by the  
obedience of one man we are iustified. What is it else to set our righteousnesse in the  
obedience of Christ, but to affirme that hereby onely we are accounted righteous,  
because the obedience of Christ is imputed vnto vs as if it were our owne? There-  
fore me thinkes that *Ambrose* hath excellently well shewed how there is an example  
of this righteousnesse in the blessing of *Jacob*. For *Jacob* hauing not of himselfe deser-  
ued the preminence of the first begotten sonne, hid himselfe in the apparell of his  
brother, and being clothed with his brothers coate that fauoured of a most sweete  
smell, he crept into the fauor of his father, and received the blessing to his owne com-  
moditie vnder the person of another: so we do lie hidden vnder the precious purenes-

of Christ our elder brother, that we may get a testimonie of righteousness in the sight of God. The words of Ambrose are these. Whereas Isaac smelt the saavour of the garments, peraduenture this is meant thereby, that we are not iustified by workes but by faith: because fleshy weaknes hindreth works, but the brightnes of faith which meriteth forgiuenes of sins, over shadoweth the error of deeds. And truly so it is. For, that we may appeare before the face of God ynto saluation, it is necessary for vs to smell sweetly with his odour, and to haue our faultes couered and barred with his perfection.

## The xij. Chapter.

*That to the end we may be fully persuaded of the free iustification, we must lift  
up our mindes to the iudgement seat of God.*

**A**lthough it appeereth by most evident testimonies, that all these things are true, *The cause of mens* yet we shall not cleerely perceiue how necessarie they be, vntill we haue set before our eies those things that ought to be the groundes of all this disputation. First therefore let vs remember this, that we purpose not to speake of the righteousnesse of a worldly iudicall court, but of the heauenly iudgement seate: that we shoulde not measure by our owne small portion, by what vprightnes of works Gods iudgements may be satisfied. But it is maruellous to see with what rashnes and boldnes it is commonly debated. Yea and it is to be seene how none doe more boldly or with fuller mouthes (as the saying is) prate of the righteousnes of works, than they that are either monstrously sicke of open outward diseases, or be ready to burst with inward vices. That commeth to passe because they thinke not vpon the righteousnesse of God, whereof if they had never so little feeling, they would never make so great a mockery of it. And truely it is out of measure lightly regarded, when it is not acknowledged to be such and so perfect that nothing be imputed vnto it but every way whole and absolute, and defiled with no vncleannes: such as never was and never shall be able to be founde in man. It is indeed easie and ready for every man in Schooles to talke vainely vp on the worthines of workes to iustifie men: But when they come into the sight of God, such dailiance must auoide, because there is earnest dooing vsed, and no trifling strife about words. To this, to this I say, we must apply our mind, if we wil profitable enquire of truc righteousnes, how may we answer the heauenly judge whē he calleth vs to accōut. Let vs think him to be a iudge, not such a one as our owne vnderstandings do of themselvs imagine: but such a one as he is painted out in the scripture, with whose brightnes the stars shall be darkned, by whose strength the hillies do melt away, by whose wrath the earth is shakenn, by whose wisedome the wise are taken in their subtletie, by whose purenes all things are prooued vnpure, whose righteousness the Angels are not able to beare, which maketh the innocent not innocent, whose vengeance when it is once kindled pearceth to the bottome of hell. If hee ( I saie ) sit to examine mens dooungs, who shall appeare assured before his throne? who shall dwell with a devouiring fire? saith the Prophet. Who shall abide with continuall burnings? he that walketh in righreousnes & speaketh truth, &c. But let such a one come soorth, whatsoever he be. But that answer maketh that none cōmeth foorth. For this terrible saying soundeth to the contrarie: Lorde if thou marke iniquities, Lord, who shall abide it? truely all must needs immediately perish, as it is written in another place: Shall man be iustified if he be compared with God, or shal he be purer then his maker? Beholde they that serue him are not faithfull, and he hath founde peruersenesse in his Angels. How much more shall they that dwell in houses of clie and that haue an earthly foundation, be consumed with mothes? they shal be cut downe from the morning to the euening. Behold among his Saints there is none faithfull, and the heauens are not cleane in his sight: howe much more

Esa.33.14.

Psal.130.3.  
Iob.4.17.

is man abominable and vnprofitable, which drinketh iniquite as water? I graunte indeed that in the booke of *Job*, is mention made of a righteousnes that is higher than the keeping of the law. And it is good to vnderstand this distinction: because although a man did satisfie the law, yet he could not so stand to the triall of that righteousness that passeth all sensess. Therefore although *Job* be cleare in his owne conscience, yet he is amased, and not able to speake because he seeth that very angelike holines cannot appease God, if he exactly weigh their works. But I therefore will at this time ouerpasse that righteousness which I haue spoken of, because it is incomprehensible: but only this I say, that if our life be examined by the rule of the written law, we are more than senselesse if so many curles wherewith the Lord hath willed vs to be awaked do not torment vs with horrible feare, and among other this generall curse, Cursed is every one that doth not abide in all the things that are written in the booke. Finally all this discourse shall be but vnsauorie and cold, vnsesse cuerie man yeeld himselfe guiltie before the heanenly judge, and willingly throw downe and abase himselfe, being carefull how he may be acquired.

Deut. 27. 26.

*How righteous  
sooner we be in  
comparison of  
other mens bus in  
the sight of God  
is not able to make  
us blameleſſe.*

Luk. 16. 15.

Psal. 43. 2.  
*Tob. 9. 8.*

1. Cor. 4. 4.

*S. Augustine and  
S. Bernard how  
far from looking  
to be iustified by  
their owne workes.  
Ad Boni li. 3 ca. 5.  
Super canter. 61.*

2 To this, to this I say, we should haue lifte vp our eies, to learne rather to tremble for feare, than vainely to rejoice. It is indeed easie, so long as the compariton extenderth no further than men, for every man to thinke himselfe to haue somewhat which other ought not to despise. But when we rise vp to haue respect vnto God, then suddenly that confidence falleth to the ground and commeth to nought. And in the same case altogether is our soule in respect of God, as mans bodie is in respect of the heauen. For the sight of the eie, so long as it continueth in viewing things that lie neer vnto it, doth shew of what pearcing force it is, but if it be once directed vp to the sunne, then being dasede and dulled with the too great brightnes thereof, it feelth no leſſe feblenes of it selfe in beholding of the sunne, than it perceiued strength in beholding inferior things. Therefore let vs not deceiue our selues with vaine confidence, although we count our selues either equall or superior to other men: but that is nothing to God, by whose will this knowledge is to be tried. But if our wilfulness can not be tamed with these admonitions, he wil answere to vs as he said to the Pharisees: you be they that iustifie your selues before men: but that which is high to men is abominable to God. Now go thy way & proudly boast of thy righteousness amōg men, while God from heauen abhorreth it. But what say the seruants of God that are truly instructed with his Spirit? Enter not into judgement with thy servant, because euerie living man shall not be iustified in thy sight. Another saith, although in somewhat diuers meaning: Man cannot be righteous with God: if he will contend with him, he shall not be able to answer one for a thouland. Here we now plainly heare what is the righteousness of God, even such as can be iustified with no workes of men, to whom when it examineth vs of a thouland offences, we cannot purge our selues of one. Such a rightouſnes had that same chosen instrument of God *Paul* conciued, When he professed that he knew himſelfe guiltie in nothing, but that he was not there-by iustified.

3 And not only ſuch examples are in the holy Scriptures, but also all godly writers do shew that they were alway of this minde. So *Augustine* faith, All the godly that grone vnder this burden of corruptible flesh, and in this weakenes of life haue this onely hope that we haue one Mediator Iesus Christ the righteous, and he is the appeasement for our ſnares. What faith he? If this be their onely hope, where is the confidence of workes? For when he calleth it onely, he leaueth none other. And *Bernard* faith. And indeed where is ſafe and ſtedfift refte and assurednes for the weake, but in the woundes of our Sauour? and ſo much the ſurer I dwell therein as he is mightier to ſave. The world rageth, the bodie bu. deneth, the diuell lieth in waite: I fall not, because I am builded vpon the true rocke: I haue ſinned a grievous ſinne, my conſcience is troubled, but it ſhall not be ouertroubled, because I ſhall remember the

the woundes of the Lord. And hereupon afterward he concludeth, Therefore my  
merite is the Lords taking of mercy, I am not vterly without merite, so long as he  
is not without mercies. But if the mercies of the Lord be many, then I also haue as In Psal. qui habi-  
many merites. Shall I sing inine owne righteousnes? Lord I will remember onely thy-  
righteousnes. For that is also my righteousness, for he is made vnto me righteousness  
of God. Againe in an other place, This is the whole merite of man, if he put his  
whole hope in him that saueh whole man. Likewise where retaining peace to him- In cant. ser. 13.  
selfe he leaueth the glory to God, To thee (saith he) let glory remaine vnminished:  
it shall be well with me, if I haue peace, I forswere glory altogether, least if I wrong-  
fully take vpon me that which is not mine owne, I loose also that which is offered  
me. And more plainly in an other place hee saith: Why shouldest the Church be  
carefull of merites, which hath a surer and safer way to glory vpon the purpose of  
God? So there is no cause why thou shouldest aske, by what merites we hope for  
good things, specially when thou hearest in the Prophet, I will doe it, not for  
your tales, but for mine owne sake, saith the Lord. It sufficeth for merite, to know Eze. 36.22. & 32.  
what merites suffice not. But as it sufficeth for merite not to presume of merites, so  
to be without merites sufficeh to judgement. Whereas he freely vseth this worde  
Merites for good workes, we must therein beare with the custome. But in the ende  
his purpose was to make hypocrites afraid, that wildly range with licentiousnesse of  
sinning against the grace of God. As afterward he expoundeth himselfe, saying:  
Happy is the Church that neither wanteth merites without presumptiō, nor presumption  
without merites. It hath whereupon to presume, but not merites. It hath me-  
rites, but to deserue, not to presume. Is not the very not presuming a deseruing?  
Therefore it presumeth so much the more boldly, because it presumeth not, hauing  
large matter to glory vpon, even the many mercies of the Lord.

4 This is the truth. The exercised consciences perceiue this to be the only  
sanctuarie of safetie, wherein they may safely rest themselues when they haue to doe  
with the judgement of God. For if the Starres that seemed most bright in the night  
season, doe loose their brightness, with sight of the Sunne, what thinke we shall be  
come euuen of the rarest innocencie of man, when it shall be compared with the pure-  
nesse of God? For that shall be a most seuer examination, that shall pearce into the  
molt hidden thoughts of the hart, and (as Paul saith) shall reveale the secretes of  
darkenes, and disclose the hidden things of the hart, which shall compell the lurking  
and vnwilling conscience to vter all things that now are fallen out of remembrance.  
The duell our accuser will presse vs, which is priuie to all the wicked deeds that he  
hath mooued vs to doe. There the outward pompous shewes of good workes which  
now onely are esteemed, shall nothing profit vs. Only the purenesse of will shall be  
required. Wherefore the hypocrise, not onely wherby every man knowing himselfe  
guilte before God desireth to boast himselfe before men, but also wherewith every  
man deceiueth himselfe before God (as we be all inclined to stroke and flatter our  
selues) shall fall downe confounded, howsoeuer it now be prouide, with more than  
drunken boldnes. They that bend not their wit to such a sight, may indeede for a  
short time sweetly and pleasantly frame a righteousness to themselves, but it is such a  
righteousnes as shall be by and by shaken away from them at the judgement of God:  
like as great riches heaped vp in a dreame doe vanish away from men when they  
awake. But they that shall earnestly as it were in the sight of God, enquire of the true  
rule of righteousness, shal certainly finde that all the woiks of men, if they be iudged  
by their owne worthines, are nothing but defilings and filthines: that that which a-  
mong the common people is accounted righteousness, is before God meere wicked-  
nes: that that which is judged puritie, is vncleanness: that that which is reckoned  
glorie, is but shame.

5 From this beholding of the perfection of God, let it not grieue vs to descend  
D d 2 to

Men judged by  
their owne wor-  
thynes: be they ne-  
ver so holy, shall  
be found unholy.

1. Cor. 4.5.

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*That partiall and to looke vpon our selues without flatterie or blinde affection. For it is no marke if we be all so blinde in this behalfe, forasmuch as none of vs doth beware of the pestilent tendernesse toward himselfe, which (as the Scripture crieth out) naturally sticketh fast in vs al. To euery man (faith Salomon) his owne way is right in his owne eies. Againe. All the waies of man seeme cleane in his owne eies. But what? Is he acquainted by this blindnes? No, But (as he further saith in the same place) the Lord weigheth the hearts, that is to say, while man flattereth himselfe by reason of the outward visor or righeteousnes that he beareth in resemblance, in the meane time the Lord with his ballance examineth the hidden vncleannes of the heart. Therefore fith we so nothing profit with such flatteries, let vs not wilfully mocke ourselues to our owne destruction. But that we may trie our selues rightly, we must necessarily call backe our conscience to the iudgement seat of God. For we do altogether neede his light to disclose the secret foldings of our peruersnes, which otherwise lie too deeply hidden. For then and neuer till then, we shall cleerely perceiue what is meant hereby: that man being rottennesse and a worme, abhominable and vain, which drinketh wickednesse as water is far from being iustified before God. For who shoulde make that cleane that is conceiued of vncleane seede? not one man. Then shall we also finde that by experiance, which Job saide of himselfe? If I will goe about to shew my selfe innocent, mine owne mouth shall condemne me: If I will shew my selfe righeteous: it will prooue me wicked. For that is not meant of one age onely, but of all ages, which the Prophet in old time complained of Israell, that all went astray like sheepe, that euery one turned aside to his owneway. For he there comprehendeth all them, to whom the grace of redemption should come. And the rigourousnes of this examination ought to proceed so far, till it subdue vs, so that we be fully thrown downe withall, and by that meane prepare vs to receive the grace of Christ. For he is deceiued that thinketh himselfe able to receive the enioying of this grace, vntill he haue first thrown downe all hawtines of minde. This is a knownen saying: that God confoundeth the proude, and giueth grace to the humble.*

Iob. 15. 16.  
Iob. 14. 4.  
Iob. 9. 20.

Esay. 53. 6.

1. Pet. 5. 5.

*We can neither  
be righteous till  
we be humble, nor  
bumble as long as  
we make any re-  
ckoning or account  
at all of our owne  
righteousnes.*

Psal. 18. 28.

Zeph. 3. 11.

*But what way is there to humble our selues, but that we being altogether needie and emptie, should give placcio the mercie of God? For I do not call it humblenes, if we thinke that we haue any thing remaining with vs. And hitherto they haue taught a verie hurtfull hypocrisie that haue ioyned the two things togither, that we must thinke humble of our selues before God, and that we must make some account of our owne righeteousnesse. For if wee confess to God contrarie to our owne thinking, wee do wickedly lie vnto him: but we cannot thinke as we ought, but that by and by all that seemeth glorious in vs must be troden vnder foote. Therfor when thou hearest in the Prophet, that there is prepared saluation for the humble people, and abacement for the eies of the wicked: First thinke, that there is no entrie open to saluation, vntill thou haue laide away all pride and taken to thee perfect humblenes: then, that the same humblenes is not a certayne modestie whereby thou giuest ouer to the Lord a haire breadth of thine owneright, as they are called humble before men that do neither presumptuously aduaunce themselves, nor re-piochfully triumph ouer other, although they stand vpon some estimation of their owne excellencie: but an vnfaidnay submission of a minde thrown downe with feeling of his owne miserie and neediness. For it is so eachwhere described in the word of God. When the Lord saith thus in Zephania: I will take away out of thee him that outragiously rejoiceth, and I wil leauie in the mids of thee the afflicted man and the poore man, and they shall trust in the Lord: doth he not there plainly shew who be humble? cuen they that lie afflicted with knowledge of their owne pouterie. On the other side he calleth the proude, outragious rejoycers, because men ioyning in prosperitie are wont to rejoice without measure. But to the humble whom he purpeth to saue, hee leaueth nothing but to trust in the Lord. And likewise it is saide in*

In *Esaie*: Whom shall I looke vnto, but to the poore and contrite in spirite, and him that feareth my words? Againe: The high and excellent, that inhabith eternity, his name is holy, that dwelleth on high, and in the holy place, and with the contrite and humble spirite, to quicken the spirite of the humble and the hart of the contrite. When thou so oft hearest the name of contrition, understand thereby the wound of the hart, that suffereth not a man thrown down on the ground to rise again. With such contrition ought thy hart to be wounded, if thou wilt according to the saying of G O D be aduanced with the humble: If that be not done, thou shalt be brought low with the mightie hand of God to thy shame and disgracement.

7 And our best Schoolemaster thinking it not enough to shew it out in wordes, hath also set out vnto vs in a parable the image of true humilitie as in a painted table. For he bringeth soorth a Publicane that standing a farre off, not daring to lift vp his eies to Heauen, with much knocking his brest, prayeth in this wise: Lord be merciful to me a sinner. Let vs not thinke these to be tokens of fained modestie, that he dare not looke vp to Heauen, nor to come neerer, that with knocking his brest he confesseth himselfe a sinner: but let vs know that they be testimonies of inward affliction. On the other side he setteth the Pharisee which thanketh God that he is not of the common sort of men, either an oppresser, or an vnrigheteous man, or an adulterer, because he fasted twise on the Sabbath, and gaue tithes of all that he possessed. Hee doth with open confession acknowledge that the righeteousnes which he hath is the gift of God: but because he standeth in confidence that he is righeteous, he departeth from God vnfaououred and in hatred. The Publicane by acknowledging of his owne wickednes is iustified. Hereby we may see, how great is the estimation of our humbling: vs before God: so that the hart cannot be open to receive his mercy, vnellese it be first voide of all opinion of his owne worthines. When this opinion hath possessed the place, it shutteth vp the way for Gods mercy to enter. And that no man should doubt hereof. Christ was sent of his Father into the earth with this commission, to bring glad tidings to the poore, to heale the contrite in hart, to preach liberty to the captiue, and deliuernace to them that were shutt vp in prison, and to comfort them that mourne: to give them glory for ashes, oyle for mourning, the robe of praise for the spirite of sorrow. According to this commission, he calleth none but them that labor and are laden to take part of his liberalitie. And in an other place he saith: I came not to call the righteous, but sinners.

8 Therefore if we will give place to the calling of Christ, let all arrogancie and carelesnes depart far away from vs. Arrogancie groweth of a foolish perswasyon of our owne righcousnes, when a man thinketh himselfe to haue somewhat, by the de-servynge whereof he may be commended before God, carelesnes may be cuen without any perswasion of workes. For many sinners, because being dronke with sweetnes of vices they think not vpon the iudgement of God, lie as it were sensely amased with a disease of droussines, that they aspire not to the mercy offered them. But we must no lesse shake off such dull sluggishnes, than we must cast away all vaine confidence of our selues, that we may without encumbrance hasten to Christ, that we being empie and hungry may be filled with his good things. For we shall never sufficienly haue trust in him, vnsle we vterly distrust of our selues, we shall never sufficienly raise vp our courages in him, vnsle they be first throwne downe in our selues. We shall never sufficienly haue consolation in him, vnsle we be first desolare in our selues. Therefore we be then meete to take hold of and obtaine the fauour of God, casting away all trust of our selues, but trussting vpon the onely assurednesse of his goodnesse, when (as *Augustine* saith) forgetting our owne deseruings, we imbrace the giftes of Christ. Because if he sought deseruings in vs, we should not come to his giftes. Wherewith *Bernard* very well accordeth, comparing proud men to vngfaulſeruantes, that arrogantly claime any thing bettē then never to little to their own deseruings:

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deseruings: because they do wrongfully keepe to themselues the praise of grace passing by them, as it a wall would say that it bringeth forth the sunbeame which it receiuteth through a window. But, not to tarie longer hereupon, let vs take a short but a generall and true rule, that he is prepared to take part of the fruits of Gods mercy, that hath viterly emptied himselfe, I will not say of righetcousnes, which is none at all, but of the vaine and windie image of righetcousnes. Because euery man so much hindereth his receiving of the liberalitie of God as he resteth in himselfe.

### The xijij. Chapter.

That there are two things to be marked in free iustification.

We cannot wish  
out robbing God of  
his glory challenge  
any thing to our  
selues.

Rom. 3. 15.

Ezec. 20. 42.

Iere. 9. 3.

1. Cor. 2. 30.

What it is not to  
glory in our selues.  
Rom. 2. 29.  
Ephay 45. 25.

And here are alway two things to be principally looked vnto: that is to say, that there may remaine to the Lord his glory vnminished, and as it were wholly and perfectly maintained, and to our consciences an vntroubled quietnes and calme tranquillitie before his judgement. We see how oft and how earnestly the Scripture exhorteth vs, to giue onely to God a confession of praise, when we entreat of righetcousnes. And the Apostle testifieth, that this was the Lords principall purpose of giuing vs righetcousnes in Christ, that he might shew his owne righetcousnes. And what a shewing that should be, he declareth immedately after: that is, if he alone be knownen to be righteous, and that iustified him that is of the faith of Iesus Christ. Thou seest that the righetcousnes of God is not sufficiently set out, vnylesse he alone be accounted righteous, & do communicate the grace of righetcousnes to them that deserue it not. By this meane he will haue every mouth to be stopped, and the whole world to be made subiect to him. For while man hath any thing to speake in his owne defencē, so long there is somewhat taken away from the glorie of God. So in Ezechiel he teacheth how much we gloriſſe his name by reknowledging of our owne wickednes. You shall remember (saith he) the waies and all the wicked doings wherewith ye haue beeene defiled. And ye shall be displeased with your selues in your owne sight, in all the evils that ye haue committed. And ye shall know that I am the Lorde, When I shall doe good to you for mine owne names sake, and not according to your most wicked offences. If these things be contained in the true knowledge of God, that we being broſſed with knowledge of our owne iniquitie, should consider that he doth good to vs whereas we be vnworthy thereof: why then do wee to our great hurt attempt to steale away from the Lord any parcel be it neuer ſo ſmal of the praise of his free goodnes? Likewise Ieremie whē he crieth out, Let not the wise man glory in his wiſdom, or the rich man in his riches, or the ſtrong man in his ſtrength, but let him that glorieth, glory in the Lord: doth he not there declare that ſomwhat is diminished from Gods glory, if man glory in himſelfe? To this purpose truly doth Paul apply thofe words, when he teacheth that all the parts of our ſaluation are reposed in Christ, that wee ſhould not glorie but in the Lord. For his meaning is that he riſeth vp againſt God and darkneneth his glory, whosoeuer thinketh that he hath any thing be it neuer ſo little of his owne.

2 This is the truthe, we neuer truly glory in him, vnylesſe we be vtterly put from our owne glory. On the other ſide this is to be holden for a catholike principle, that al they glory againſt God that glory in themſelues. For Paul iudgeth that only by this meane the world is made ſubiect to God, when all matter to glory vpon is vtterly ta ken from men. Therefore Eſay, when he declareth that Iraell ſhall haue their iuftification in God, ſaith also that they ſhall there alio haue their praise: as though he ſhould ſay, that the Lord to this ende iuftifieth the elect that they ſhould glorie in him and in nothing else. But how we ought to be Praiſed in the Lord, he had taught in the verſe next before: that is, that wee ſhould ſwearē that our righetcousnes and ſtrengtheare in the Lord. Note that there is not required a bare confeſſion, but confirmed

confirmed with an oath, that a man should not thinke that hee shall bee discharged with I wot not what fained humilitie. And let no man heere alleage for excuse that he doth not glory when without arrogancie he reknowlegeth his own righteousnes: for there can be no such estimation but it engendreth confidence, nor confidence but it breedeth glorie. Therefore let vs remember that in all the disputation of righteousness we must haue regard to this end, that the praise thereof remaine with the Lorde whole and perfect. For al much as for declaration of his righteousness (as the Apostle testifieth) he hath powred out his grace vpon vs, that he might be iust and iustifying him that is of the faith of Christ. Wherefore in another place, when hee had taught that the Lord gaue vs saluation, to set out the glorie of his name, afterward as it were repeating the same thing he addeth: ye are saued by grace, and by the gift of God, not by workes, that none should glory. And when Peter telleth that we are called vnto hope of saluation that we should declare the powers of him that hath called vs out of darknes into his maruellous light, without doubt his meaning is so to make the one-ly praises of God to sound in the eares of the faithfull, that they should with deepe silence oppresse all arrogancie of the flesh. In a sum, man cannot without robberie of God chalenge to himselfe any one crum of righteousness: because euen so much is plucked and taken away from the glorie of Gods righteousness.

Now if we ask by what meane the conscience may be quieted before God, we shall finde no other meane but if free righteousness be giuen vs by the gift of God: Let vs alway think vpon this saying of *Salomon*, Who shall say, I haue clensed my hart, I am made cleane from my sinne? Truely there is no man that shall not be ouerwhelmed with infinite filthines. Therefore let euen the perfectest man descend into his owne conscience, and call his doings to account: what end shall he haue? Shall he sweetely rest as though all things were in good order betweene him and God? and shal he not rather be vexed with terrible tormentes, when he shal feele matter of damnation abiding in himselfe if he be iudged according to his works? The conscience if it looke vpon God, must of necessitie either haue assured peace with his iudgment, or be besieged with the terrors of hel. Therfore we profitte nothing in disputing of righteousness vnalesce we stablish such a righteousness, with the stedfastnesse whereof our soule may be staied in the iudgement of God. When our soule shall haue whereby it may both without fear appeare before the face of God, and receive his judgement, vnthaken, then and not till then let vs know that we haue founde an vnfained righteousness. Therfore not without cause the Apostle standeth so much vpon this point, with whose words I had rather expresse it than with mine owne. If (saith he) the promise of inheritance be of the law, faith is made voide, the promise is made abolished. He first inferreth that faith is disanuled and made voide if the promise of righteousness haue respect to the deservings of our works, or do hang vpon the keeping of the law. For so could neuer any man assuredly rest in it: because it could never come to passe that any man might assuredly determine with himselfe that hee had satisfied the lawe, as indeed neuer any man doth by workes fullie satisfie it. Whereof, that we shoulde not neede to seeke faire for testimonies to prooue it, euerie man may be a witness to himselfe that will with a right eie behold himselfe. And heereby appeereth, in howe deepe and darke corners hypocrisie buried the mindes of men, while they so carelesly beare with themselues, that they sticke not to set their owne flatteries against the iudgement of God, as though they would binde to a staine his iudicall proceeding. But the faichfull that doe sincerely examine themselues, are greeued and tormented with a farre other manner of carefulnesse. Therfore there shoulde so enter into all mindes a doubting, and at length a very despaire where each man for himselfe shoulde make account, with how great a burden of debt he is still ouerpressed, & how far he is from the condition wherwith he is charged. Lo, how faith is by this mean already expressed & extinguished. For to wauer, to

Rom. 3.26.  
Eph. 1.2.  
Ephe. 1.8.

The opinion of  
righteousnesse by  
our owne workes  
troubleth the con-  
science and berea-  
ueth us of al trans-  
quilltie of minde.  
Pto. 20.9.

Rom. 4.14.

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varie, to be caried vp and downe, to stick fast in doubting, to be holden in suspense, to stagger, and at length to despaire, is not to trust: but to strengthen thy minde with constant certainty and perfect assurednes, and to haue whereupon to rest and fasten thy foote.

To rest upon the  
worthinesse of our  
owne workes, is to  
make the promises  
of God uneffectu-  
all.

4 He adioyneth also another thing, that is, that the promise shall thereby be made of no effect and voide. For if the fulfilling thereof do hang vpon our deseruing, when shall we come thus far as to deserue the bountifullnes of God? Also this second point hangeth vpon the former: For the promise shall not be fulfilled but to them that beleue it. Therefore if faith be fallen, there shall remaine no force of the promise. Therefore the inheritance is of faith, that it may be according to grace, to stablish the promise. For it is abundantly well stablished when it refeth vpon the onlie mercie of God: because his mercie and truth are with a perpetuall knot ioynd together, that is to say, whatsoever God mercifully promiseth, he also faithfully performeth. So David before that he required saluation by the word of God first determineth the cause thereof to be in his mercy. Let thy mercies (saith he) come vnto me, thy saluation according to thy word. And rightfully: because God is by no other meane perswaded to make the promise but of his owne meere mercie. Therefore we must herein stay, and deeply fasten all our hope and not to looke to our owne workes, to seeke any help of them. And that you shold not thinke that I herein speake any new thing: *Augustine* doth also teach that we ought so to do. Christ (saith he) shall reigne for euer in his seruants, God hath promised it, God hath said it, and if that be not enough, God hath sworne it. Therefore forasmuch as the promise is stablished, not according to our deseruings, but according to his mercy, no man ought to speake fearefully of that of which he can not doubt. *Bernard* also saith: The discipiles of Christ say, Who can be saued? But he answered, this is impossible with men, but it is not impossible with God. This is all our confidence, this is our onlie comfort, this is the whole ground of our hope, but being assured of the possiblitie, what say we of his will? Who knoweth whether he be worthy of loue or hatred? Who hath knownen the Lords meaning? Or who hath beene his counsellor? Here now faith must of necessitie helpe vs, here must his trueli sic cour vs, that that which is hidden from vs in the heart of the father, may be reuealed by the Spirite, and his Spirite testifying it may perswade our hearts that we are the sonnes of God. And it may perswade vs by calling and iustifying vs freely by faith, in which things there is as it were a certaine meane passage from the eternall predestination to the glorie that is to come. Briefely let vs thus conclude. The Scripture declareth that the promises of God are not stablished, vnslesse they be taken hold of with assured affiance of conscience; and wheresoeuer there is any doubting or vncertaintie, it pronounceth that they be voide. Againe it pronounceth that they do nothing but stagger and wauer, if they rest vpon our owne workes. Therefore we must needs either loose righteouesnesse, or we must not consider our owne workes, but onely faith must make place, whose nature is this, to lift vp her eares and shut her eyes, that is to say, to be heedefully bent to the promise only, and to turne away her thought from all mans worthinesse or deseruing. So is that notable prophecie of *Zacharie* fulfilled, that when the wickednes of the land shall be done away, a man shall call his friend vnder his vine and vnder his figge tree, where the Prophet declareth that the faithfull do no otherwise enjoy true peace but after obteining of the forgiuenes of sinnes. For this cauillation is to be remembred in the Prophets, that when they speake of the kingdome of Christ, they set out the outward blessings of God as figures of the spirituall things. Whereupon Christ is called both the king of peace and our peace, because he appeaseth all the troublesome motions of conscience. If we seeke by what meane he doth it, we must needs come to the sacrifice by which God is appeased. For he shall never cease to tremble for feare that shall not determine that God is appeased by

Psal. 119.76.

In Psal. 88.  
tractatu priore.

In dedicat.  
templi sc. 5.

Eccl. 9.1.  
1. Cor 2. 16.

Zach. 3.9.

Esai. 9.6.

Hoh. 2.14.

Vpon these two  
premisses that we  
ought to ascribe  
all glorie unto

the

the onely satisfactory cleansing wherin Christ hath sustained his wrath. Finally God, and seeke the  
peace is no where els to be sought for but in the terrors of Christ our redeemer. assurance of our  
owne harts, which we cannot do as long as we seeke  
righteousnesse in our owne works,

But why do I vle so darke a testimonie? Paul every where denieth that there  
is peace or quiet ioy left to consciences, vnsleſſe it be determined that we be iustified  
by faith. And he therewithall declareth whence that assurednesse commeth, namely  
when the loue of God is powred into our hearts by the holie Ghost: as if he had  
said, that our consciences cannot oþerwise be quieted, vnsleſſe we be certainly per-  
swaded that we please God. Whereupon also in another place he crieth out in the  
person of all the godlie, Who shall ſeuor vs from the loue of God, which is in Christ?  
because we ſhall tremble euen at euerie little breath, till we be arrived into the ha-  
uen: but we ſhall be without care euen in the darkeneſſe of death, ſo long as the Lord  
shall ſhew himſelfe a pafor to vs. Therefore whosoeuer prate that we are iuftified  
by faith, because being regeneratē we are iuft by liuing ſpiritually: they neuer tasted  
the sweetneſſe of grace, to conſider that God will be mercifull vnto them. Where-  
upon alſo followeth, that they do no more know the manner of praying rightly, than  
Turks and whatſoever other prophanē Nations. For (as Paul witnesseth) it is no true  
faith vnsleſſe it teach and put vs in mind of that moſt ſweet name of Father, yea vns-  
leſſe it opē our mouth freely to cry out *Abba father*. Which in another place he more  
plainly expreſſeth, where he faith that in Christ we haue boldnes and entrie in confi-  
dence by the faith of him. Truely this commeth not to paſſe by the gift of regenera-  
tion: which as it is alway vnprefect in the flesh, ſo it conteineſth in it ſelfe maniſtold  
matter of doubting. Wherefore we muſt of necessitie come to this remedie, that the  
faithful ſhould determine that they may by no other right, hope for the inheritance of  
the heauenly kingdome, but because being grafted into the body of Christ, they are  
freely accounted righteous. For as touching iuftification, faith is a thing meeielie  
paſſiu, bringing nothing of our owne to the recouering of the fauour of God, but re-  
ceuing of Christ that which we want.

### The xiiiij. Chapter.

*What is the beginning of iuftification, and the continuall  
proceedings thereof.*

That the matter may be made more plaine, let vs ſearch, what may be the tigh-  
teouſnes of man in the whole course of his life: and let vs make four degrees  
thereof. For men either being endued with no knowledge of God, are drowned in  
dolatrie: or being entred into profession by sacramēts, denying God with vnclean-  
neſſe of life, whome they confeſſe with mouth, they are Christes no further than in  
name: or they be hypocrites, which couer the wi-kedneſſe of their hearts, with vaine  
deceitfull colours: or being regeneratē by the ſpirit of God, they endeavour them-  
ſelues to true holinesſe. Specially when they are to be iudged by their naturall gifts,  
from the crowne of their head to the ſole of their foote, there shall not be found one  
sparkle of goodnes, vnsleſſe peraduenture we will accufe the Scripture of falſhood;  
when it ſetteth out all the ſons of Adam with theſe titles that they be of froward and  
ſtubborne heart, that all the imagination of their heart is euill from their infancie,  
that their thoughts be vaine, that they haue not the feare of God before their eies,  
that none of them understandeth or ſeeketh God, briefly that they be flesh, by which  
word are underſtandē all thoſe workeſ which Paul rehearſeſ, fornication, vnclean-  
neſſe, vnaſhaftiue, riotouſneſſe, worshipping of idoles, wretchedneſſe, enmities,  
contentions, erulations, angers, diſſentions, ſectes, enuiés, manslaughters, & whatſo-  
ever filthineſſe and abomination may be deuiled. This forſooth is the worthines,  
with confidence wherof they muſt be proud. But if any among them excell with ſuch  
honestie of manners as may haue ſome ſhew of holinesſe among men: yet because we  
know

Four ſorts of men  
whose workeſ are  
in thiſ question to  
be conſidered of:  
the firſt ſuch as  
are not at all in-  
duced with any  
true knowledge  
of God.

Iere. 17.9.  
Gen. 8.31.  
Pſal. 8.4. 11.  
& 14.2.  
Gen. 6.3.  
Gala. 5.19.

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knowe that God regardeth not the outward glistering, we must search the very fountaine of works if we will haue them to auiale any thing to righteousnesse. We must (I say) throughly looke into them, from what affection of hart these works proceede. But although here lieth open a most large fielde to discourse in, yet because the matter may be declared in very few wordes, I will follow as much as I may a briefenesse in teaching.

The vertues of  
vnbeleuernes, God  
bush worketh and  
rewardeth.

2 First I denie not that whatsoeuer excellent gifte appere in the vnbeleuetrs, they are the giftes of God. Neither doe I so differ from common iudgement, that I would affirme that there is no difference betwene the iustice, temperance and equitie of *Titus* and *Traianus*, and the rage, intemperance, and crueltie of *Caligula*, or *Nero*, or *Domitian*: betwenee the filthie lustes of *Tiberius*, and in this behalfe the continencie of *Vespasian*: and (that we may not tarrie vpon some speciaill vertues or vices) betwenee the obseruing and the despising of right and lawes. For there is so great difference of right and wrong, that it appeereth euен in the dead image thereof. For what thing shall there remaine well ordered in the world, if we confound these together? Therefore such a difference betwenee honest and vnhonest doings, the Lorde hath not onely engrauen in the mindes of all men, but also doth oft confirme it with the dispensation of his prouidence. For we see how he extendeth many blessings of this present life to them that among men doe follow vertue. Not because that outwardē image of vertue deserueth so much as the least benefit of his: but so it pleaseth him to declare by prooife how much true righteousness pleaseth him, when he suffreth euен outward and fained righteousness not to be without rewarde. Whereupon followeth that which we euен now confessed, that these vertues such as they be, or rather images of vertues are the giftes of God, for as much as there is nothing in any wise praise woorthis, which proceedeth not from him.

3 But neuerthelesse it is true which *Augustine* writeth, that all they that are strangers from the true religion of the one God, howsoeuer they be accounted woorthis of admiration for opinion of vertue, are not onely woorthis of no rewarde, but tather are woorthis of punishment, because they doe with defiling of their hart, bespot the pure good things of God. For though they be the instruments of God to preserue the fellowship of men with iustice, continencie, temperance of minde, valiantnesse, and wisedome: yet they doe very euilly execute these good works of God: because they are restrained from euill doing, not by sincere loue of goodnessse, but either by onely ambition, or by loue of themselues, or by some other crooked affection. Whereas therefore they are corrupt by the very vncleannessse of hart, as by their begining, they are no more to be reckoned among vertues, than those vices which are woont to deceiue by reason of neerenesse and likenesse of vertue. Finally when wee remember, that the end of that which is right, ever is that God be serued: whatsoeuer tendeth to any other end, foorthwith woorthily looseth the name of right. Because therefore they haue not respect to the marke which the wisedome of God appointeth: although the thing that they doe, seeme good in doing, yet by a wrongfull ende it is sinne. He concludeth therefore that all the *Fabriji*, *Scipioes*, and *Catoes*, in all those excellent actes of theirs: yet sinned in this behalfe, that whereas they lacked the light of faith, they did not apply them to the ende to which they ought to haue applied them: and that for that cause true righteousness was not in them: for as much as duties are not weighed by the doings, but by the endes.

4 Moreover if it be true which *John* saith, that there is no life without the sonne of God: who so haue no part in Christ, what manner of men souer they be, whatsoeuer they doe or go about, yet they run forward with their whole course into destruction and the judgement of eternall death. After this reason, is that said of *Augustine*. Our religion discerneth the righteous from the vngnrighteous, not by lawe of works: but by the very lawe of faith, without which, those that seeme good works are turned into

There is a punishe-  
able wickednes in  
the greatest righte-  
ousnesse of un-  
beleuernes.

Lib.4. cont. Iu-  
liamum.

Whatsoeuer is  
done by men un-  
reconciled vnto  
God it is ill done.  
1.Ioan.5.12.  
Lib.ad Boni,  
in cap.5.

into sinnes. Wherefore the same *Augustine* saith verie well in another place, when *Præf. in Psal.*  
he compareth the endeavour of such men to running out of the way. For how much  
faster a man runneth out of the way, so much further he is from the marke, and there-  
fore is made so much more miserable. Wherefore he affirmeth that it is better to  
halt in the way, than to runne out of the way. Finally, it is certaine that they are euil  
trees, forasmuch as without the communication of Christ there is no sanctification.  
They may therefore beare faire fruits and beautifull to the eye, yea and sweete in  
taste, but in no wise good fruities. Hereby we easilly perceiue that whatsoeuer man  
thinketh, purposeth, or doth, before that he be reconciled to God by faith, is accu-  
sed, and not only of no value to righteousness, but of certaine deseruing to damnation.  
And why dispute we hereof as of a doubtful thing, sith it is alreadie proued by the  
witnes of the Apostle, that it is impossible that any man may please God without faith? *Heb. 11.6.*

5 But there shall yet appeare a plainer prooфе, if the grace of God be in compa-  
rison, directly set against the naturall state of man. For the Scripture crieth out every  
where, that God findeth nothing in man whereby he may be prouoked to do good  
to him, but with his owne free goodnes preuenteth him. For what can a dead man  
do to attaine life? But when he lightneth vs with the knowledge of himselfe, he is  
said to raise vs from death, and to make vs a new creature. For we see that often-  
times, specially of the Apostle, the goodnessse of God is set forth vnto vs by this  
title, God (saith he) which is rich in mercy, for the great loue wherewith he loued  
vs, euen when we were dead by sinnes, hath made vs alue together in Christ, &c. In  
another place, where vnder the figure of *Abraham* he entreateth of the generall cal-  
ling of the faithfull, he saith: it is God that giueth life to the dead, and calleth those  
things that are not, as though they were. If we be nothing, what (I beseech you) can  
we do? Wherefore the Lord strongly beateth downe this arrogancie, in the historie *Rom. 11.33.*  
of *Job*, in these words: who preuenteth me, and I shall render it him? for all things are *Iob. 41.1.*  
mine. Which sentence *Paul* expounding applyeth it to this, that we shold not  
thinke that we bring any thing to the Lord but meere shame of nediness and emp-  
tiness. Wherefore in the place aboue cited, to proue that we are come into the hope  
of saluation by his grace alone, not by works, he alleageth that we are his creatures  
because we are new begotten in Christ Iesus, to the good works which he hath pre- *Ephe. 2.10.*  
pared that we shold walke in them. As if he had said: which of vs may boast that he  
hath with his righteousnesse prouoked God, sith our first power to do good procee-  
deth out of regeneration? For as we are made by nature, oyle shall sooner be wroong  
out of a stone, than a good worke out of vs. Truly it is wonderfull if man being con-  
demned of so great a shame, dare yet say that there remaineth any thing with him.  
Therefore let vs confesse with this noble instrumēt of God, that we are called of God *1.Tim. 1.9.*  
with a holy calling, not according to our workes, but according to his purpose and  
grace: and that the kindness & loue of God our saiuour toward vs hath appeared, be- *Tit. 3.4.*  
cause he hath sauied vs, not by the works of righteousnesse which we haue done, but ac-  
cording to his owne mercie: that being iustified by his grace, we might be made the  
heires of eternall life. By this confession we dispoile man of al righteousnesse eue to the  
least little peece therof, til he be by only mercie regenerate into hope of eternall life:  
forasmuch as if the righteousnesse of works do bring any thing toward the iustifying of  
vs, it is falsly said that we are iustified by grace. Truely the Apostle had not forgotten *Rom. 11.6.*  
himselfe, when he affirmed iustification to be of free gift, which in another place rea- *Math. 9. 13.*  
soneth that grace is now not grace, if works do any thing availe. And what other  
thing doth the Lord meane, when he saith, that he came not to call righteouse me but  
sinners? If only sinners are received, why seeke we an entrie by fained righteousnesse?

6 Still this same thought hath now and then recourse to my mind, that it is peril  
least I shold do wrong to the mercies of God, which do so carefully trauaile in pro-  
tecting of this thing as though it were doubtfull or darke. But because our enuiousnes is  
*such,* *God unsought*  
*unto by us seeked*  
*vs of meere loue,*  
*and doth not on us*

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propose a redemp-  
tion which we by  
our owne workes  
may obtaine in  
Christ, but by ef-  
fectuall calling  
ingraffe us into  
Christ by whose  
blood being so in-  
grafted we are  
redeemed.  
Esai.56.15.  
Osee.2.19.

Rom. 5.6.  
Colof.1.2.  
1.Iohn.4.10.  
  
Osee.14.15.

1.Cor.6.11.  
  
1.Pet.1.2.

The second and  
third sortes of men  
mentioned Seſt, i.  
hauing not Faith,  
cannot haue righ-  
teousnes ſuch as  
doth ſanctifie them  
indeed.

such, as vnfleſſe it be moſt ſtraitly thrust out of place, it neuer yeldeth to God that which is his, I am compelled to tarry ſomewhat the longer vpon it. Yet foraſmuch as the Scripture is cleere enough in this matter, I will in ſighting rather vſe the wordes thereof than mine owne. Esay, when he hath deſcribed the vniuerſall deſtruſion of mankind, doth immeadiately after very fitly adioine the order of reſtoring. The Lord hath ſene, and it ſeemē euill in his eies. And he ſaw that there is no man: and he maruellid that there is none that offereth himſelfe: and he hath ſet ſaluation in his owne arme, and hath ſtrengthened himſelfe with his owne righteouſnes. Where are our righteouſnesſes if it be true which the Prophet ſaith: that there is no man that helpeth the Lord in recouering his ſaluation? So an other Prophet, where he bringeth in the Lord, diſcourſing of the reconciling of ſinnerſto himſelfe, ſaith: I will eſpoſe thee to me for euer, in righteouſnes, iudgement, grace and mercy. I will ſay to her that hath not obtained mercy, thou haſt obtained mercie. If ſuch couenant, which it is certaine to be the firſt conioyning that we haue with God, ſtandeth vpon the mercy of God, there is leſt no foundation of our own righteouſnes. And I would faine leare of thoſe men which faint that man merreth God with ſome righteouſnes of workes, whether they thinke that there is any righteouſnes at all, but that which is acceptable to God. If it be madnes to thinke ſo, what acceptable thing to God can proceede from his enemies, whom he wholy abhorreth with all their doings? That all we, I ſay, are the deadly and profeffed enemies of our God, the truth it ſelue teſtifieth, till being iuſtified, we are received into friendſhip. If iuſtification be the beginning of loue, what righteouſnes of workes ſhall goe before it? So John, to turne away that peſtulent arrogancie, doth diſtinguished put in minde how we did not firſt loue him. And the ſelue ſame thing the Lord had long before taught by his Prophet: I will loue them ſaith he, with a free loue, because mine anger is turned. Certainly his loue is not prouoked by workes if it hath of his owne accord inclined it ſelue vnto vs. But the rude comon ſort of men thinke it to be nothing elſe, but that no man hath deserued that Christ ſhould perorme our redempcion: yet that to the entring into the poſſeſſion of redempcion, we be holpen by our own workes. Yea, but howſoeuer we be re-deemeed of Christ, yet till we be by the calling of the Father grafted into the communion of him, we are both heires of darkenes and death, and the enemies of God. For Paul teacheth that we are not cleansed and waſhed from our vncleannesses by the blood of Christ, vntill the holy Ghost worketh that cleaſing in vs. Which ſame thing Peter minding to teach, declareth that the ſanctifying of the Spirite auaileth vnto obedience and the ſprinkling of the blood of Christ. If we be by the Spirite ſprinkled with the blood of Christ vnto cleaſing, let vs not thinke that before ſuch watering we be any other than a ſinner is without Christ. Let this therefore remaine certaine, that the beginning of our ſaluation is as it were a certayne reſurection from death to life: Because when for Christes ſake it is giuen to vs to beleeue in him, then we firſt begin to paſſe from death into life.

7 Vnder this ſort are comprehended they which haue in the diuision aboue ſet beene noted for the ſecond and third ſort of men. For the vncleanness of conſcience prooueth that both of them are not yet regeneratē by the Spirite of God. And againe, whereas there is no regeneration in them, this prooueth the want of Faith. Whereby appeareth that they are not yet reconciled to God, nor yet iuſtified in his sight: foraſmuch as theſe good things are not attained to, but by Faith. What can ſinners being estranged from God bring foorth, but that which is accuſed in his iudgement? With this foolish boldenes in deed, both all wicked men are puffed vp, and ſpecially hypocrites, because howſoeuer they know that their whole hart ſwar-meth full of filthinesſe, yet if they doe any workes that haue a ſhew of goodnes, they thinke them worthy that God ſhould not diſpife them. Hereof groweth that pernicious error, that being proued guilty of a wicked & mischieuous mind, yet they cannot

be

be driven to confess themselves vnde of righteousnes: but eu en when they acknowledge themselues vnrigheteous, because they cannot denie it, yet they arrogantly claime some righteousnes vnto them. This vanitie the Lord excellently well confuteth by the Prophet, Aske (saith he) the priestes, saying : if a man carrie sanctified flesh in the hem of his garment, and putteth to it bread or other meate, shall it be sanctified? The priestes answered : No. And Haggée said, If a defiled man in soule touch <sup>Hag.2.12.</sup> any of such these things, shall it be defiled? The priestes answered . it shall be defiled. Haggée said : So is this people before my face, saith the Lord: and so all the works of their hands : and all things that they offer to me shall be defiled. I would to God that this saying might either get full credit with vs, or well be settled in our remembrance. For there is no man, though he be otherwise in his whole life neuer so hainous a wicked doer, that can abide to be perswaded, that which the Lord here plainly pronounceth. The naughtiest man, so soone as he hath performed one or two doubtful deedes of the law, doubteth not that it shall be accounted to him for righteousness. But the Lord crieth to the contrarie, that there is no sanctification gotten thereby, vnselue the hart be first well cleensed. And not contented therewith, he affirmeth that al the works whatsoeuer they be that proceed from sinners, are as defiled with vncleanness of the hart. Therefore let the name of righteousness depart from these works which are by the Lords owne mouth condemned offilthinesse. And with how fit a similitude doth he shew the same? For it might haue been obiect, that whatsoeuer the Lorde had commaunded, was inuolably holy. But he on the contrarie side setteth against them, that it is no maruell, if thole things that are hallowed by the law of the Lord, are defiled with the filthinesse of naughtie men: whereas an vncleane hand prophaneth a holy thing with touching it.

8 The same matter he excellently well handlith in *Esay*, Offer not (saith he) sacrifice in vaine: incense is abomination to me: my soule hateth your Calends & solemnities. They are become tedious to mee, and I haue beeene wearie with bearing them: when you shall hold vp your hands I wil turne away mine eies from you: when you shall multiply praier I wil not heare: for your hands are full of bloud. Be wauched, be cleane, take away the euill of your thoughts. What meaneth this that the Lord so loatheth the obeying of his own law? Yea, but he here refuseth nothing that is of the naturall obseruing of the law, the beginning whereof hee every where teacheth to be the vnfained feare of his name. When that is taken away, whatsoeuer things are offered him are not onely trifles, but stinking and abominable filthines. Now let the hypocrites go, and keeping peruersies wrapped vp in their hart, endeouour to deserue the fauour of God with workes. But by this meane, they shall more and more prouoke him to wrath. For to him the sacrifices of the wicked are abominable, and the onlie <sup>Prou.15.8.</sup> prayer of vpright men pleaueth him. Therfore wee holde that out of doubt, which ought to be most commonly knownen to him, that is eu en but mealy exercised in the Scriptures, that eu en those workes that glister most gloriously in men not yet truelie sanctified, are so farre from righteoufines in the sight of the Lord, that they be iudged sins. And therefore they haue laid most truly that haue taught that fauour with God <sup>Aug. lib. de p[ri]m. & C[on]tra</sup> is not procured to any person by works: but contrariwise that works do then please, & neuer till then, when the person hath first found grace in the sight of God. And this order is religiouly to be kept, to which the scripture leadeth vs by the hande. Moses <sup>Gen.4.4.</sup> writeth that the Lord had respect to *Abel* & to his works. See you not how he declarereth that God is fauourably to the men, before that hee hath respect to their workes? Wherfore the cleansing of the hart must go before, that the works which come from vs, may be louingly received of God: because this saying of *Ieremie* is alway in force, <sup>A&.15.6.</sup> Iere.5.3. that the workes of God haue respect vnto truth. And that it is onely faith by which the harts of men are cleensed, the holy Ghost hath affirmed by the mouth of *Peter*: whereby it is certaine, that the first foundation is in true and liuely faith.

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From the fourth 9 Now let vs looke what righteousness they haue, whom wee haue set in the sort of men, such as fourth degree. We grant that when God by the meane of the righteousness of Christ, be truely iustified through Christ, there procedeth no one good worke in all pointes hole and perfect.

1. Reg. 8.6.

reconcileth vs to himselfe, and giuing vs free forgiuenes of sinnes, accounteth vs for righteous, with such mercy is also cōjoined that his beneficial doing, that by his holy sprite he dwelleth in vs, by the power whereof the lustes of our flesh are dailie more and more mortified, but we are sanctified : that is to say, hallowed to the Lorde vnto true purenes of life, when our harts are framed to the obedience of the law : that this may be our chiefe will, to serue his will, and by all meanes to aduance onely his glorie. But euē while by the guiding of the holy Ghost wee walke in the waies of the Lorde, least we yet forgetting our selues shoulde waxe proud, there are left certaine remnantes of imperfection, which may minister vs matter of humilitie. There is none righteous, (saith the Scripture) that doth good and sinneth not. What maner of righteousness therefore will they yet get by their works ? First, I say, that the best worke that can be brought foorth of them, is yet alway sprinkled and corrupted with some vncleannesses of the flesh, and hath as it were some dreggs mingled with it. I say, let a holy servant of God chooſe out of all his life the molt excellent thing that hee shall thinkne that he hath done in the whole course thereof, and let him well consider all the parts of it, without doubt hee shall finde somewhere somewhat sauouring of the rotteness of the flesh, forasmuch as to doing well our chearefull quickenesse is never ſuch as it ought to be, but in flacking our course our weakeſnes is much. Although we ſee that there are euident foule blots wherewith the works of the holy are belpred, yet graunt that they be nothing but moſt little ſpot: ſhall they nothing offend the eies of God, before whom euē the ſtarres are not cleane ? Thus haue we ſhewed that there commeth not ſo much as one good worke out of holy men, which if it be iudged in it ſelue, deserueth not iuft reward of shame.

If wee coulde doe any thing perfectly good, yet the euil which wee doe, would make it unauayable unto righteousness. God iudging us according to the rigour of the lawe which doth not require onely ſome thing righteous, but forbiddeth euerie unrighteous thing under paine of death and condenmation.

Ezecl. 18.24.  
Jac. 2.10.

10 Secondly I say, that if it were poſſible that we ſhould haue ſome throughlie pure and perfect works, yet one ſinne is enough to blot out and quench al the remembrance of the former righteouſnes, as the Prophet ſaith, With whom also James agreeþ: He that offendeth (ſaith he) in one, is made guiltye of all. Now ſith this mortall life is neuer pure or void from ſin, whatſoever righteouſnes we ſhould purchase, being from time to time with ſinnes following corrupted, opprefſed and lost, it ſhoulde not come into the light of God, nor be accounted to vs for righteouſnes. Finally when the righteouſnes of workeſ is entreated of, we muſt not haue respect to the workeſ of the law, but to the commandement. Therefore if we ſeeke righteouſnes by the lawe, we ſhall in vaine bring foorth one or two workeſ: but a perpetuall obedience of the law is there neceſſarie. Wherefore the Lord doth not but once (as many fooliſhly thinke) impute to vs for righteouſnes that ſame forgiuenes of ſins whereof we haue ſpoken, that haung once obtained pardon of our life past, we ſhould afterward ſeeke righteouſnes in the law, because he ſhould ſo do nothing els but bring vs into a false hope, & mocke and laugh vs to ſcorne. For ſith no perfection could come to vs ſo long as we are clothed with this flesh, and ſith the lawe threateneth death and iudgement to all them that performe not full righteouſnes in work: it ſhall alway haue whereof it may accuse and condemne vs, vniſle the mercie of God on the other ſide did withstande it, to acquite vs from time to time with continuall forgiuenes of ſins. Wherefore this standeth alway certaine which we ſaid at the beginning, that if we be weighed by our owne woorthines, whatſoever we purpoſe or go about, yet we with all our traualces and endeoures are woorthie of death and deſtruiction.

11 Upon these two points we muſt ſtrongly ſtand fast: that there was neuer any work of a godlie man, which if it were examined by the ſenere judgment of God, was not damnable. Againe, if there be any ſuch ſhewed, (which is not poſſible for man) yet being corrupted and defiled with the ſins, wherewith it is certaine that the doer of it is laden, it looſeth the grace. And this is the chiefe point of our diſputation.

For

For about the beginning of iustification there is no strife betweene vs and the soun-  
der sort of schoolemen, but that a sinner being freely deliueraed from damnation ob-  
taineth righteousness, and that by the forgiuenesse of sinnes : sauing that they vnder  
the word of iustification comprehend the renewing wherewith we are newly formed Rom.4.13.  
by the spirite of God vnto the obedience of the lawe, and they thus describe the right-  
teousnesse of a man regenerate, that man being once reconciled to God by the faith  
of Christ, is by good works judged righteous before God, and by their deserving is  
accepted. But the Lord contrariwise pronounceth that he imputed to Abraham faith Heb.2.4.  
for righteousness, not at the time when he yet serued idols, but when he had alreadie  
many yeeres excelled in holinesse of life. Therefore Abraham had long worshipped  
God from a pure hart, and had performed the obedience of the lawe which may be  
performed of a mortall man, yet he hath righteousness reposed in faith. Whereupon  
we gather, according to the argument of Paul, that it was not of workes. Likewise Rom.4.7.  
when it is saide in the Prophet : The righteous man shall liue by faith, it is not spo- Psal.33.  
ken of wicked and prophanes men, whom the Lord iustifieth by conuerting them to  
the faith, but the speech is directed to the faithfull, and to them is promised life by  
faith. Paul also taketh away all doubt, when for confirming of that sentence, he ta-  
keth this verse of David : Blessed are they whose iniquities are forgiuen. But it is cer-  
taine, that David speakest not of the wicked, but of the faithfull, such as himselfe was :  
because he speake out of the feeling of his owne conscience. Therfore this blessednes  
we must not haue once in our life, but hold it throughout al our life. Last of al he testifi-  
fith that the embassage concerning the free reconciliation with God is not published 2.Cor.5.18.  
for one or two daies, but is perpetuall in the Church. Therefore the faithfull haue  
even to the end of their life no other righteousness than that which is there set foorth.  
For Christ euerlastingly remaineth the Mediatour to reconcile the father to vs, and  
the effectualnesse of his death is euerlasting : namely washing, satisfaction, expiation,  
finally perfect obedience, wherewithal our iniquities are couered. Neither doth Paul  
to the Ephesians say, that we haue the beginning of saluation out of grace, but that we  
are saued by grace, not of workes, that no man should glorie.

12 The starting holes which the Schoolemen doe here seeke to escape by, doe The shifftes of  
not deliuern them. They say that good works are not by inward worthinesse in them-  
selues of so great value, that they be sufficient to purchase righteousness, but this, that  
they be of so great value, is of grace accepting them. Then, because they be drinen  
to confesse that the righteousness of works is in this life alway vnperfect, they grant  
that we, so long as we liue, doe neede forgiuenesse of sinnes, whereby the want of  
works may be supplied; but that the defaults which are committed, are recompensed  
with works of supererogation. For I answe, that the accepting grace as they call it,  
is none other than free goodness wherewith the father embraceth vs in Christ,  
when he clotheth vs with the innocencie of Christ, and accoundeth the same ous,  
that by the beneficiale meane therof he may take vs for holy, pure, and innocent. For,  
the righteousness of Christ (which as it only is perfect, so only can abide the sight  
of God) must be set in our steede, and be presented at the barre as a suretie. Herewith  
we being furnished, doe obtaine continual forgiuenesse of sinnes in faith. With the  
purenesse hereof our filthinesses and vncleannesses of imperfections being couered  
are not imputed : but are hidden, as if they were buried, that they may not come into  
the judgement of God, vntill the hower come, when the olde man being slaine and  
utterly destroyed in vs, the goodness of God shal receive vs into blessed peace with the  
new Adam, where let vs looke for the day of the Lord in which in receiving vncor-  
rupt bodies, we shall be remoued into the glorie of the heauenly kingdome.

13 If these things be true, verily no workes of ours can of themselves make vs This imperfection  
acceptable and pleasing to God : neither can the workes themselves please, but in  
respect that man being couered with the righteousness of Christ, pleaseth God, and ples-  
obtai[n]eth.

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Lcuit.18.5.

obtaineth forgiuenes of his sinnes. For God hath not promised the reward of eternall life to some certaine workes, but onely pronounceth that he which doth these things shall liue : setting the notable curse against all them that continue not in all things. Whereby the deuise of righteousnesse in part is largely confuted, sith no other righteousnesse is admitted into heauen, but a whole obseruynge of the lawe. And no whit sounder is that which they are wont to babble of supplying of recompence by works of Supererogation. For why? Do they not still retorne to the same place from whence they are alreadie shut out: that he which keepeþ the law in part, is by works so farre righteous? That which no man of sound iudgement will graunt them, they doe too shamelesly take for confessed. So oft the Lord testifieth that he acknowledgeth no righteousnesse of workes, but in the perfect obseruynge of his lawe. What obstinacie is it, that we when we are destitute of that obseruynge, least we should seeme spoyle of all glorie, that is, to haue altogether giuen place to God, doe boast our selues of I wot not what small peeces of a few workes, and go about by satisfactions to redeeme that which wanteth. Satisfactions haue already before been sufficiently ouerthrownen, that we ought not now so much as to dreame of them. Only this I say, that they which so play the fooles, doe not wety how detestable a thing sinne is before God: for truly they shoulde vnderstand that the whole righteousnesse of men being laid vpon a heape, is not sufficient to make recompence for one sinne. For we see that man was by one offence so cast away and abandoned of God, that hee therewithall lost all meane to recouer saluation. Therefore the power of satisfaction is taken away, wherewith they flatter themselves, but surely shall never satisfie God, to whom nothing is pleasant or acceptable that proceedeth from his enemies. And his enemies are all they to whom he purposeth to impute sinnes. Therefore our sinnes must be couered and forgiuen, before that he Lord haue respect to any worke of ours. Whereupon followeth that the forgiuenesse of sinnes is of free grace which they doe wickedly blasphemē that trust in any satisfactions. Let vs therefore, after the example of the Apostle, forgoing those things that are behinde vs, and hastning forward to those things that are before vs, run in our race, endeuouring to the price of the high calling.

Gen.3.17.

Phil.3.13.

Works of supererogation are workes  
which we cannot  
worke.

Luk.17.10.

14. But how doth the boasting of the works of supererogation agree with that rule which is taught vs, that when we haue done all things that are commaunded vs, we shoulde say that we are vnprofitable seruants, & that we haue don no more than we ought? To say before God, is not to faine or to lie, but to determine with thy selfe, that which thou art assured of. The Lord therefore commaunded vs vnfainedly to thinke and consider with our selues, that we doe not any free beneficall doings to him, but to render due seruice. And worthily. For we are seruants indetted in so many seruices, as we are not able to discharge, although all our thoughts and all our members, were turned into dutifull deedes of the law. And therefore that which he saith, When ye haue done all things that are commanded you, &c. is as much in effect, as if the righteousnesse of one man were more than all the righteousnesse of men. How therefore may wee (of whome there is none that is not most farre distant from this marke) be so bolde as to boast that we haue added a heape to the full measure? Neither is there any cause why any man may take exception and say, that nothing withstandeth but that his endeouour may proceede beyonde necessarie duties, which in some behalfe ceaseth those that be from necessarie. For this we must altogether hold, that we can imagine nothing that auaileth either to the worship or the loue of God, which is not comprehended vnder the lawe of God. If it be a part of the lawe, let vs not boast of voluntarie liberalitie, where we are bound to necessitie.

Vn to God we can  
do no more than  
we owe: if we doe  
that which he re-  
quiresh not, it is  
such as we cannot  
ooke that euer he  
will reward.  
2.Cor.6.1,

15. And for this purpose that glorying of Paul is out of season alleged: That among the Corinthians he did of his owne wil yeeld of his right, which otherwise he might haue vsed if he had woulde, and that he hath emploied vpon them not onely so much as he ought of dutie, but also hath giuen them his free trauell beyonde the bounds

bounds of duties. But they should haue marked the reason there expressed, that hee did this least he should be an offence to the weake. For false and deceitfull workemen did boast themselves with this alluring shew of liberalitie, whereby they might both procure fauour to their poisonous doctrines, and raise vp hatred to the Gospell, so that *Paul* was driuen of necessitie either to bring the doctrine of Christ into danger, or to meeet with such craftes. Go to : if it be to a christian man an indifferent thing, to run into offence, when he may refraine it, than I grant that the Apostle did something of supererogation for the Lorde. But if this were by right required of a wise distributor of the Gospell, then I say that he did that which was his dutie to doe. Finally, although there appeere no such cause, yet this saying of *Chrysostome* is alwaie true, that all our things are in the same case wherein are the proper posessions of bondmen, which it is certayne by the law to be due to their Lorde. And Christ hath vterred the same in the parable. For he asked what thanke we will give to a bondseruant when hauing been all the day traualied with sundry labors he returneth home to vs in the euening. But it is possible, that hee hath laboured with greater diligence than we durst haue required. Be it so; yet he hath done nothing but that which by his state of bondage he ought, for he with his whole abilitie is ours. I speake not of what sort their Supererogations are which these men will boast of to God: for they be trifles, such as he neither hath at any time commanded, nor doth approoue them, nor will allow them when account shall be made before him. In this signification onelie we will grant that they are works of Supererogation, namely of which it is spoken in the Prophet: who hath required these things at your hands? But let them remember what is in another place spoken of these things: Wherefore do yee weye your siluer and not in bread? Yee spend your labour and not in being satisfied. It is in deede not verie hard for these idle Rabbines to dispute vnder the shadowe in a soft chaire: but when the soueraigne judge shall sit in his judgement seat, such windie decrees shal of necessitie vanish away. This, this was to be fought what affiance of defence we may bring to his judgement seat, not what we may talk of in schooles and corners.

16 In this behalfe there are chiefly two pestilences to bee driuen out of our mindes: that we put no affiance in the righteousness of works. And that we ascribe no part of glorie to them. The Scriptures do every where thrust vs from all manner of affiance, when they teach that our righteousness do stinke in the sight of God, vnlesse they receiue a good fauour from the innocencie of Christ, and that they can do nothing but prouoke the vengeance of God, vnlesse they be susteined by the tendernesse of his mercy. Moreouer they so leauie nothing to vs, but that wee shoulde craue the mercy of our iudge with that confession of *Dam*, that none shall be iustified before him, if he require account of his seruants. But where *Iob* saith: If I have done wickedly, woe to me: but if I do righteouslie, yet I will not so lift vp my head: though he meane of that most high righteousness of God, whereunto the very Angels answere not: yet he therewithall sheweth that when they come to the judgement of God, there remaineth nothing for all mortall men, but to holde their peace as dumbe. For it tendeth not onely to this purpose that he had rather willingly yelde than dangerously striue with the rigorouſnes of God: but he meaneth that he felt no other righteousness in himselfe, than such as at the first moment shoulde fall before the sight of God. When affiance is driuen awaie, all glorying must also necessarily depart. For who can give the praise of righteousness to these works, the affiance whereof trembleth before the sight of God? We must therefore come whither *Esai* calleth vs, that all the seede of *Israel* may bee praised and glorie in God: because it is most true which he saith in another place, that we are the planting of the glorie of God. Our minde therefore shall then rightly be purged, when it shall neither in anie behalfe rest vpon the confidence of workes, nor rejoicce in the glory of them. But this error encouraged foolish men to the puffing vp of this false and lying affiance, that

Luk.17.7.

Psal.1.12.

Psal.55.2

We must beware  
of trusting unto,  
and of glorying in  
our workes.

Psal.143.2.  
*Iob.*10.15.

*Esa.*46.10.  
*Esa.*61.3.]

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they alway set the cause of their saluation in works.

Workes no way  
she cause of sal-  
uation.

John. 3.16.

Rom. 3.23.

17 But if we looke to the foute kinds of causes, which the Philosophers teach vs to consider in the effect of things , we shall finde that none of them doth accord with workes in the stablishing of our saluation. For the scripture doth euerie where report, that the cause of procuring the eternall life to vs, is the mercie of the heavenly Father and his free loue towarde vs: that materiall cause is Christ with his obedience, by which he purchased righteousness for vs. What also shall we say to be the formall or instrumentall cause but faith ? And these three causes *John* comprehendeth together in one sentence, when he saith. God so loued the world , that he gave his onely begotten sonne, that euerie one which beleueyth in him may not perishe, but may haue everlasting life. Nowe the finall cause the Apostle testifieth to bee both the shewing of the righteousness of God and the praise of his goodnesse : where he rehearseth also the other three in expresse wordes. For he saith thus to the Romans : all haue sinned and do neede the glorie of God : but they are iustified freely by his grace. Heere thou hast the head and first fountaine , namely that God embrased vs with his free mercy. Then followeth: by the redemption which is in Christ Iesu. Here thou hast as it were the matter whereof righteousness is made for vs through faith in his blood. Heere is shewed the instrumental cause , whereby the righteousness of Christ is applyed to vs. Last of all he ioyneth the ende, when he saith, vnto the shewing of his righteousness that he may be righteous and the righteousness maker of him that is of the faith of Christ. And ( to touch by the way that this righteousness standeth of reconciliation ) he setteth expresly by name , that Christ was giuen to vs for reconciliation. So in the first chapter alsoto the Ephesians he teacheth that we are receiued of God into fauour by meere mercie: that the same is wrought , by the intercession of Christ : received by faith : all to this ende, that the glorie of the goodness of God may fully shine. When wee see that all the partes of our saluation are so without vs, what cause is there that we should now either haue affiance or glorie in workes? Neither can eu'en the most sworne enemies of the grace of God moone any controuersie with vs about the efficient or finall cause , vnlesle they will denie the whole Scripture. In the Materiall and formall cause they cast a falle colour , as though our workes haue a halfe place with faith & the righteousness of Christ. But this also they teach, the Scripture crying out against them, which simply affirmeth both that Christ is to vs for righteousness and life , and that this benefit of righteousness is possessed by onely faith.

\*Why holy men doe  
comfort them-  
selves in the con-  
science of their  
owne uprightenesse.

18 But whereas the holy men do oftentimes strengthen and comfort themselues with remembrance of their owne innocencie and vprightness , and sometime also forbearre not to report of it with praise, that is done two waies: either that in comparing their good cause with the euill cause of the wicked, they conceiue thereby assured trust of victorie, not so much for commanding of their owne righteousness, as for the iust and deserued condemning of their aduersaries: or that eu'en without comparison other, while they record themselues before God, the purenesse of their owne conscience bringeth to them both some comfort and affiance. Of the first of these two waies,we shall see hereafter: Now let vs briefly declare of the latter, how it agreeith with that which we haue aboue saide, that in the iudgement of God wee must rest vpon no affiance of workes, and glorie vpon no opinion of them. This is the agreement that the holy ones, when it concerneth the founding & stablishing of their saluation, do without respect of workes bend their eyes to the onely goodness of God. And they do not onely bend themselues to it afore all things as to the beginning of blessednesse , but doe rest therein as in the fulfilling of it. A conscience so founded, raised and stablished, is also stablished with consideration of workes: namely so farre as they are the witnessings of God dwelling and raigning in vs. Sith therefore this affiance of workes hath no place, vnlesle thou haue first cast the whole affiance

affiance of thy minde vpon the mercie of God : it ought not to seeme contrary to that whereupon it hangeth. Wherefore when we exclude the affiance of workes, we meane onely this that a Christian minde may not bow to the merit of works as to the succour of saluation, but should throughly rest in the free promise of righteousnes. But we forbid it not to vnderprop & strengthen this faith with the signes of the good wil of God toward it selfe. For if all the good giftes which God hath bestowed vpon vs, when they be recorded in remembrance, are to vs after a certaine maner as it were beames of the face of God, by which we are enlightened to behold that soueraigne light of goodness : much more is the grace of good workes, which sheweth that the Spirite of adoption is giuen vs.

11 When therefore the holy ones doe by innocencie of conscience confirme their Faith, and gather matter of reioyng, they doe nothing but call to minde by the fruite of their calling, that they are adopted of the Lord into the place of children. This therefore that is taught by *Salomon*, that in the feare of the Lord is stedfast assurednesse : and this that sometime the holy ones vse this protestation, to the intent that they may be heard of the Lord, that they haue walked before his face in vprightnesse and simplicitie : haue no place in laying the foundation of establishing of conscience : but are then only of value, if they be taken of the ensuing effect : because both that feare is no where which may stabliah a full assurednesse, and the holy ones are priuie in their conscience of such an vprightnesse, wherewith are yet mingled many remnantes of the flesh. But forasmuch as of the fruites of regeneration they gather an argument of the holy Ghost dwelling in them, they doe thereby not slenderly strengthen themselues to looke for the helpe of God in all their necessities, when they by experience finde him their Father in so great a matter. And even this also they cannot doe, vnlesse they haue first conceiued the goodnes of God, sealed with no other assurednesse, than of the promise. For if they begin to wey it by good works, nothing shall be more vncertaine nor more weake : forasmuch as if works be considered by themselues, they shal no litle by their imperfection shew prooef of the wrath of God, than they doe with howsoeuer imperfect purenes testifie his good wil. Finally they doe so set out the benefites of God, that yet they turne not away from the free fauour of God, in which *Pauel* testifieth that there is the length, breadth, deapth, and height of them : as he should say : Whither soeuer the lenses of the godly doe turne themselues, how high soeuer they climbe, how faire and wide soeuer they extend them, yet they ought not to goe out of the loue of Christ, but hold themselues wholy in the meditation thereof, because it comprehendeth all kinde of measures in it. And therefore he saith that it excelleth and surmounteth aboue all knowledge : and that when we acknowledge how much Christ hath loued vs, we are fulfilled into al the fulnes of God. As in another place, whē he glorieth that al the godly are vanquishers in battell, he by and by addeth a reason, because of him that loued vs.

20 We see now that there is not in the holy ones that affiance of workes, which either giueth any thing to the merite of them (forasmuch as they regard them none otherwise than as the giftes of God, whereby they reknowle his goodnes none otherwise than as signes of their calling, whereby they may thinke vpon their election) or which withdraweth not any thing from the free righteousnes which we obtaine in Christ, forasmuch as it hangeth vpon it, and standeth not without it. The same thing doth *Augustine* in fewe words, but very well set out: where he wriueth, I do not say to the Lord, despise not the works of my hands, or I haue sought the Lord with my handes and haue not beeene deceived. But I doe not command the works of my hands: for I feare, least when thou hast looked vpon them, thou shalt finde moe sins than Merites. Only this I say, this I ask, this I desire, despise not the workes of thy hands, behold in me thy worke, not mine. For if thou beholdest mine, thou damnest me: if thou beholdest thine, thou crownest me. For also whatsoeuer good workes I

*The cōfōr which  
righēous men doe  
conceiue by the  
conscience of their  
integritie u groundē  
dēdēd to the knowl-  
edge of righēous-  
nes whōwō respect  
of workes.  
Pro.11.26.  
Gen.24.40.  
2.King.20.3.*

Ephe.3.18

Rom.8.37.

*If we doe good it is  
Gods dooing and  
not ours, and with  
the good which is  
his, there is much  
euill of ours ming-  
led.*

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haue, they are of thee. He setteth two causes, why he dare not boast of his workes to God, bicause if he haue any good workes, he feeth therein nothing his own: secondly, because the same is also ouerwhelmed with multitude of sinnes. Whereupon commeth to passe that the conscience feeleth thereby more feare and dismayng than assurednes. Therefore he would haue God no otherwise to looke on his well doings, than that reknowledging in them the grace of his calling, he may make an end of the worke which he hath begun.

*In what sense the  
good which we do,  
is earneid a cause  
of that good which  
God doth vnto vs.*

Rom 8.30.

Rom.6.13.

21 But furthermore whereas the scripture sheweth that the good workes of the faithfull, are causes why the Lord doth good to them, that is so to be vnderstaned, that that which we haue before set may stand vnshaken, that the effect of our saluation on consisteth in the loue of God the Father: the matter, in the obedience of the Son: the instrument, in the enlightening of the holy Ghost, that is to say, in faith: that the end is the glorie of the so great kindnes of God. These things withstand not, but that the Lord may embrace works as inferiour causes. But whence commeth that? Name-ly whom the Lord of his mercy hath appointed to the inheritance of eternall life, them with his ordinary dispensation he doth by good works bring into the possession thereof. That which goeth before in order of dispensation, he calleth the cause of that which followeth. After this maner he somtyme deriueth eternall life from works: not for that it is to be ascribed to them: but because whom he hath chosen, them he doth iustifie, that he may at length glorifie them, he maketh the grace that goeth before which is a step toward that which followeth, after a certain maner the cause of it. But so oft as he hath occasion to assigne the true cause, he biddeth vs not to flee to works, but holdeth vs in the only thinking vpon the mercy of God. For what maner of thing is this which he teacheth by the Apostle: The reward of sin is death: the grace of the Lord, is life everlasting? Why doth he not set righteousnes in comparison against sin, as he setteth life against death? Why doth he not make iusticess the cause of life, as he maketh sin the cause of death? For so should the comparison of contraries haue stand well togither, which is much broken by this turning. But the Apostle meant by this comparison to expresse that which was truth, that death is due to the deseruings of men: that life is repofed in the only mercy of God. Finally in these maners of speaking is rather expressed the order than the cause: because God in heaping graces vpon graces, taketh cause of the first to ad the second, that he may leave nothing vndone to the enriching of his seruants: and he so continually extendereth his liberalitie, that yet he would haue vs alway to looke vnto the free election which is the fountaine and beginning of it. For although he loueth the gifts which he daily giueth, in so much as they spring out of that fountaine: yet it is our part to hold fast that free acceptation, which alone is able to vphold our soules: as for such gifts of his Spirit as he afterward giueth vs, so to adioyne them to the first cause, that they minish nothing of it.

### The xv. Chapter.

*That those things that are commonly boasted concerning the merits of workes, do  
ouerthrow as well the praise of God in gining of righteousness, as  
also the assurednesse of salvation.*

*Whether workes  
though not iustify-  
ing may not wash-  
standing merit.*

N Owe we haue declared that which is the chiefe point in this matter: that be-cause if iusticess be vpholden with workes, it must needs by and by fall downe before the sight of God, it is contained in the onely mercie of God, the onely communicating of Christ, and therefore in onely faith. But, let vs diligently marke that this is the chiefe stay of the matter, least we be entangled with that generall error, not onely of the common people, but also of learned men. For so soone as question is moued of the iustification of faith and workes, they flee to those places which

which seeme to giue to workes some merite in the sight of God: as though the iustification of workes were fully wonne, if it be once prooved that they be of any value with God. But we haue aboue plainly shewed that the righeteousnes of workes consisteth onely in the perfect keeping of the Law. Whereupon followeth that no man is iustified by workes, but he that hauing climbed vp to the highest top of perfection cannot be prooved guiltye of any offence be it never so little. Therefore it is another and a feuerall questyon: Howsoever workes suffice not to iustifie a man, whether yet doe they not deserve fauor with God?

<sup>2</sup> First of the name of Merite I must needs say this afore hand, that whosocuer first applied it to workes of men compared to the iudgement of God, he did very ill prouide for the purenes of Faith. Truely I doe by my good will abstaine from stroies about wordes, but I would wish that this sobrietie had alway beene vse among Christian writers, that they would not haue found in their harts to vse words strange from the Scriptures, which engendred much offence and no fruite. For whereto, I beseech you, was it needfull to haue the name of Merite brought in, when the price of good workes might be fity expressed by another name without offence? But how much offence that word containeth in it, is evident with the great hurt of the world. Surely as it is most proude it can doe nothing but darken the grace of God, and fill men with foward pride. The old writers of the Church, I graunt, haue commonly vseid it, and I would to God they had not with the abusing of one little word giuen to posteritie matter of error. Howbeit they themselues also doe in many places testifie, how in no case they meant to giue any preuidice against the truth. For thus saith *Augustine* in one place. Let Merites of Men here hold their peace, which haue perished by *Adam*: and let the grace of God raigne, by *Iesus Christ*. Againe, the Saintes giue nothing to their owne Merites: they will giue all to none but to thy mercy, O God. De praedest. Sanct.

In another place. When man seeth that whatsocuer good he hath, he hath it not from himselfe, but from his God, he seeth that all that which is praiised in him, is not of his owne Merites, but of the mercy of God. You see how taking from men the power of doing well, he also throweth downe the dignitie of Merite. And *Chrysostome* saith, Our workes, if there be any, which follow the free calling of God, are repaiment and debt: but the giftes of God are grace and bountifullnes. and the greatness of liberall giuing. But leauing the name, let vs rather looke vpon the thing I haue verily before Hom. 33.in Gen alleged a sentencet out of *Bernard*, As it sufficeth to merite, not to presume of Merites: so to want Merites, sufficeth to iudgement. But by adding foorth with an exposition, he sufficiently mitigateth the hardnes of the word, where he saith: Therefore care thou to haue Merites: when thou haft them, know that they are giuen hope for fruite, the mercie of God: and so thou haft escaped all danger, of pouertie, ynthankfulnes, and presumption. Happy is the Church which neither wanteth merites without presumption, nor presumption without merites. And a little before he had largely shewed, how godly a meaning he vseid. For of Merites (saith he) why shoulde the Church be carefull, which hath a stedfast and surer cause to glorie of the purpose of God? God cannot deny himselfe, he will doe that which he hath promised. If there Eze. 36.22. be no cause why thou shouldest aske, by what Merites may we hope for good things? specially sith thou hearkest it said, Not for your sakes, but for my sake: it sufficeth to Merite, to know that Merites suffice not.

3 What all our workes deserue, the Scripture sheweth when it saith that they cannot abide the sight of God, because they are full of vncleanesse: then, what the perfect obseruynge of the law (if any such could be found) shal deserue, when it teacheth that we should thinke our selues vnproufitable seruantes, when we haue done all things that are comauisid vs? because we shall haue giuen nothing freely to the Lord, but onely haue perfourmed our due seruices, to which there is no thanke to be giuen. But those good workes which he himselfe hath giuen vs, the Lord both calleth Our workes shall haue reward, they deserue none. Luk. 17.10.

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ours and testifical that they are not only acceptable to him, but also that they shal haue rewarde. It is our duetie againe for our part, to be encouraged with so great a promise, and to gather vp our hearts, that we be not wearied with well doing, and to yelde true thankfulness to so great bountifulnesse of God. It is vndoubtedt that it is the grace of God whatsoeuer there is in workes that deserueth praise: that there is not one droppe, which we ought properly to ascribe to our selues. This if we doe truely and earnestly acknowledge, there vanisheth away not onely all affiance but also opinion of Merite. We (I say) doe not parte the praise of good workes (as the Sophisters doe) betweene God and man: but we reserue it whole, perfect, and vnmimished to the Lorde. Only this wee assigne to man, that euen the selfe same workes that were good hee by his vncleanness corrupteth and defileth. For nothing commeth out of man, how perfect souer hee bee, that is not defiled with some spotte. Therefore, let the Lorde call into iudgement euen these things that are best in the workes of men: hee shall verily espie in them his owne rigtheousnesse, but mans dishonestie and shame. Good workes therefore doe please God and are not viprofitable to the dooers of them, but rather they receive for rewarde the most large benefits of God: not because they so deserue, but because the goodnessse of God hath of it selfe appointed this price vnto them. But what spitefulnes is this, that men not contented with that liberalitie of God, which giueth vndue rewardes to workes that deserue no such thing, doe with ambition full of sacrifedge endeouour further, that that which is wholly of the liberalitie of God, may seeme to bee rendered to the merites of men. Heere I appelle to the common iudgement of every man. If any man that hath a taking of profit in a piece of grounde by another mans liberall grant, do also claime to himselfe the title of propriete: doth he not by such vnthankfullnes deserue to loose the verie selfe possession which he had? Likewise, if a bondslau being made free of his Lord, do hide the basenes of the estate of a Libertine, and boast himselfe to be a freeman borne: is he not worthie to be brought backe into his former bondage? For this is the right vse of enioying a benefit, if we neither claime to our selues more than is giuen, nor doe defraude the author of the benefit of his praise: but rather do sy behaue our selues, that that which he hath giuen from himselfe to vs, may seeme after a certaine maner to remaine with him. If this moderation be to be kept toward men, let all men looke and consider what maner of moderation is due to God.

Libertine is he  
that is free by  
manumission,  
not by birth.

Testimonies abuse  
for proue of  
merites: whereof  
the doctrine of  
scripture doth in  
decide. In the  
cleane contrarie,  
that our good  
works deserue  
nothing at the  
hands of God, es-  
ther in this life or  
in the life to come.  
Eccle. 16.14.  
Heb. 13.6.

4 I know that the Sophisters doe abuse certayne places, to prooue thereby that name of Merite toward God is founde in the Scriptures. They allege a sentence out of Ecclesiasticus, Mercie shall make place to every man, according to the Merite of his workes. And out of the Epistle to the Hebrues, Forget not doing good and communicating, for with such sacrifices men merite of God. As for my right in refuting the authoritie of Ecclesiasticus, I do now release it. Yet I denie that they faithfully allege that which Ecclesiasticus, wharsoeuer writer yee were, hath written. For the Greeke copie is thus: *μιον ἐκενούσιν ποιήσις τοντον, ἔργος γέρα καὶ τὰ ἔργα οὐ τὰ ἐπίσημα.* He shall make place to every mercie, and every man shall finde according to his workes. And that this is the true text, which is corrupted in the Lateine translation, appeareth both by the framing of these wordes, and by a longer ioyning together of the sentence going before. In the Epistle to the Hebrues, there is no caule why they shold share vs in one little worde, when in the Greeke wordes of the Apostle is nothing else but that such sacrifices do please and are acceptable to God. This alone ought largely to suffice to subdue and beatre downe the outragiousnesse of our pride, that we faile not any worthines to workes beyond the rule of Scripture. Now the doctrine of the Scripture is, that all our goed workes are continually besprinkled with many filthie spots, wherewith God may be worthily offended & be angry with vs: so far is it off, that they be able to win him to vs, or to prouoke his

his liberalitie toward vs: Yet because he of his tender kindness doth not examine them by extremitie of lawe, he taketh them as if they were most pure, and therefore though without merite, he rewardeth them with infinite benefits both of this present life and of the life to come. For I doe not allowe the distinction set by men otherwise learned and godly: that good workes deserue the graces that are giuen vs in this life, & that eternall life is the reward of faith alone. For the Lord doth commonly alwaie set in heauen the reward of labours and the crowne of battel. Againe, to giue it so to the merite of workes, that it be taken away from grace, that the Lorde heapeþ vs with graces vpon graces, is against the doctrine of the Scripture. For though Christ Matt.25.21.8.23. saith that to him that hath, shall bee giuen, and that the faithfull and good seruant which hath shewed himselfe faithfull in few things, shall bee set ouer many: yet he alio sheweth in another place, that the encreases of the faithfull are the giftes of his free goodnes. All yee that thirst (faileth he) come to the waters: and yee that haue Esa.55.1. not money, come and buy milke and hony without money & without any exchange. Whatsoeuer therefore is nowe giuen to the faithfull for helpe of saluation, yea and blessednes it selfe, is the meere liberalitie of God: yet both in this and in those he testifieth that he hath consideration of workes: because to testifie the greatnessse of his loue toward vs, he vouchsafeþ to graunt such honour not onely to vs, but also to the giftis which he hath giuen vs.

5 If these things had in the ages past beeene handled and disposed in such order as they ought to haue beeene, there had never risen so many troubles and dissensions: Paul saith, that in the building of Christian doctrine, we must keepe still that foundation which he had laid among the Corinthians, beside which no other can be laide: and that the same foundation is Iesus Christ. What manner of foundation haue wee in Christ? is it that he was to vs the beginning of saluation: that the fulfilling thereof should follow of our selues? and hath he but onely opened the way, by which wee should go foreward of our owne strength? Not so: but, as he said a little before, when we acknowledge him, he is to vs righteoufnes. No man therefore is well founded in Christ, but he that hath full righteoufnes in him: forasmuch as the Apostle saith not that he was sent to helpe vs to obtaine righteoufnes, but that he himselfe might be our righteoufnes. Namely, that wee are chosen in him from eternitte before the making of the worlde, by no deferring of ours, but according to the purpose of the good pleasure of God: that by his death we are redeemed from the damnation of death, and deliuerted from destruction: that in him we are adopted of the heauenlie father into children and heires: that by his bloud we are reconciled to the Father: that being giuen to him to be kept we are deliuerted from perill of perishing and of being lost: that being so engrafed in him, we are alreadie after a certayne manner partakers of eternall life, being entered into the kingdome of God by hope: and yet more: that hauing obtained such partaking of him, howsoeuer we be yet fooles in our selues, he is wisedome for vs before God: howsoeuer we be sinners, he is righteoufnes for vs: howsoeuer wee be vncleane, he is cleanness for vs: howsoeuer wee be weake, howsoeuer vnarmed & lying open in danger of Sathan, yet ours is the power which is giuen him in heauen and earth, whereby he may tread downe Sathan for vs, and breake the gates of hels: howsoeuer we still carie about with vs the body of death, yet he is life for vs: briefly that all his things are ours, and we in him haue all things, in our selues nothing. Vpon this foundation, I say, it behoueth that we be builded, if we will encrease into a holy temple to the Lord.

6. But the world hath a long time beeene otherwise taught. For there hath beeene found out I wot not what morall good workes, by which men may be made acceptable to God before that they be graffed in Christ. As though the Scripture lieth, when it saith, that they are all in death which haue not possessed the Sonne. If they be in death, how shoulde they bring foorth mater of life? As though it were of no more

Christ is such a foundation that being builded vp on him wee cannot rest any thing vp on the worthynesse of our own works.  
1.Cor.3.11.

1.Cor.1.30.

Eph.1.4.  
Col.1.14. & 20.  
Ioan.10.28.

Math.28.18.

Being without  
Christ we can do  
no workes that  
please God: be-  
ing in him we  
are not indued  
force,

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onlie with an ability of meriting  
saluation for our  
selues, but possess  
with that righteousnes  
which Christ  
hath merited for  
vs.

1. John. 5. 12.

Rom. 14. 13.

2. John. 5. 12.

John. 5. 24.

Rom. 3. 24.

3. John. 3. 23.

Ephe. 2. 6.

Col. 1. 13.

force, that whatsoeuer is done without faith, is sinne: as though there may be good frutes of an euil tree. But what haue these most pestilent Sophisters left to Christ wherein he may shew foorth his power? They say that he hath deserued for vs the first grace, namely the occasion of deseruing: that it is now our part not to faile the occasion offered. O desperate shamelesse of vngodlynesse. Who would haue thought that men professing the name of Christ, durst so stripp him naked of his power, and in a maner tread him vnder foote? This testimonie is ech where spoken of him, that all they are iustified that beleue in him: these fellowes teach, that there commeth from him no other benefite, but this, that the way is opened to euery man to iustifie himselfe. But I wold to God they tasted what these sayings meane: that all they haue life that haue the Sonne of God: that whosoeuer beleueuth, is already passed from death into life, that we are iustified by his grace, that we might be made heires of eternall life: that the faithfull haue Christ abiding in them, by whom they cleave fast to God: that they which are partakers of his life, do sit with him in heauenly places: that they are transplanted into the kingdome of God, and haue obtained salvation and innumerable other such. For they do not declare, that there commeth by the faith of Christ nothing but the power to obteine righteousness or salvation, but that they are both giuen to vs. Therefore so soone as thou art by faith engraved into Christ, thou art already made the sonne of God, the heire of heauen, partaker of righteousness, possessor of life, and (that their lies may be better confuted) thou hast not obtained the fit ability to deserue, but euen all the deseruings of Christ: for they are communicated to thee.

The schollemen  
shoulde for fashions  
take graunting  
righteousnes by  
faith in some  
sort, neuerthelesse  
to establish merite  
do acrible unto  
manis free will,  
that whereby the  
grace and glorie  
of God is much  
impaired, and  
manes confiencies  
bereaved of all af-  
fiance in the fu-  
ture accep-  
tance of God.  
Lib. 2. dist. 28.

7. So the Sorbonicall schooles, the mothers of all errours, haue taken from vs the iustification of faith which is the summe of all godlynesse. They grant verily in word, that man is iustified by formed faith: but this they afterward expound, because good workes haue of faith this that they auiale to righteousness: that they seeme in a manner to name faith in mockage, sith without great eniuiousnesse it could not be passed ouer in silence, seeing it is so oft repeated of the Scripture. And not yet contented, they do in the praise of good works priuily steale frons God somewhat to give away to man. Because they see that good works little auiale to aduance man, and that they cannot be properly called Merits, if they be accounted the fruits of the grace of God: they picke them out of the strength of free will, oyle for looth out of a stonye. And they denie not in deede that the principall cause of them is in grace: but they affirme that thereby is not excluded freewill, by which is all merite. And this not onlie the lateer Sophisters do teach, but also their Pythagoras, Lombard: whom if you compare with these men, you may lay to be sound witted and sober. It was truely a point of maruellous blindnesse, that when they had Augustines oft in their mouth, they sawe not with how great carefullnesse that man prouided that no peece of the glorie of good workes were it never so little, shoulde be conueyed to men. Here before where we entreated of free will, we recited certaine testimonies of his to this purpose, of which sort there are oftentimes founde manie like in his writings, as when he forbiddeth vs that we should nowhere boast of our merites, because euen they also are the giftes of God: And when he writheth that all our merite is only of grace, that it is not gotten by our sufficiencie, but is all made by grace, &c. It is no maruell that Lombard was blind at the light of the Scripture, in which it appeareth that he was not so well practised. Yet nothing could be desired more plaine againt him and his disciples, than this word of the Apostle. For when he forbiddeth Christians all glorying, he adioineth a reason why it is not lawfull to glorie: because we are that handworke of God, created to all good workes, that we shold walke in them. Sith therefore there commeth out of vs no good thing, but in so much as we be regenrate: and our regeneration is y hole of God without exception: there is no right why we shold claime to our selues one ounce in good workes. Finally whereas

In Psal. 144.  
Epist. 10.

Ephes. 2. 10.

whereas they continually call vpon good worke, in the meane time they so instruct consciences, that they never dare haue affiance, that they haue God well pleased and fauourable to their works. But contrariwise we, without making mention of any Merite, do yet by our doctrine raise vp the courages of the faithfull with singular comfort, when we teach them that in their works they please God, and are undoubtedly accepted vnto him. Yea and also here we require that no man attempt or go about any worke without faith, that is to saye, vniuersall he do first with assured confidence of mind determine that he shall please God.

8 Wherefore let vs not suffer our selues to be led so much as one haire brede *The doctrine of away from this onely foundation: which being laid, wise builders do afterward well free iustification and orderly build vpon it. For if there be neede of doctrine and exhortation, they without respect of put men in mind, that the sonne of God hath appeared to this end, that he might de- works a ground effectual to minist- stroy the workes of the duell: that they should not sin which are of God, that the fier both courage time past is enough for the fulfilling of the desires of the Gentiles: that the elect of in doing well, and God are vessels of mercy chosen out vnto honour, which ought to be made cleane comfort in suffe- from all filthinesse. But all is spoken at once, when it is shewed that Christ will haue ring.*

*1.John.3.8.*  
*2.Pet 4.3.*  
*2.Tim.2.20.*  
*Luk.9.23.*

such disciples, which forsaking shemselues, and taking vp their croffe, doe followe him. He that hath forsaken himselfe, hath cut off the roote of all euils, that he may no more seeke those things that are his owne. He that hath taken vp his croffe, hath framed himselfe to all patience and mildnesse. But the example of Christ conteine-  
*2.Cor.4.8.*  
*2.Tim.2.*  
*Phil.3.10.*

theth both these and all other dutys of godlines and holinesse. He shewed himselfe obedient to his father, even to the death: he was wholly occupied in doing the works of God: he with his whole heart breathed out the glorie of his father: he gaue his soule for his brethren: he both did good and wished good to his enemies. If there be neede of comfort, these will bring marueilous comfort, that we be in affliction, but we are not made carefull: that we labour, but we are not forsaken: we are brought low, but we are not confounded: we are throwne downe, but we do not perish: al-  
*2.Cor.4.8.*  
*2.Tim.2.*  
*Phil.3.10.*

way bearing about with vs in our body the mortifying of Iesus Christ, that the life of Iesus may be manifestly shewed in vs, that if we be dead with him, we shall also live *Rom.8.29.*  
*2.Pet.1.10.*

together with him: if we suffer with him, we shall also reigne together with him: that we be so fashioned like to his sufferings, till we attaine to the likenesse of his resur-  
*Rom.8.29.*  
*2.Pet.1.10.*

rection: For as much as the Father hath predestinate these to be fashioneled like the image of his sonne, whom, in him he hath chosen, that he may be the first begotten among all his brethren: and therefore that neither death, nor present things, nor things to come, shall seuer vs from the loue of God which is in Christ: but rather all things shall turne to vs to good and to saluation. Lo, we do not iustifie a man by works before God: but we say, that all they that are of God, are regenerate and made a new creature, that they may passe out of the kingdome of sinne into the kingdome of righteousness, and that by this testimonie they make their calling certaine, and are judged as trees by the fruite.

### The xvij. Chapter.

*A confutation of the flanders, whereby the Papists go about to bring this doctrine in hatred.*

With this one word may the shamelesnesse of certayne vngodlie men be con-  
*The doctrine of futed, which slander vs with saying that we destroy good worke, and doe iustification by draw men awaie from the following of them, when we say that they are not iustified by worke: nor doe deserve saluation: and againe, that we make too easie a way to righteouesnes, when we teach that it lieth in the free forgiuenesse of smalles, and that we doe by this enticement allure men to sinne, which are of their owne will too much enclined thereto already. These flanders (I say) are with that one word  
*accused as a mean to make men slack and careless to do well.**

sufficiently

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sufficiently confuted: yet I will briefly answere to them both. They alleage that by the iustification of faith, good works are destroied. I leauie vnspeaken, what manner of men be these zealous louers of good workes which doe so backbite vs. Let them haue licence as freely to rail as they doe licentiously infect the whole world with the filthinesse of their life. They faine that they be greeued, that when faith is so gloriously aduaunced, workes are druen downe out of their place. What if they be more railed vp, and stablished? For neither doe we dreame of a faith vnde of good workes, nor a iustification that is without them. This onely is the difference, that when we confess that faith and good workes doe necessarily hang together, yet we set iustification in faish not in workes. For what reason we doe so, we haue in readynesse easily to declare, if we doe but turne to Christ vnto whom our faith is directed, and from whom it receiueth her whole strength. Why therefore are we iustified by faith? because by faith we take holde of the righteousness of Christ, by which alone we are reconciled to God. But this thou canst not take holde of, but that thou must also therewithall take holde of sanctification. For he was giuen to vs, for righteousness, wisedome, sanctification, and redemption. Therefore Christ iustifieth none whom he doth not also sanctifie. For these benefites are coupled together with a perpetuall and vnseparabla knot, that whom he enlightneth with his wisedome, them he redeemeth: whom he redeemeth, he iustifieth: whom he iustifieth, he sanctifieth. But for as much as our question is onely of righteousness and sanctifying, let vs stay vpon these. We may put difference betweene them, yet Christ containeth them both vnseparably in himselfe. Wilt thou therefore obtaine righteousness in Christ? Thou must first possesse Christ: and thou canst not possesse him, but that thou must be made partaker of his sanctification: because he cannot be torn in peeces. Sith therefore the Lord doth graunt vs these benefites to be enjoyed none otherwise than in giuing himselfe, he giueth them both together, the one never without the other. So appeareth how true it is, that we are iustified not without workes, and yet not by workes: because in the partaking of Christ, whereby we are iustified, is no lesse contained sanctification than righteousness.

*Neither is the affection of welsaying hereby cooled in men when they are taught that the god which they doe meriteeth not the reward which they shall receive for doing: the scripture hath other motions than when it pronounceth unto good workers.*

2 That also is most falfe, that the mindes of men are withdrawn from the affection of welsaying, when we take from them the opinion of meriting. Here by the way the readers must be warned, that they foolishly reason from rewarde to merite, as I shall afterwarde more plainly declare: namely, because they knowe not this principle, that God is no lesse liberall when he assigneth rewarde to workes, than when he giueth power to doe well. But this I had rather deferre to the place fit for it. Now it shall be enough to touch how weake their obiection is: which shall be done two waies. For first whereas they say that there shall be no care of well framing of life, but when hope of reward is set before them: they erre quite from the truth. For if this onely be intended when men serue God, that they looke to rewarde or let out to hire or sell their labours to him, they little preuaile: for God wil be freely worshipped, freely loued: he (I say) alloweth that worshipper, which when all hope of receiving reward is cut off, yet ceaseth not to worship him. Moreover, if men be to be pricked forward, no man can put sharper spures vnto them, than those that are taken of the end of our redemption and calling: such as the worde of God spurreth men withall, when it teacheth, that it is too wicked vnthankfulnesse, not mutually to loue him againe which first loued vs: that by the blood of Christ our consciences are cleasened from dead workes to serue the lving God: that it is a hainous sacrilege, if being once cleansed, wee desile our selues with newe filthinesse, and prophane that holy blood: that we are deliuerner from the handes of our enimies, that we may without feare serue him in holinesse and righteousness before him all the daies of our life: that we are made free from sinne, that we may with a free Spirite follow righteousness: that our olde man is crucified, that we may rise againe into newnesse of life: againe,

againe, that if we be dead with Christ (as becommeth his members) we must seeke Col.3.1.  
 those things that are aboue, and must in the world be waifaring men from home, Tit.2.11.  
 that we may long toward heauen where is our treasure : that the grace of God hath  
 appeared to this end, that forsaking all vngodliness and worldlie desires, we may  
 live soberly,holily, and godly in this world, looking for the blessed hope and the ap-  
 pearing of the glorie of the great God and saviour: therefore that we are nor ap-  
 pointed that we should stirre vp wrath to our selues, but that we may obteine salua-  
 tion by Christ : that we are the temples of the holie Ghost, which it is not lawfull to  
 be defiled : that we are not darknesse, but light in the Lord, which must walke as chil-  
 dren of light : that we are not called to vncleanness, but to holinesse : because this is 1.Thef.5.9.  
 the will of God, our sanctification, that we abstaine from vnlawfull desires : that our 1.Cor.3.16.  
 calling is holie, that the same is not fulfilled but with purenesse of life : that we are for Eph.2.21. & 5.8.  
 this purpose deliuering from sinne, that we should obey to righteousness. Can we be 2.Cor.6.  
 pricked forward to charitie with anie more liuely argument then that of John, that Rom.6.18.  
 we should mutually loue one an other as God hath loued vs ? that herein his chil-  
 dren do differ from the children of the Diuell, the children of light from the children 1.John.1.10.  
 of darkenesse, because they abide in loue ? Againe with that argument of Paul, that 1.Cor.6.17.  
 we if we cleave to Christ, are the members of one bodie, which it is meete to be & 12.12.  
 holpen one of an other with mutuall duties ? Can we be more strongly prouoked to  
 holines than when we heare againe of John, that all they that haue this hope, doe 1.John.3.3.  
 sanctifie themselues, because their God is holie ? Againe of the mouth of Paul : that 2.Cor.7.1.  
 hauing the promise of adoption, we should cleanse our selues from all the defiling of  
 the flesh and spirit ? then when we heare Christ setting forth himselfe for an ex-  
 ample vnto vs that we should follow his steps ?

3 And these few things I haue set forth for a taske : For if I should entend to goe The Apostles in  
 through all, I should be driuen to make a long volume. The Apostles are all full of en- pricking men for-  
 couragements, exhortations and rebukings, whereby they may instruct the man of ward vnto God-  
 God to euery good worke, and that without any mention of merite. But rather they linefesse, drave  
 fetch their chiefe exhortations from this, that our saluation standeth vpon the onlie their exhortations  
 mercie of God and vpon no merite of ours. As Paul, after that he hath in a whole principallie from  
 Epistle discoursed that there is no hope of life for vs but in the righteousnes of Christ, the greates of  
 when he commeth downe to morall exhortations, he beseecheth them by that mer- Gods merites, and  
 cie of God which he hath vouchsafed to extend to vs. And trulie this one cause although they  
 ought to haue bin sufficient, that God may be glorified in vs. But if anie be no so mention the re-  
 vehemently moued with the glorie of God, yet the remembrance of his benefites wards promised  
 ought to haue bin most sufficient to stirre vp such men to do well. But these men, are they far froms  
 which do peraduenture with thrusting in of merits beate out some seruile and con- establishing me-  
 strained obediences of the law, doe fiftly saie that we haue nothing whereby we rues.  
 may exhort men to good workes, because we go not the same waie to worke. As Rom.12.1.  
 though God were much delighted with such obediences whiche protesteth that he Math.5.16.  
 loueth a cheerefull giuer, and forbiddeth any thing to be giuen as it were of heau- Chrys. hom.  
 nesse or of necesstie. Neither do I speake this for that I doe either refuse or despise in Gen.  
 that kinde of exhortation, which the Scripture oftentimes vseth, that it may leaue 2.Cor.9.7.  
 no meane vnattempted every way to stirre vp our mindes. For it rehearseth the  
 reward which God will render to euerie man according to his workes. But I denie that  
 that is the onlie thing, yea or the chiefe among manie. And then I graunt not that  
 we ought to take beginning therat. Moreouer I affirme that it maketh nothing to  
 the setting vp of such merites as these men boast of, as we shall hereafter see. Last  
 of all I saie that is to no profitable vse, vnlesse this doctrine haue first taken place,  
 that wee are iustified by the onlie merit of Christ, which is conceiued by faith  
 but by no merits of our workes, because none can be fit to the endeour of holienesse, vnlesse they haue first digested this doctrine. Which thing also the Prophet  
 very

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very well signifieth, when he thus speaketh to God: With thee is mercie that thou maist be feared. For he sheweth that there is no worshipping of God, but when his mercie is acknowledged, vpon which alone it is both founded and stablished. Which is verie worthie to be noted, that we may know not onely that the beginning of worshipping God aright is the affiance of his mercy, but also that the fear of God (which the Papists will haue to be meritorious) cannot haue the name of merite, because it is grounded vpon the pardon and forgiuenes of sins.

To teach that God  
dost freely pardon  
sinners is no al-  
lurement vnto  
sinne.

4 But it is a most vaine slander, that men are allured to sinne, when we affirme the free forgiuenes of sins, in which we say that righteousnes consisteth. For, we say that it is of so great value, that it can with no good of ours be recompensed, and that therefore it should never be obtained, vnfesse it were freely giuen. Moreover, that it is to vs indeede freely giuen, but not so to Christ which bought it so deereley, namely with his owne most holy bloode, beside which there was no price of value enough that might be paide to the judgement of God. When men are taught these things, they are put in minde that it is no thanke to them that the same most holy blood is not shed so oft as they sinne. Furthermore, we learne, that our filthines is such, as is never washed away but with the fountaine of this most pure blood. Ought not they that heare these things, to conceiue a greater horrour of sinne, than if it were said that it is wiped away with the sprinkling of good works? And if they haue any thing of God, how can they but dread being once cleansed, to wallow themselves againe in the mire, as much as in them lieth to trouble and infect the purenes of this fountaine? I haue wathed my feete (saith the faithfull soule in *Salomon*) how shall I againe desifie them? Now it is evident, whether sor do both more abase the forgiuenes of sinnes, and do more make vile the dignitie of righteousness. They babble that God is appeased with their owne trifling satisfactions, that is, their doung: We affirme that the guiltines of sin is more grievous than can be purged with so light trifles: that the displeasure of God is more heauie than can be released with thele satisfactions of no value, and that therefore this is the prerogatiue of the onely blood of Christ. They say that righteousness (if it fail at any time) is restored and repaired by satisfactorie works: wee thinke it more precious than that it can be matched with any recompence of workes, and that therefore for the restoring thereof we must flie to the onely mercie of God. As for the rest of those things that pertaine to the forgiuenes of sinnes, let them be sought out of the next Chapter.

## The xvij. Chapter.

*The agreement of the promises of the law and the Gospel.*

Iustification by  
faith alone doth  
not make the pro-  
mises of the law  
fruiteless.

**N**Owe let vs also go through the other arguments wherewith Satan by the souldiers of his garde, goeth about either to ouerthrow or batter the iustification of faith. This I think we haue alreadie wrung from the scandulerers, that they can no more charge vs as enemies of good workes. For, iustification is taken away from good workes, not that no good workes should be done, or that those which be done should be denied to be good, but that we shold not put affiance in them, nor glorie in them, nor ascribe saluation vnto them. For this is our affiance, this is our glory, and the onely author of our salvation, that Christ the sonne of God is ours, and we likewise are in him the sonnes of God, and heires of the heavenly kingdome, being called by the goodnessse of God, not by our owne worthynesse into the hope of eternall blessednesse. But because they do beliue these affiaile vs, as we haue laide, with other engines, goe to, let vs go forward in beating away these also. First they come backe to the promises of the lawe, which the Lorde did set forth to the keepers of his lawe: and they aske whether we will haue them to bee vterly voide or effectuall. Because

Because it were an absurditie and to be scorned to say that they are voide, they take it for confessed that they are of some effectualnesse. Hereupon they reason that wee are not iustified by onely faith. For thus saith the Lord : and it shal be, if thou shal Deut. 7.12. heare these commandements and judgements, and shal keepe them and doe them, the Lord also shal keepe with thee his couenant and mercie which he hath sworne to thy fathers, he shal loue thee and multiplie thee, and blesse thee, &c. Againe, if yee Ier. 7.3. & 23. shall well direct your waies and your endeouours, if yee walke not after strange Gods, if ye doe judgement betweene man and man, and goe not backe into malice, I will Deut. 11.26. walke in the middest of you. I will not recite a thousand peeces of the same sort, which sith they nothing differ in sense, shall be declared by the solution of these. In a summe, Moses testifieth that in the lawe is set foorth blessing and curse, death and life. Thus therefore they reason, that either this blessing is made idle and fruitleffe, or that iustification is not of faith alone. We have alreadie before shewed, how if wee sticke fast in the lawe, ouer vs being destitute of all blessing, hangeth only curse which is threatened to all transgressors. For the Lord promiseth nothing but to the perfect keepers of his lawe, such as there is none found. This therefore remaineth, that all mankind is by the lawe accused, and subiect to curse and the wrath of God: from which that they may be loosed, they must needes goe out of the power of the lawe, and be as it were brought into libertie from the bondage thereof. not that carnall libertie which shoulde withdrawe vs from the keeping of the lawe, should allure vs to thinke all things lawfull and to suffer our lust, as it were the staits being broken and with loole reines to run at riot: but the spirituall libertie, which may comfort and raise vp a dismayed and overthrowen conscience, shewing it to be free from the curse and damnation wherewith the lawe helde it downe bound and fast tied. This deliuernace from the subiection of the lawe, and Manumission (as I may call it) wee obtaine when by faith we take holde of the mercie of God in Christ, whereby we are certified and assyured of the rightcousnes of sinnes, with the feeling whereof the lawe did pricke and bite vs.

2 By this reason euē the promises that were offred vs in the law shoulde bee all vneffектuall and voide, vnless the goodnesse of God by the Gospell did helpe. For this condition that we keepe the whole lawe, vpon which the promises hang, and whereby alone they are to be performed, shall never be fulfilled. And the Lorde so helpeth, not by leauing part of righteouſnes in our workes, and supplying part by his mercifull bearing with vs, but when bee setteth onely Christ for the fulfilling of righteouſnesse. For the Apostle, when he had before said that he and other Jewes bee-leeued in Iesus Christ, knowing that man is not iustified by the workes of the lawe, addeth a reason: not that they shoulde be holpen to fuliſſe of righteouſnesse by the faith of Christ, but by it shoulde be iuftified not by the workes of the law. If the faithfull remooue from the law into faith, that they may in faith finde righteouſnesse which they see to be absent from the law: truely they forſake the righteouſnesse of the law. Therefore now let him that lift amplifie the rewardings which are faide to be prepared for the keeper of the lawe, so that he therewithall consider that it commeth to passe by our peruersenesse, that we feele no fruite thereof till we haue obtineid an other righteouſnesse of faith. So David when he made mention of the rewarding which the Lorde hath prepared for his seruants, by and by descendeth to the reknowledging of sinnes, whereby that same rewarding is made voide. Also in the xix. Psalme, he gloriously setteth foorth the benefis of the lawe, but he by and by crieth out: Who shall understand his faults? Lord cleafe me from my secret faults? Psal. 19.12. This place altogether agreeth with the place before, where when he had faide that al the waies of the Lord are goodnes and truth to them that feare him, he addeth: For thy names sake Lorde, thou shalt be mercifull to my peruersenes, for it is much. So ought wee also to reknowlede, that there is indeed the good will of God set forth vnto

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vnto vs in the law, if we might deserue it by works, but that the same never commeth to vs by the deseruing of works.

The unperfekt  
works of beleeuers  
rewarded with  
that which is pro-  
mised unto the per-  
fect obseruers of  
the lawe: whereof  
there are three  
causes.  
Leu. 18.  
Eze. 20. 11.  
Rom. 10. 5.

3 How then? are they given that they should vanish away without fruit? I haue euē now already protested that the same is not my meaning. I saye verily that they vter nor their effectualnes towarde vs, so long as they haue respect to the meite of works, and that therefore if they be considered in themselves, they be after a certayne maner abolished. If the apostle teacheth that this noble promise: I haue giuen you commandements, which who so shall do shal lue in them, is of no value if we stand still in it, and shall never a whit more profite than if it had not beene giuen at all: because it belongeth not euē to the most holy seruants of God, which are all farre from the fulfilling of the law, but are compassed about with manie transgresions. But when the promises of the Gospell are put in place of them, which doe offer free forgiuenesse of sins, they bring to passe that not onely wee our selues be acceptable to God, but that our works also haue their thanke: and not this onely that the Lorde accepteth them, but also extendeth to them the blessings which were by couenant due to the keeping of the law. I grant therefore, that those things which the Lorde hath promised in his law to the followers of righteousness and holinesse, are rendered to the workes of the faithfull: but in this rendring the cause is alwaies to bee considered that powreth grace to works. Now caules we see that there be three: The first is, that God turning away his sight from the workes of his seruants, which alway deserue rather reproch than praiſe, embraceth them in Christ, and by the onely meane of faith reconcileth them to himselfe without the meane of workeſ. The ſecond, that of his fatherly kindnes and tender mercifulnes, he lifteþ vp workes to ſo great honor, not weyng the worthines of them, that he accounteth them of ſom vaule. The third that he receiueþ the very ſame workes with pardon, not imputing the imperfection, wherewith they all being defiled ſhould otherwile be rather reckoned among ſins than vertues. And hereby appeereth how much the Sophyſters haue bin deceiued, which thought they had gaily eſcapēd all absurdities, when they ſaide that workes do not of their owne inward goodnesſe auiale to deserue ſaluation, but by the forme of the couenāt, because the Lord hath of his liberalitie ſo much eſteemed them. But in the meane time they conſidered not, how farre those workes which they would haue to be meritorious, were from the condition of the promises, vnlleſſe there went before both iuſtification grounded vpon onely faith, and the forgiuenes of ſinnes, by which euē the good workes themſelues haue neede to be wiped from ſpots. Therefore of three causes of Gods liberalitie, by which it is brought to paſſe that the workes of the faithfull are acceptable, they noted but one one, and ſuppreſſed two, yea and thone the principall.

4 These alleage the ſaying of Peter, which Luke rehearſeth in the Actes: I finde in truth that God is not an accepter of persons: but in every nation he that doth righ- teousnes is accepable to him. And hercupon they gather that which ſeemeth to be vndoubted, that if man doth by right endeuours get himſelfe the fauour of God, it is not the beneficiale gift of God alone that he obteineth ſaluation: yea that God doth fo of his mercy helpe a ſinner, that he is by works bowed to mercy. But you can in no wife make the Scriptures agree together, vnlleſſe you note a double accepting of man with God. For, ſuch as man is by nature, God findeth nothing in him whereby hee may bee inclined to mercie, but onelie miserie. If therefore it bee certaine that man is naked and needie of all goodnesſe, and on the otherfull ſtuffed and loaden with all kindes of culs, when God firſt receueth them: for what quality, I praiſe you, ſhall we ſaide that he is worthy of the heauenly calling? Away therefore with the vaine iuſtifying of merits, where God ſo euidently ſeteth out his free mercifulnesſe. For, that which in the ſame place is ſaide by the voice of the Angels to Cornelius, that his prayers and almes had alced into the ſight of God, is by theſe men

men most lewdly wrested, that man by endeour of good workes is prepared to receive the grace of God. For it must needs be that *Cornelius* was alreadie enlightened with the spirite of wisedome, sith he was endued with true wisedome, namely with the feare of God: that he was sanctified with the same Spirite, sith he was a follower of righteousness, which the Apostle teacheth to be a most certaine fruit thereof. All Gal.5.5.

these things therefore which are saide to haue pleased God in him, he hath of his grace, so farre is it off that he did by his owne endeour prepare himselfe to receiue it. Truly there cannot one syllable of the scripture be brought foorth, that agreeith not with this doctrine, that there is none other cause for God to accept man vnto him, but because he feeth that man shoulde be every way lost, if he be left to himselfe: but because he will not haue him lost, he vseth his owne mercie in deliuering him. Now we see how this accepting hath not regarde to the righteousness of man, but is a meere token of the goodness of God toward men being miserable and most vnworthie of so great a benefite.

5 But after that the Lord hath brought man out of the bottomlesse depth of destruction, and seuered him to himselfe by grace of adoption: because he hath newe begotten him and newly formed him into a newe life, he now embraceth him, as a new creature with the gifts of his spirite. This is that accepting whereof Peter maketh mention, by which the faithfull are after their vocation allured of God euen in respect also of works: for the Lord cannot but loue & kisse those good things which he worketh in them by his Spirite. But this is alway to be remembred, that they are none otherwise acceptable to God in respect of works, but in as much as for their cause and for their sakes, whatsoeuer good workes he hath giuen them in encreasing of his liberalitie, he also vouchsafeth to accept. For whence haue they good workes, but because the Lord, as he hath chosen them for vessels vnto honour, so will garnish them with true godlinesse? Whereby also are they accounted good, as though there were nothing wanting in them, but because the kinde Father tenderly grannteth pardon to those deformities and spots that cleue to them? Summariy, he signifieth nothing else in this place, but that to God his children are acceptable and louely in whome hee seeth the markes and features of his owne face. For we haue in another place taught that regeneration is a repairing of the image of God in vs. For as much as therefore wheresoeuer the Lorde beholdeth his owne face, he both woorthily loueth it and hath it in honour: it is not without cause saide, that the life of the faithfull being framed to holinesse and righteousness pleafeth him, but because the godly being clothed with mortall flesh, are yet sinners, and their good workes are but begun and sauouring of the faultynesse of the flesh: hee cannot bee favourable neither to those nor to these: vnlesse hee more embrace them in Christ than in themselues. After this manner are those places to be taken, which testifie that God is kinde and mercifull to the followers of righteousness. *Moses* saide to the Israelites, The Lord thy God keepeth couenant, to a thousand generations: which sentence was afterward vsed of the people for a common manner of speech. So *Salomon* in his solemne praier, saith, Lord God of Israell, which keepest couenant and mercie to thy seruaunts which walke before thee in their whole hart. The same wordes are also repeated of *Nehemias*. For, as in all the couenants of his mercie, the Lorde likewise on their behalffes requireth of his seruaunts vprightnesse and holinesse of life, that his goodness shoulde not be made a mockerie, and that no man swelling with vaine reioycing by reason thereof shoulde blisfe his owne soule, walking in the meane time in the peruersenesse of his owne hart: so his will is by this way to keepe in their dueit them that are admitted into the communion of the couenant: yet neuerthelesse the couenant it selfe is both made at the beginning free, and perpetually remaineth such. After this manner *David* when hee glorieth that there was rendered to him rewarde of the cleanness of his handes, yet omitteth not that fountain

Deut.7:9.

1.King.8.23.

Nehem.1.5.

Deut.29.18.

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fountaine which I haue spoken of, that he was drawn out of the wombe, because God loued him: where he so setteth out the goodnes of his cause, that he abateth nothing from the free mercie which goeth before all gifts, whereof it is the beginning.

The veriuos actions  
of faidful men  
are assurances of  
their rewards, and  
tokens that they  
are in the fauour  
of God, bise no  
causes for the wor-  
shynesse whereof  
God shold fa-  
nour them.

6 And here by the way it shall be profitable to touch what these formes of speaking doe differ from the promises of the lawe. I call promises of the lawe, not those which are eachwhere commonly written in the booke of *Moses*: (for as much as in them also are found many promises of the Gospell) but those which properly belong to the ministerie of the lawe. Such promises, by what name soever you list to call them, doe declare that there is rewarde ready vpon condition, if thou doe which is commaunded thee. But when it is saide, that the Lord keepeth the covenant of mercie to them which loue him, therein is rather shewed what manner of men be his seruants which haue faithfully received his couenant, than the cause is expressed why the Lord shold doe good to them. Now this is the manner of shewing it. As the Lord vouchsafeth to graunt vs the grace of eternal life, to this end that he should be loued, feared, and honored of vs: so whatsoeuer promises there are of his mercie in the Scriptures, they are rightfully directed to this ende that wee shold reverence and worship the author of the benefits. So oft therefore as we heare that he doth good to them that keepe his lawe, let vs remember that the children of God are there signified by the dutie which ought to be continuall in them: that we are for this cause adopted, that we shold honour him for our Father. Therefore least wee shoulde disherite our selues from the right adoption, we must alway endeouer to this whereunto our calling tendeth. But let vs againe keepe this in minde, that the accomplishment of the mercie of God hangeth not vpon the workes of the faidfull: but that he therefore fulfillleth the promise of saluation to them which answere to their calling in vprightnesse of life, because in them he acknowledgeth the naturall tokens of his children which are ruled with his spirite vnto good. Hereunto let that be referred which is in the xv. Psalme spoken of the Citizens of the Church, Lord who shall dwell in thy tabernacle, and who shall rest in thy holy hill? The innocent in hands and of a cleane hart, &c. Againe in *Esaie*, Who shall dwell with deuouring fire? He that doth righteousesse, he that speakest right things, &c. For there is not described the stay whereupon the faidfull may stand before the Lord, but the manner wherewith the most mercifull father bringeth them into his fellowship, and therein defendeth and strengtheneth them. For, becaule hee abhorreth sinne, hee loueth righteousesse: whom he ioyneth to himselfe, them he cleanleth with his spirite, that he may make them of like fashion to himselfe and his kingdome. Therefore if the question be of the first cause wherby the entrie is made open to the holy ones into the kingdome of God, from whence they haue that they may stonde fast and abide in it, we haue this answere ready, becaule the Lorde by his mercie both hath once adopted them, and perpetually defendeth them. But if the question be of the manner, then we must come downe to regeneration and the frutes thereof, which are rehearsed in that *Plalme*.

In bussenesse the  
commaundementes  
of God are called  
righteousesse.

Deut.6.15.

Deut.2.4.13.  
Plal.106.30.

7 But there seemeth to be much more hardnesse in these places, which doe both garnish good workes with the title of righteousesse, and affirmeth that man is iustified by them. Of the first sort there be very many places where the obseruings of the commaundementes are called iustifications or righteousneses. Of the other sort, that is an example which is in *Moses*. This shall be our righteousness, if we keepe all these commaundementes. And if thou take exception and say that this is a promise of the law, which being knit to a condition impossible, prooueth nothing. There be other of which you cannot make the same answere, as this: And that shall be to thee for righteousness before the Lord to redeliuer to the poore man his pledge, &c. Againe, that which the Prophet saith, that the zeale in reuenging the shame of *Israell*, was imputed to *Phinees* for righteousness. Therefore the Pharisees of our time

time thinke that here they haue a large matter to triumph vpon. For when we saie, that when the righteousness of faith is set vp, the iustification of works giueth place, by the same right they make this argument: if righteousness be of works, then it is false that we are iustified by faith onely. Though I grant that the commandements of the law are called righteousnesses: it is no manuel: for they are so indeed. Howbeit we must warne the Readers that the Grecians haue not fitly translac'd the Hebrew word *Hucmi, Dikaiomata*, righteousnesses for commandements. But for the worde, I willingly release my quarell. For neither doe wee denie this to the lawe of God, that it conteineth perfect righteousness. For although, because we are debtors of all the things that it commandeth, therefore euen when we haue performed full obedience thereof, wee are vnprofitable seruants: yet because the Lord vouchsafed to graunt it the honour of righteousness, we take not away that which he hath giuen. Therefore wee willingly confesse that the full obedience of the law is righteousness, that the keeping of euerie commandement, is a part of righteousness, if so bee that the whole summe of righteousness were had in the other partes alio. But we denie that there is any where any such forme of rigteousnes. And therefore we take awaie the righteousnesse of the lawe, not for that it is maiined and vnprefect of it selfe, but for that by reason of the weakenes of our flesh it is no where seene. But the Scripture not onely calleth simple the commandements of the Lorde rightousnesses: but it also giueth this name to the workes of the holy ones. As when it reporteth that *Zacharie* and his wife walked in the righteousnesses of the Lord: truely when it so speaketh it weigheth workes rather by the nature of the law, than by their own proper state. Howbeit here againe is that to be noted, which I euen now saide, that of the negligence of the Greeke translator is not a lawe to be made. But forasmuch as *Luke* woulde alter nothing in the received translation, I will also not strine about it. For God hath commanded these things that are in the lawe to men for righteousness: but this righteousness we performe not but in keeping the whole lawe: for by every transgression it is broken. Whereas therefore the lawe doth nothing but prescribe righteousness: if wee haue respect to it, all the severall commandements thereof are righteousnesses: if we haue respect to men of whom they are done, they do not obteine the praise of righteousness by one worke, being trespassers in many; and by that same worke which is euer partly faultie by reason of imperfection.

8 But nowe I come to the second kinde, in which is the chiefe hardnesse. *Paul* In what sense  
hath nothing more strong to prooue the righteousnesse of faith: than that which is  
written of *Abraham*, that his faith was imputed to him for righteousnesse. Sith  
therefore it is saide that the act done by *Phinees* was imputed to him for rightous-  
nesse: what *Paul* affirmeth of faith, the same may wee also conclude of workes.  
Wherupon our aduersaries, as though they had wonne the victorie, determine that  
we are indeed not iustified without faith, but that we are also not iustified by it alone,  
and that workes accomplish our righteousness. Therefore here I beseech the godlie,  
that if they know that the true rule of righteousness is to be taken out of the Scripture  
onely, they will religiously and earnestly weigh with me, how the scripture may with-  
out cauillations be rightly made to agree with it selfe. Forasmuch as *Paul* knew that  
the iustification of faith is the refuge for them that are destitute of their owne right-  
eousnes, he doth boldly conclude that all they that are iustified by faith, are excluded  
from the righteousnesse of workes. But sith it is certaine that the iustification of faith  
is common to all the faulfull, he doth thereof with like boldnesse conclude that  
no man is iustified by workes, but rather contrariwise that men are iustified without  
any helpe of workes. But it is one thing to dispute of what value workes are by them-  
selves, and another thing what account is to be made of them after the stablishing  
of the righteousnesse of faith. If wee shall set a price vpon woikes according to the r-

Luk.1.6.

man is saide to be  
imput to be  
in the act of Phinees  
to have been impa-  
red unto righte-  
ousnes.

Gen 4.4  
Psal. 106.31.

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worthines, we say that they are vnworthie to come into the sight of God: and therefore that man hath no workes whereof he may glorie before God: then, that being spoiled of all helpe of workes he is iustified by onely faith. Now we define righteousness thus, that a sinner being received into the communion of Christ is by his grace reconciled to God, when being cleansed with his blood he obteineth forgiuenes of sins, and being cloathed with his righteousness as with his owne, he standeth assyred before the heauenly iudgment seat. When the forgiuenes of sins is set before, the good worke which follow have now another valuation then after their owne deseruing: bicaule whatsoeuer is in them vnpurifed, is couered with the perfection of Christ: wharsoeuer spots or filthines there is, it is wiped away with his cleanness, that it may not com into the examination of the iudgmet of god. Therfore when the guiltines of all trespasses is blotted out, whereby men are hindered that they can bring forth nothing acceptable to God, and when the fault of imperfection is buried, which is woorke also to defile good works: the good works which the faulfull do are counted righteous, or (which is all one) are imputed for righteousness.

*It commeth of the  
righteousnesse  
which is by faith  
without worke  
that the worke of  
faulfull men are  
accounted right-  
eous.*

Deut. 27.

Zob. 4.18.

9 Now if any man obiect this against me to affaire the righteousness of faith, first I wil aske whether a man be counted righteous for one or two holy worke, being in the rest of the workes of his life a trespasser of the law. This is more than an absurditie. Then I will aske if he be counted righteous for many good worke, if hee be in any part found guilty. This also he shall not be so bold to affirme, when the penall ordinaunce of the law crieth out against it, and proclaimeth all them accursed which haue not fulfilled all the commandementes of the law to the vitermost. Moreover, I will goe further and aske, whether there be any worke that deserueth to be accused of no vncleanness or imperfection. And howe could there be any such before those eies, to whom euē the verie starres are not cleane enough, nor the Angels righteous enough? So shall he be compelled to grant that there is no good work which is not so defiled with transgressions adioyned with it, and with the corruptnes of it selfe, that it cannot haue the honour of righteousness. Now if it be certaine that it proceedeth from the righteousness of faith that worke which are otherwise vnpure, vncleane, and but hilfe worke, not worthie of the sight of God, much lesse of his loue, are imputed to righteousness, why do they with boasting of the righteousness of worke desirrie the iustification of faith, whereas if this iustification were not, they shold in vaine boast of that righteousness? Will they make a vipers birth? For thereto tend the saying of the yngodly men. They cannot denie that the iustification of faith is the beginning, foundation, cause, matter, and substance of the righteousness of works: yet they conclude that man is not iustified by faith, because good worke also are accounted for righteousness. Therefore let vs passe these follies and confess as the truth is, that if the righteousness of worke of what sort soever it be accounted, hangeth vpon the iustification of faith, it is by this not onely no shing minished but also confirmed, namely whereby the strength thereof appeareth more mighty. Neither yet let vs thinke that worke are so commended after free iustification, that they also afterward come into the place of iustifying a man, or doe part the office betweene them and faith. For vnlise the iustification remaine alway whole, the vncleanness of works shall be vncouered. And it is no absurditie, that a man is iustified by faith that not onely he himselfe is righteous, but also his worke are esteemed righteous, aboue their worthines.

*Not onely weare but  
our worke alioyned  
fisched by faith in  
Christ: and therefore  
for the righteousness  
of worke a  
thing both under  
and after the right-  
eousnes of faith.*

10 After this manner we will graunt in worke not onely a righteousness in part (as our aduersaries ther selues would haue) but also that it is allowed of God as if it were a perfect and full righteousness. But if we remember vpon what foundation it is vpholden, all the difficultie shall be dissolued. For then and not till then it beginneth to be an acceptable worke, when it is received with pardon. Now whence commeth pardon, but because God beholdeth both ys and all our things in Christ. Therefore,

Therefore as we, when we are grafted into Christ, doe therefore appeare righteous before God, because our wickednesse are couered with his innocence, so our works are and be taken for righteous, because whatsoeuer faultinesse is otherwise in them, being buried in the cleannes of Christ, it is not imputed. So we may rightfully say, that by onely Faith not onely we buralso our workes are iustified. Now if this righteousnesse of workes of what sort soever it be, hangeth vpon Faith and free iustification, and is made of it: it ought to be included vnder it, and to be set vnder it as the effect vnder the cause thereof, as I may to call it: so farre is it off that it ought to be railed vp either to destroy or darken it. So Paul to drive men to confess that our blessednes consisteth of the mercie of God, not of workes, chiefely enforceith that saying of David. Blessed are they whose iniquities are forguen, and whose sinnes are Rom. 4.7. Psal. 32. covered. Blessed is he to whom the Lord hath not imputed sin. If any man doe thrust into the contrary innumerable sayings wherein blessednesse seemeth to be giuen to workes, as are these: Blessed is the man which feareth the Lord, which hath pity on the poore, which hath not walked in the counsell of the wicked, which beareth temptation: Blessed are they which keepe iudgement, the vndefiled, the poore in spirite, the meeke, the mercifull, &c. They shall not make burt that it shall be true which Paul sayeth, For because those things that are there commended are never so in man, that he is therfore allowed of God, it followeth that man is alway miserable, vnlesse he be deliuering from misery by forgiuenes of sinnes. Forasmuch as therefore all the kinds of blessednes which are extolled in the Scriptures, doe fall downe void, to that man receueth fuitre of none of them, till he haue obtained blessednesse by forgiuenes of sinnes, which may afterward make place for them: it followeth that this is not onely the highest and the chief but also the only blessednes: vnlesse peraduenture you will haue that it be weakened of those which consist in it alone. Now there is much lesse reason why the calling of men righteous should trouble vs, which is commonly giuen to the Faithfull. I graunt verily that they are called righteous of the holines of life: but forasmuch as they rather endeouer to the following of righteousness, than doe fulfill righteousness it selfe, it is meete that this righteousness such as it is, give place to the iustification of Faith, from whence it hath that which it is.

II But they say that we haue yet more busynesse with James, namely which with open voice fighteth against vs. For he teacheth both that Abraham was iustified by workes, and also that all we are iustified by workes, not by Faith onely. What then? will they draw Paul to fight with James? If they hold James for a minister of Christ, his saying must be so taken that it disagree not from Christ speaking by the mouth of Paul, The holy Ghost affirmeth by the mouth of Paul, that Abraham obtained righteousness by Faith, not by workes: and we also doe teach that all are iustified by Faith without the workes of the law. The same holy Ghost teacheth by James that both Abrahams righteousness and ours consisteth of workes, not of onely Faith. It is certaine that the holy Ghost fighteth not with himselfe. What agreement shal there be therefore of these two? It is enough for the aduersaries, if they plucke the righteousnesses of Faith which we would haue to be fastened with most deepe rootes: but to render to consciences their quietnes, they haue no great care. Whereby verily you may see that they gnawe the iustification of Faith, but in the meane time doe appoint no marke of righteousness where consciences may stay. Therefore let them triumph as they list, so that they may boast of no other victorie than that they haue taken away all certaintie of righteousness. And this wretched victorie they shall obtaine, where the light of truth being quenched, the Lord shall suffer them to overspread the darkenes of lies. But wherefoever the truth of God shall stand, they shall nothing preuaile. I denie therefore that the saying of James which they full continually holde vp against vs as it were the shiede of Achilles doth any thing at all make for them. That this may be made plaine, first we must looke at the marke that the Apostle S. James makes to nothing against iustification by faith alone with our workes. For he speaketh not of such a faith as is meant by S. Paul in delivering this doctrine.

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shooteat: and then we shal note where they be deceiued. Because there were then manie (which mischefe is wont to be continual in the Church) which openly bewrayed their infidelities, in neglecting and omitting all the proper works of the faithfull, and yet crafte not to boast of the false name of faith: *James* doeth here smocke the foolish boldnes of such men. Therefore it is not his purpose in any point to diminish the force of true faith, but to shew how fondly those triflers did chalenge so much the vaine image of it; that being contented herewith they carelesly ranne dissolutely abroade into all licentiousnes of vices. This ground being conceiued, it shall be easie to perceiue where our aduersaries doe misse. For they fall into two deceits in the worde, the one in the name of faith, the other in the worde of iustifying. Wheras the Apostle nameth faith a vaine opinion far distant from the truth of faith, it is spoken by way of granting, which is no derogation to the matter: which he sheweth at the beginning in these words. What profiteth it, my brethren, if any man say that he hath faith, and hath no works? Hee doth not say, if any haue faith without workes, but, If any man boast. More plainly also he speakest a little after, where he in mockery maketh it worse than the duels knowledge: last of all, when he calleth it dead. But by the definition you may sufficiently perceiue what he meaneth. Thou beleuest (saith he) that there is a God. Truely if nothing be contained in this faith but to beleue that there is a God, it is now no maruell if it do not iustifie. And when this is taken from it, let vs not thinke that any thing is abated from the christian faith, the nature whereof is far otherwise. For after what maner doth true faith iustifie vs, but when it conioyneth vs with Christ, that being made one with him we may enioy the partaking of his righteousness? It doth nor therefore iustifie vs by this that it conserueth a knowledge of the being of God, but by this that it resteth vpon the assurednes of the mercie of God.

Neither doth *S. James* vs the word iustification, as *S. Paul* doth, but in a measing for difference: *S. Paul* meaning thereby the imputacion of righteousness and *S. James* the declaration of that rightheousnes by workes whiche was imputed.

12 We haue not yet the worke, vnsesse we examine also the other deceit in the word, forasmuch as *James* setteth part of iustification in workes. If you will make *James* agreeing both with the rest of the Scriptures, and with himselfe, you must of necessarie take the word of iustifying in another signification than it is taken in *Paul*. For *Paul* saith that we are iustified, when the remembrance of our vngighteousnes being blotted out, we are accounted righteous. If *James* had meant of that taking, he had wrongfully alleged that out of *Moses*: Abraham beleued God, &c. For he thus frameth it together. Abraham by workes obtained righteousness, because he stickeid not at the comandement of God, to offer vp his sonne. And so the scripture was fulfilled, which saith, that he beleued God, and it was imputed to him for righteousness. If it be an absurdite, that the effect is before his cauic, either *Moses* doth in that place falso testify, that faith was imputed to *Abraham* for righteousness: or he defered not righteousness by that obedience which he shewed in offereng vp of *Iсаac*. *Abraham* was iustified by his faith, When *Iсаael* was not yet conceiued, which was now growen past childehood before that *Iсаac* was borne. How therefore shall we say, that hee got to himselfe righteousness by obedience which followed long afterward? Wherefore either *James* did wrongfully misturne the order (which it is a wickednesse to thinke) or he meant not to say that he was iustified, as though he defered to be accounted righteous. How then? Truely it appeareth that he speakest of the declaration of righteousness and not the imputation: as if he had said: Who so are righteous by true faith, they do proue their righteousness with obedience and good works, not with a bare and imagelike visor of faith. In a summe, he disputeth not by what meane we are iustified, but he requireth of the faifhfull a working righteousness. And as *Paul* affirmeith that men bee iustified without the helpe of workes: so *James* doeth here suffer them to be accounted righteous which want good works. The considering of this end, shall deliuer vs out of all doubt. For our aduersaries are hereby chiefly deceiued, that they thinke that *James* defineth the maner of iustifying, whereas he trauelleth

waileth about nothing but to ouerthrow their peruerse carelesnesse, which did vainly pretend faith to excuse their despising of good workes. Therefore into howe manie waies soever they wrest the words of *Iames*, they shall wring out nothing but two sentences: that a vaine bodilesse shew of faith doth not iustifie, and that a faithfull man not contented with such an imaginatiue shewe, doth declare his righteousnesse by good workes.

13 As for that which they alleage out of *Paul*, the same meaning, that the dooers of the law, not the hearers, are iustified, it nothing helpeth them. I will not escape away with the solution of *Ambrose*, that that is therefore spoken becaute the fulfilling of the lawe is faith in Christ. For I see that it is but a meere starting hole, which nothing needeth where there is abroad way open. There the Apostle throweth downe the Iewes from foolish confidence, which boasted themselves of the onely knowledge of the lawe, when in the meane time they were the greatest despisers of it. Therefore that they should no: stand so much in their own conceit for the bare knowledge of the lawe, he warneth them, that if righteouines be sought out of the lawe, not the knowledge but the obseruing of it is required. We verily make no doubt of this that the righteousness of the law standeth in works: nor yet of this also, that the righteousness consisteth in the worthines and merites of workes. But it is not yet prooved, that we are iustified by workes, vnlesse they bring forth some man that hath fulfilled the law. And that *Paul* meant none otherwise, the haging together of the text shal be a sufficient testimonie. After that he had generally condemned the Gentiles and the Iewes of vnrighteouines, then he descended to the particular shewing of it, and saith, that they which sinned without the Law, do perish without the Law: which is spoken of the Gentiles: but they which haue sinned in the law, are iudged by the law: which pertaineth to the Iewes. Now because they winking at their owne trespassings proudly gloried of the onely lawe: hee adioyneth that which most fitly agreed, that the law was not therefore made, that men shoulde be made righteous by onely hearing of the voice thereof: but then and not till then when they obeyed, as if he shoulde say: Seest thou righteousness in the law: alleage not the hearing of it, which of it selfe is of small importance, but bring workes, by which thou maist declare that the law was not set for thee in vaine. Of these workes because they were all destitute, it followed that they were spoiled of glorying of the lawe. Therefore we must of the meaning of *Paul* rather frame a contrarie argument. The righteousness of the lawe consisteth in the perfection of workes. No man can boast that he hath by workes satisfied the law. Therefore there is no righteousness by the lawe.

14 Now they alleage also these places, wherein the faithfull doe boldly offer their righteousness to the judgement of God to be examined, and require that sentence be giuen of them according to it. Of which sort are these: Judge me O Lord according to my righteousness, and according to my innocencie, which are in me. Againe, Hear my righteousness, O God: Thou hast prooved my heart, and hast visited it in the night, and there was no wickednes found in me. Againe, The Lord shall render to me according to my righteousness, and he shall recompence me according to the cleannesse of my hands. Because I haue kept the waies of the Lord, & haue not wickedly departed from my God. And I shall be vnsotted, and shall keepe me from my iniquity. Again, judge me, Lord, because I haue walked in mine innocencie. I haue not sitt with lying men, I will not enter in with them that do wicked things. Destroy not my soule with the vngodly, my life with men of blood in whose handes are iniquities: whose right hand is filled with gifts. But I haue walked innocently. I haue aboue spoken of the affiance which the holy ones do seeme simply to take to themselues of workes. As for these testimonies that we haue heere alleaged, they shall not much accombre vs if they be vnderstanding according to their compasse, or (as they commonly call it) their circumstance. Now the same is double. For neither

*That the doers of the lawe are iustified and not the bare hearers helpeing nothing to the ouerthrow of iustification by faith alone.*

Rom, 2, 23.

*The protestation  
which faithfull  
men do make of  
their innocencie in  
the sightes of God,  
are no arguments  
that they haue possid  
therelvses thereby  
iustified before  
him.*

Psal. 7, 1.

Psal. 17, 1.

Psal. 18, 21.

Psal. 26, 1.

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ther would they haue them to be wholly examined that they shold be either cōdemned or acquited according to the continuall course of their whole life: but they bring into iudgement a speciaall cause to be debated. Neither do they claime to themselves righteousnes in respect of the perfection of God, but by comparison of naughtie and wicked men. First when the iustifying of man is entreated of, it is not onely required that he haue a good cause in some particular matter, but a certaine perpetual agreement of righteousnes in his whole life. But the holy ones, when they cal vpō the iudgement of God to approoue their innocencie, doe not offer themselues free from all guiltines and in euerie behalfe faultes: but verily when they haue fastened their affiance of saluation in his goodnes onely, yet trusting that he is the reuenger of the poore afflicted against right and equitie, they commend to him the cause wherein the innocent are oppressed. But when they set their aduersaries with them before the iudgement seate of God, they boast not of such an innocencie as shall answere to the purenesse of God if it be tenuerly searched, but because in comparison of the malice, obstinacie, suttletie and wickednes of their aduersaries, they know that their plainesse, righteousnes, simplicite, and cleannesse is knownen and pleasing to God: they feare not to call vpon him to be iudge betwene themselues and them. So when *David* said to *Saul*: The Lord render to euery man according to his righteousnesse and truth: he meant not that the Lord shold examine by himselfe and reward euery man according to his deseruings, but he tooke the Lord to witnessse, how great his innocencie was in comparison of the wickednes of *Saul*. And *Paul* himselfe, when he boasteth with this glorying that he hath a good witnesse of conscience, that hee hath trauelled with simplicite and vprightnesse in the Church of God, meaneth not that he standeth upon such glorying before God, but being compelled with the slanders of the wicked, he defendeth his faithfull and honest dealing, which he knew to be pleasing to the mercifull kindnesse of God, against all euill speaking of men whatsoeuer it be. For we see what he saith in another place, that he knoweth no euill by himselfe, but that he is not thereby iustified, namely because he knewe that the iudgement of God farre surmounteth the blear-eied sight of men. Howsoeuer therefore the godly doe defend their innocencie against the hypocrisie of the vngodly, by the witnesssing and iudgement of God: yet when they haue to do with God alone, they all crie out with one mouth: If thou marke iniquitie, Lorde, Lord whoe shall abide it? Enter not into iudgement with thy seruants: because every one that liueth shall not be iustified in thy sight: and distrusting their owne workes, they gladly sing, Thy goodness is better than life.

2.Sa.26.13.

2.Cor.1.12.

1.Cor.4.4.

Psal.130.3.  
& 140.2.  
Psal.36.4.

Vno mens righteousnes neither is  
by vaine promis-  
sed if we under-  
stand it given  
therunto ne for  
merit bus of mer-  
cy: neither is per-  
fection fassly attri-  
buted vno saintes  
is a part thereof be  
the serious ac-  
knowledgement of  
their imperfection.

Pro.20.7.&.22.

15.

Eze.18.9.&.33.

15.

There are also other places not vnlike to these before, in which a man may yet tarie. *Salomon* saith, that he which walketh in his vprightnesse, is righteous. Againe, That in the path of righteousness is life, and that in the same is not death. After which manner *Ezechiel* reporteth that hee shall liue life that doth judgement and righteousness. None of these do we either deny or darken. But let there come forth one of the sons of *Adam* with such an vprightnes. If there be none, either they must perish at the sight of God, or flee to the sanctuarie of mercy. Neither do we in the meane time deny but that to the faithfull their vprightnesse, though it be but half and imperfect, is a steppe towarde immortallitie. But whence commeth that but because whom the Lord hath taken into the couenant of grace, he sear cheth not their works according to their deseruings, but kisseth them with fatherly kindnesse? Whereby we do not onely understand that which the schoolemen do teach, that workes haue their value of the accepting grace. For they meane that workes which are otherwise insufficient to purchase righteousness by the couenant of the lawe, are by the accepting of God auanced to the value of equalitie. But I say that they being defiled both with other trespassings & with their owne spots, are of no other value at all, than in somuch as the Lord tenderly graunteth pardon to both: that is to say, giueth

free

free righteousness to man. Neither are heere those praiers of the Apostle seasonably thrust in place, where he wilsheth so great perfection to the faithfull, that they may be faultlesse & vnblamable in the day of the Lord. These words in deed the Celestines did in old time turmoile, to affirme a perfection of righteousness in this life. But, which we thinke to be sufficient, we answer briefly after *Augustine*, that all the godly ought in deede to, endeavour towarde this marke, that they may one day appeare spotlesse and faultlesse before the face of God: but because the best and most excellent maner of this life is nothing but a going forward, wee shall then and not till then attaine to this marke, when being vnclothed of this flesh of sinne wee shall fully cleue to the Lorde. Yet will I not stiffe striue with him which will give the title of perfection to the holy ones, so that he also limit the same with the wordes of *Augustine* himselfe. When (saith he) we will call the vertue of the holie ones perfect: to the same perfection also belongeth the acknowledging of imperfection both in truth and humilitie.

Lib.ad Boni,  
cap.7.

### The xvij. Chapter.

*That of the rewarde, the righteousnesse of works  
is ill gathered.*

**N**owe let vs passe ouer to those sayings which affirme, that God will render to every man according to his works: of which sort are these. Every man shal bear away that which he hath done in the body, either good or euill. Glorie and honour to him that worketh good: trouble and distresse vpon every soule of him that worketh euill. And they which haue done good things, shall goe into the resurrection of life: they which haue done euill, into the resurrection of judgement. Come yee blessed of my father: I haue hungered, and yee gaue mee meat: I haue thirsted, and yee gaue me drinke, &c. And with them let vs also ioyne these sayings, which call eternall life the reward of works. Of which sort are these. The rendring of the hands of a man shall be restored to him. He that feareth the commandement shall be rewarded. Be glad and reioice, behold, your reward is plentiful in heauen. Every man shall receiuere reward according to his labour. Where it is saide that God shall render to every man according to his workes, the same is easily asfloyed. For that manner of speaking doth rather shewe the order of following, than the cause. But it is out of doubt, that the Lord doth accomplish our saluation by these degrees of his mercie, when those whom he hath chosen he calleth to him: those whome he hath called, he iustifieth: those whom he hath iustified, he glorifieth. Although therfore he do by his only mercy receiuere them that be his into life, yet because he bringeth them into the possession thereof by the race of good works, that he may fulfill his worke in them by such order as he hath appointed: it is no maruell if it be saide that they bee crowned according to their works, by which without doubt they are prepared to receiuere the crowne of immortalitie. Yea and after this maner it is foly saide that they work their owne saluation, when in applying themselves to good workes, they practise themselves toward eternall life: namely as in another place they are commanded to work the meate which perisheth not, when by beleeving in Christ they get to themselves life: and yet it is by and by afterward added: Which the sonne of man shall give you. Whereby appeereth that the worde of Working is not set as contrarie to grace, but is referred to endeavour: & therefore it followeth not, that either the faithful are themselves authors of their owne saluation, or that the same proceedeth from their works. How then? So soone as they are taken into the fellowship of Christ, by knowledge of the Gospel, & the enlightening of the holy Ghost, eternall life is begun in them. Now the same good worke which God hath begun in them, must also bee made perfect vntill the daie of the Lorde Jesu. And it is made perfect, when resembling

When rewards  
are promised vnto  
men according to  
their works,  
is it not to shewe  
that good workes  
are the cause but  
the may to salua-  
tion.

Matt.16.37.  
2.Cor.5.10.  
Rom.2.6.  
Ioh.5.29.  
Matt.25.34.  
Prou.12.14.  
& 13.13.  
Matt.5.12.  
Luk.6.13.  
2.Cor.3.8.  
Rom.2.6.  
& 8.30.

Phil.2.12.

Ioh.6.27.

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bling the heauenly father in righteousness and holines, they preue themselves to be his children not swarued out of kinde.

*The rewarding  
of workes with  
saluation doth  
not argue those  
worke to be the  
cause of that sal-  
uation, wherevith  
they are rewar-  
ded, more than A-  
brahams obediēce  
in offering his  
sonnes a cause of  
that blessing  
wherof he had  
the promise before  
he obeyed.  
Ephe. 1. 18.  
Gala. 4. 30.  
Math. 25. 34.  
Col. 3. 24.  
Gen. 15. 5.  
& 17. 1.  
Gen. 22. 3. & 17.*

2 There is no cause why we shoule of the name of reward gather an argument that our worke are the cause of saluation. First let this be determined in our hearts, that the kingdome of heauen is not a reward of seruants, but an inheritance of children, which they only shall enjoy, that are adopted of the Lord to be his children: and for no other cause, but for this adoption. For, the sonne of the bondwoman shall not be heire, but the sonne of the free woman. And in the very same places, in which the holy Ghost promiseth to worke eternall glorie for reward, in expressing the inheritance by name, he sheweth that it commeth from elsewhere. So Christ rehearseth works, which he recompenseth with the rewarding of heauen, when he calleth the elect to the possession thereof: but he therewithall adioyneth that it must be possesst by right of inheritance. So Paul biddeth seruants, which do their dutie faithfully, to hope for reward of the Lord: but he addeth, of inheritance. We see how they do as it were by expresse words prouide that we impute not eternall blessednes to works, but to the adoption of God. Why therefore do they therewithall together make mention of works? This question shalbe made plaine with one example of Scripture. Before the birth of Isaac, there was promised to Abraham a seede in which all the nations of the earth should be blessed: and a multiplying of his seede, which should match the starres of the skie, and the iands of the sea, and other like. In many yeres afterward, Abraham, as he was commanded by the oracle, prepared himselfe to offer vp his sonne in sacrifice. When he had performed this obedience, he received a promise. I haue sworne by my selfe (saith the Lord) because thou hast done this thing, and haft not spared thine owne onely begotten sonne, I will blesse thee, and multiply thy seede as the starres of the skie, and the iands of the sea: thy seede shall possess the gates of their enemies, and all the nations of the earth shall be blessed in thy seede, because thou hast obeyed my voice. What heare we? Hath Abraham by his obedience deserued the blessing, the promise whereof he had receiued before that the commandement was gien? Here verily we haue it without circumstances shewed, that the Lorde rewardeth the works of the faithfull with those benefites which he had alreadie giuen them before that the works were thought of, hauing yet no cause why he shoulde do good to them but his owne mercie.

*We are not mocc-  
ked when that is  
promised to our  
works wherein  
we are interest-  
ed by faith alone.  
Col. 1. 4.*

*1. Peter 1. 5.*

*Math. 12. 1.*

3 Yet doth the Lord not deceive nor mock vs when he saith that he rendreth for reward to works the same thing which he had before works freely giuen. For, because he will haue vs to be exercised with good works, to thinke vpon the deliuerie or enjoying (as I may so call it) of these things which he hath promised, and to runne through them to the blessed hope set before vs in heauen, the fruite of the promises is also rightly assigned to them, to the ripenesse whereof they do not bring vs. The Apostol very fitly exprefled both these points, when he said that the Colossians apply themselues to the duties of charitie, for the hope which is hide vp for them in heauen, of which they had before heard by the word of the true speaking Gospell. For when he saith that they knew by the Gospell, that there was hope laid vp for them in heauen, he declareth that the same is by Christ only, not vnderpropped with any worke. Wherewrth accordeth that saying of Peter, that the godly are kept by the power of God, through faith, vnto the saluation which is ready to be manifestly shewed at the time appointed for it. When he saith that they labour for it, he signifieth that the faithfull must runne all the time of their life, that they may attaine to it. But least we shoulde think that the reward which the Lord promiseth vs, is reduced to the measure of merite, he did put foorth a parable, in which he made himselfe a householder, which sent all them that he met, to the trimming of his vineyard, some at the first houre of the day, some at the second, some at the third, yea and some also at the 11. At euening he paide to euery one equal wages. The exposition of which parable,

parable, that same old writer whatsoeuer he was, whose booke is carried abroad vnder the name of *Ambrose* of the calling of the Gentiles, hath briefly and truly set out. I will vse rather his words than mine owne. The Lord (saith he) by the rule of this comparison hath stablished the diuersitie of manyfold calling, belonging to one grace: where without doubt they which being let into the vineyard at the 11. hour, are made equall with them that had wrought the whole day, do represent the estate of them, whome for the aduauncing of the excellencie of grace, the tender kindnesse of the Lord hath rewarded at the waning of the day, and at the ending of their life: not paying wages for their labor, but pouring out the riches of his goodnes vpon them whom he hath chosen without works, that even they also which haue swet in great labour, and haue received no more than the last, may vnderstand that they haue received a gift of grace, not a reward of works. Last of all, this also is worthie to be noted in these places, where eternall life is called the reward of works, that it is not simply taken for the communicating which we haue with God to blessed immortalitie, when he embraceth vs with fotherly good will in Christ: but for the possessing or enjoying (as they call it) of blessednes, as also the very words of Christ do sound, In time to come life euerlasting. And in another place, Come and possesse the kingdome, &c. After this manner *Paul* calleth adoption, the revealing of the adoption which shall be made in the resurrection: and afterward expoundeth it the redemption of our bodie. Otherwise as estranging from God is eternall death, so when man is received of God into fauour, that he may enjoy the communicating of him and be made one with him, he is received from death to life: which is done by the beneficill meane of adoption only. And if, as they are wont, they stify enforce the reward of works, we may turne against them that saying of *Peter*, that eternall life is the reward of faith.

4 Therefore let vs not thinke, that the holy Ghost doth with such promise set forth the worthines of our works, as if they deserued such reward. For the Scripture leaueth nothing to vs, whereof we may be aduaunced in the sight of God: But rather it wholly endeuoureth to beat downe our arrogancie, to humble vs, to throw vs downe, and altogether to breake vs in peeces. But our weakenesse is to succoured, which otherwise would by and by slip and fall downe, vnelleſſe it did sustaine it ſelfe with this expectation, and mitigate her tedious grieues with comfort. First how hard it is for a man to forſake and deny not only all his things, but also himſelfe, let every man consider for himſelfe. And yet with this introduction Christ traineth his scholars, that is, all the godly. Then throughout all their life he ſo instructeth them vnder the discipline of the croſſe, that they may not ſet their heart either to the desire or confidence of present good things. Briefely he ſo handleth them for the moſt part, that which way ſoeuer they turne their eies throughout the whole widenesſe of the world, they haue on every ſide nothing but desperation preſent before them: ſo that *Paul* faith, that we are more miserable than all men if our hope be only in this world. That they ſhould not faint in theſe ſo great diſtreſſes, the Lord is preſent with them, which putte them in mind to lift vp their head higher, to cast their eies further, that they find with him the bleſſednesſe which they ſee not in the world. This bleſſednesſe he calleth, reward, wages, recompence, not weyng the merite of works, but ſignifying that it is a recompensing to their troublis, ſufferings, flanders, &c. Wherefore nothing withstandeth, but that we may after the example of the Scripture, call eternallitie a rewarding, becauſe in it the Lord receiueth his from labors into rest, from affliction into prosperous and happy ſtate, from ſorow into gladnes, from pouertie into flowing wealth; from ſhame into glorie, and changeth all the evils which they haue ſuffered for greater good things. So it ſhall alſo be no inconuenience, if we think holinesſe of life to be a way, not which openeth an entrie into the glorie of the heauenly kingdome, but whereby the elect are led of their God into the diſcloſing

Lib. 1. cap. 3.

Math. 10. 30.  
Math. 25. 34.

Rom. 8. 18.

1. Pet. 1. 9.

Rewards are ſet  
before vs, not to  
the end we ſhould  
glorie in our  
works, but leaſt  
we ſhould faint in  
the midſe of our  
trials.

1. Cor. 15. 19.

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Rom.8.30.

of it: for as much as this is his good will to gloriſe them whome he hath ſanctiſed. Only let vs not imagine a correlation of merite and reward, wherein the Sophiſters do fondly ſtikke fast, because they conſider not this end which we ſet forth. But how vnorderly is it, when the Lord calleth vs to one end, for vs to looke to another? Nothing is more euident, than that rewarde is promised to good workeſ, to releeue the weakenesse of our fleſh with ſome comfort, not to paffe vp our mindeſ with glorie. Whooeuer theſe therefore doth thereby gather the merit of workeſ, or doth in one balance wey worke with reward, he erreth farre from the right marke of God.

God as a iſt  
iudge ſhall render  
a crowne to our  
righteouſneſſe but  
not unleſſe he doeſ  
firſt graunt unto  
our vngrighteouſ-  
neſſe a gracioiuſ  
pardon.

2. Tim.4.8.  
Aug. ad Valent.  
de grat. & lib.  
arbit.

Cap.5.

Heb.2.4.

By ſeruing God  
we doe eternall  
enrich our ſelues,  
not that our ſer-  
vice is worthy as  
much as once to be  
regarded, but that  
by merite ſuffi-  
cieth not by ſer-  
vants to loſe  
their labors.  
Luk.16.9.  
1. Tim.6.17.

5 Wherefore when the Scripture ſaith that God the iuft iudge will one day render to his a crowne of righteouſneſſe, I doe not onely take exception with Augustine, and ſay: To whom ſhould he being a iuft iudge, render a crowne, if he had not being a merciſfull father giuen grace? and how ſhould there be righteouſneſſe, unleſſe grace went before which iuftiſieth the vngrighteouſ? How ſhould theſe due things be rendered, unleſſe theſe vndue things were firſt giuen? But alſo I adde another thing. How ſhould he impute righteouſneſſe to our workeſ, unleſſe his tender merciſfulness did hide the vngrighteouſneſſe that is in them? How ſhould he iudge them woorthe of reward, unleſſe he did by immeaſurable bountiſhnes take away that which is worthy of punishment? For he is woont to call eternall life, grace: because it is rendered to the free giſts of God when it is repaired to workeſ. But the scripture doth further humble vs, and therewithall raife vs vp. For beſides this that it forbiddeth vs to gloriſe in workeſ, because they are the free giſts of God, it therewithall teacheſt that they are alwaies defiled with ſome dregs, that they cannot ſatisfie God, if they be examined by the rule of his iudgement: but leaſt our courage ſhould faint, it teacheſt that they pleafe by onely pardon. But althoſe Augustine ſpeaketh ſomewhat otherwife than we doe: yet that he doth not ſo diſagree in the matter, ſhall appeare by his wordes in his third booke to Boniface. Where when he had compared two men together, the one of a life even miraculoiuſly holy and perfect, the other honest in deede and of vncorrupt manners, but not ſo perfect but that much wanteth in him: at the laſt hee concludeth thus. Euen this man which in manners ſeemeth much inferiour, by reaſon of the true faith in God whereof he liueth and according to which he accuſeth himſelfe in all his offences, in all his good workeſ praifeſt God, giuing to himſelfe the shame, and to him glorie, and taking from himſelfe both the pardon of ſinneſ, and the loue of weldoings, when he is to be deliuered out of this life, he paſſeth into the fellowship of Chrift. Wherefore, but because of faith? Which althoſe it ſauē no man without workeſ, (for it is it, which worketh by loue, not a reprobate faith) yet by it alſo ſinneſ are realeſed, because the righteouſ man liueth of faith: but without it euen the ſame which ſeeme good workeſ are turned into ſinneſ. Here verily he doth plainly confeſſe that which we ſo much trauell to prooue, that the righteouſneſſe of good workeſ hangeth hereupon, that they are by pardon allowed of God.

6 A very neere ſene to the places aboue recited, haue theſe: Make to your ſelues friendes of the Mammon of wickedneſſe, that when you ſhall faile, they may receiue you into everlaſting tabernacles. Command the rich men of this world not to be proudly minded, nor to truſt in vncertaine riſhes but in the living God, to doe well, to become rich in good workeſ, to lay vp in ſtores for themſelues a good foundation againſt the time to come, that they may obtaine eternall life. For good workeſ are compared to the riſhes, which we may enioy in the bleſſedneſſe of eternall life. I anſwer, that we ſhal neuer come to the true understanding of them, unleſſe we turne our eies to the marke whereunto the holy Ghost direceth his wordes. If it be true which Chrift ſaith that our mind abideth there where our treaure is, as the chiſten of the world are woont to be earnestly bent to the getting of thoſe things which ſerue for the delights of this preſent life: ſo the faithful muſt looke ſith they haue learned that this life ſhall by & by vaniſh away like a dreame, that they ſend thoſe things which

which they would enjoy, thither where they shall haue perfect life. We must therefore do as they do which purpose to remoue into any place, where they haue chosen to rest their whole life. They send their goods before, and do not miscontentedly want them for a time: because they thinke themselves so much more happy, how much more goods they haue where they shal tarie long. If we beleue that heauen is our countrey, it behoueth vs rather to send away our richesse thither than to keepe them here where we must loose them with sudden remouing. But how shall we send them thither? If we communicate to the necessities of the poore: to whome whatsoeuer is given, the Lord accounteth it given to himselfe. Whereupon commeth that notable promise, He that giveth to the poore, lendeth for gaine to the Lord. Againe, he that liberally soweth, shall liberally reap. For those things are deliuerned into the hand of the Lord to keepe, which are bestowed vpon our brethren by the dutie of charite. He, as he is a fai-hfull keeper of that which is deliuerned to him, will one day restore it with plentifull gaine. Are then our dutifull doings of so great value with God, that they be as richesse laide vp in store for vs in his hand? Who shall feare so to say, whcn the scripture doth so oft and plainly witnesse it? But if any man will leape from the meete goodnes of God to the wothines of workes, he shalbe nothing holpen by these testimonies to the stablithing of his errour. For you can gather nothing rightly thereof but the meere inclination of Gods tendernes toward vs: For as much as to encourage vs to well doing although the seruices which we do to him are not worthie of so much as his only looking vpon them, yet he suffreth none of them to be lost.

But they more enforce the words of the Apostle, which when he comforteth the Theſſalonians in troubles, teacheth that the same are ſent to them, that they may be accounted worthie of the kingdome of God, for which they ſuffer. For (saith he) it is righteous with God, to render trouble to them that trouble you: but to you, reſt with vs when the Lord Iefus ſhall be ſhewed from heauen. But the author of the Epiftle to the Hebrues ſaith, God is not vnrighitous, that he ſhould forget your worke, and the loue which you haue ſhewed in his name, for that you haue miniftred to the Saints. To the firſt place I anſwer, that there is no wothines of merits ſpoken of: but because God the father willeth that we whome he hath choſen to be his chil- dren, ſhould be made like to Christ his firſt begotten ſonne: as it behoueth that he ſhould firſt ſuffer, and then enter into the glorie appointed for him: ſo muſt we alſo by many tribulations enter into the kingdome of heauen. Therefore when we ſuffer tribulations for the name of Christ, there are as it were certayne marks printed vpon vs, wherewith God vſeth to marke the ſheepe of his flocke. After this manner therefore we are accounted worthie of the kingdome of God, because we beare in our body the marks of our Lord and master which are the ſig- nes of the children of God. To this purpoſe make theſe ſayings. That we beare about in our body the mortification of Iefus Christ that his life may be ſhewed in vs. That we be fashioned like to his ſufferings, that we may come to the likenes of his reſurrec- tion from the dead. The reaſon which is adioyned ſerueth not to prooue any wothines, but to conſurme the hope of the kingdome of God: as if he had ſaid, As it agreeeth with the iuſt iudgement of God to take vengeance of your enemies for the vexatiōes that they haue done to you: ſo agreeith it alſo to give to you release & reſt frō vexations. The other place, which teacheth that it ſo becommeth the righteouſnes of God not to forget the obe- dience of the that be his, that it declareth it to be in a maner vnrighitous if he ſhould forget them, hath this meaning: God to quicken our ſlouthfulnes, hath giuen vs af- furance that the labour ſhall not be vaine which we ſhall take for his glorie. Let vs alway remember that this promife, as all other ſhould bring vs no profit, vnleſſe the free couenant of mercie went before, wherupon the whole affeſtēnes of our ſalutatiō ſhould reſt. But ſtanding vpon that couenant, we ought alſo to truſt, there ſhall

Math.25.40.  
Prov.19.17.  
2.Cor.9.6.

*This doctrine neſt  
ſhaken by the A-  
poſtle, either when  
he teacheth that  
affections are ſent  
that they which  
are affiſted may  
be accounted wor-  
thie of a kingdom,  
nor when he de-  
nieth that God is  
ſo vnrighitous to  
forget the good  
we do for his ſake.*

2.Theſ.1.5.  
Heb.6.10.  
Rom.8.29.  
Luke.24.26.  
Act.4.22.

Gal.6.17.

1.Cor.4.10.

alſo

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also not want reward of the liberalitie of God to our workes howsoever they bee vneworthie. The Apostle to configne vs in that expectation, affirmeth that God is not vwrighteous, but will stande to his promise once made. Therefore this rightheousnes is rather referred to the truth of Gods promise, than to his iustice of rendering due. According to which meaning there is a notable saying of *Augustine*, which as the holy man stickest not to rehearse often as notable, so I thinke it not vneworthie In Psal. 132. & 109. that we shoude continually remeber it. The Lord (saith he) is faithfull, which hath made himself detter to vs, not by receiving any thing of vs, but by promiling al things to vs.

*The advancement  
of Chariti is no  
disgrace to the do-  
ctrine of iustifica-  
tion by faith.*

*1. Cor. 13.  
Col. 3.14*

8 There are also alleaged these sayings of *Paul*. If I haue all faith, so that I remoue mountains out of their place, but haue not chariti, I am nothing. Again, Now there remaine hope, faith & chariti, but the greatest among these is chariti. Againe, Aboue all things haue chariti, which is the bond of perfection. By the first two places our Pharisees affirme that we are rather iustified by chariti than by faith, namely by the chefer vertue, as they say. But this fond argument is easily wiped away. For we haue in another place alreadie declared, that thole things which are spoken in the first place pertaine nothing to true faith. The other place wee also expounde of true faith, than whiche hee saith that chariti is greater: not that it is more metitorious, but because it is more fruitfull, because it extendeth further, because it serueth mo, because it remaineth alway in force, whereas the vfe of faith continueth but for a time. If we haue regard to excellency, the loue of god shoulde worthily haue the cheef place, of which *Paul* here speaketh not. For hee enforceth this thing onely that wee shoulde with mutuall chariti edifie one another in the Lorde, but let vs imagine that chariti doth euery where excell faith: yet what man of sound judgement, yea, or of sound braine, will gather hereof that it doth more iustifie? The power of iustifying which faith hath, confisteth not in the worthines of the work. Our iustification standeth vpon the onely mercy of God and the deserving of Christ, which iustification whē faith taketh hold of it, is said to iustifie. Now if you aske your aduersaries in what sense they assigne iustification to chariti, they will answere that because it is a dutifull doing acceptable to God, therfore by the deteruynge thereof rightheousnes is imputed to vs by the acceptation of the goodnes of God. Here you see how wel the argument proceedeth. We say that faith iustifieth, not because by the worthines of it selfe it deserueth rightheousnes to vs, but because it is an instrument by which we freely obtaine the rightheousnes of Christ. These men, omitting the mercy of God, and passing ouer Christ (where the sum of rightheousnes standeth) do affirm that we are iustified by the benefit of chariti because it excelleth aboue faith: euen as if a man shoulde reason that a king is fitter to make a shooe than is a shooemaker, because he is an infinit way more excellent. This onely argument is a plaine example that all the Sorbonicall schooles do not so much as taste with the vttermost part of their lips what the iustification of faith is. But if any wrangler do yet carpe & aske, why in so small distanse of place we take the name of faith in *Paul* so diuersely: I haue a weightie cause of this exposition. For sith those gifts which *Paul* rehearseth are after a certayne manner vnder faith & hope, because they perteine to the knowledge of god, he comprehendeth them all by way of recapitulation vnder the name of faith & hope: as if he should say both prophecie, & toongs, & the grace and knowledge of interpretation tend to this mark to lead vs to the knowledge of God. And we knowe God in this life none otherwise but by hope & faith. Therefore when I name faith & hope, I comprehend all these things together. And so there remaine these three Hope, Faith, Chariti: that is to say, how great diuersitie of giftes souer there be, they are al referred to these. Among these the chiefe is Chariti, &c. Out of the third place they garher, If Chariti bee the bond of perfection, then it is also the bond of rightheousnes which is nothing else but perfection. First, to speake nothing howe *Paul* there calleth perfection, when

the members of the Church well set in order doe cleane together, and to graunt that we are by charitie made perfect before God: yet what new thing bring they foorth? For I will alway on the contrarie side take exception and say that we never come to this perfection vnalesse we fulfill all the partes of charitie, and thereupon I wil gather, that sith all men are most far from the fulfilling of charitie, therefore all hope of perfection is cut off from them.

9. I will not goe through all the testimonies which at this day the foolish Sorbonistes rashly snatch out of the scriptures, as they first come to hande, and doe throwe them against vs. For, some of them are so woorthie to be laughed at, that I my selfe also cannot rehearse them, vnalesse I would woorthily be counted fonde. Therefore I will make an ende, when I shall haue declared the saying of Christ, wherewith they maruellously please themselves. For, to the lawyer which asked him what was necessaryto salvation, he answered: if thou wilt enter into life keepe the commaundements. What would we more (say they) when we are commaunded by the author of grace himselfe to get the kingdome of God by the keeping of his commandements?

As though, forsooth it were not certaine, that Christ tempered his answers to them with whom he sawe that he had to doe. Here a doctor of the law asketh of the meane to obtaine blessednesse, and not that onely, but with doing of what thing men may attaine vnto it. Both the person of him that spake and the question it selfe led the Lord so to answere. The Lawyer being filled with the perswasion of the righteousness of the lawe, was blinde in confidence of workes. Againe, he sought nothing else but what were the works of righteousness, by which saluation is gotten. Therefore he is woorthily sent to the lawe, in which there is a perfect mirrour of righteousness. We also doe with a loude voice pronounce that the commaundements must be kept, if life be sought in workes. And this doctrine is necessary to be knownen of Christians. For how should they flee to Christ if they did not acknowledge that they are fallen from the way of life into the headlong downfall of death? But how should they understand how farre they haue strayed from the way of life, vnalesse they first vnderstand what is that way of life? For then they are taught that the sanctuarie to recover saluation is in Christ, when they see how great difference there is between their life and the righteousness of God which is contained in the keeping of the lawe. The summe is this, that if saluation be sought in workes, we must keepe the commaundements by which we are instructed to perfect righteousness. But we must not sticke fast here, vnalesse we will faint in our mid course: for none of vs is able to keepe the commaundements. Sich therefore we are excluded from the righteousness of the lawe, we must of necessitie resort to another helpe, namely to the faith of Christ. Wherefore as here the Lord calleth backe the doctor of the lawe, whom he knew to swell with vaine confidence of workes, to the law, whereby he may learne that he is a sinner subiect to the dreadfull judgement of eternall death: so in other places, without making mention of the lawe, he comforteth other that are already humbled with such knowledge, with promise of grace, as, Come to me all yee that labour and are loaden, and I will refresh you, and ye shall finde rest for your soules.

10. At the last when they are wearie of wresting the Scripture, they fall to subtleties and sophistical arguments. They caull vp in this that faith is in some places called a worke, and therupon they gather that we doe wrongfully set faith as contrarie to works. As though forsooth faith in that it is an obeying of the will of God, doth with her owne deserving procure vnto vs righteousness, and not rather because by imbracing the mercie of God, it sealeth in our harts the righteousness of Christ offered to vs of it in the preaching of the Gospell. The readers shall pardon me if I doe not tarry vpon confuting of such follies, for they themselves without any assynt of other, are sufficiently ouerthrownen with their owne feblenesse. But I will by the way confute one obiection which seemeth to haue some shew of reason, least it shoulde trouble

*Nothing contrarie  
herenuo taught  
by Christ in saying  
to a doctor of the  
law swelling with  
a vaine confidence  
of his workes, If  
thou wilt enter into  
life keep the  
commandement.  
Mat. 19.17.*

*Mat. 11.39.*

*Neither is faith by  
it own worblenesse  
of force to make vs  
righteous, nor good  
workes to iustifie  
because euill are to  
condemne.  
John. 6.29.*

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trouble some that are not so well practised. Sith common reason teacheth that of contraries is all one rule, and all particular sinnes are imputed to vs for vnrighteousnes, they say it is meete that to all particular good works be given the praise of righteousnes. They do not satisfie me which answer, that the damnation of men properly proceedeth from onely vnbelleefe, not from particular sins. I doe indeede agree to them, that vnbelleefe is the fountaine and roote of all euils. For it is the first departing from God, after which do follow the particular trespassings against the lawe. But whereas they seeme to set one selfe-same reason of good and euill workes in weyng of righteousnes or vnrighteousnes, there in I am compelled to disagre from them. For the righteousnes of workes is the perfect obedience of the lawe. Therefore thou canst not be righteous by works, vnllest thou doe followe it as a straight line in the whole continuall course of thy life. From it so soone as thou hast swarued thou art fallen into vnrighteousnes. Hereby appeereth that righteousnes commeth not of one or a few works, but of an vnsuarung and vnwearied obleruing of the will of God. But the rule of iudging ynrighteousnes is most contrarie. For hee that hath committed fornication, or hath stollen, is by one offence guiltie of death, because hee hath offended against the maiestie of God. Therefore these our subtle arguers do stumble, for that they marke not this saying of *James*, that he which sinneth in one, is made guiltie of all, because hee that hath forbidden to kill, hath also forbidden to steale, &c. Therefore it ought to seeme no absurdite, when we saie that death is the iust reward of every sin, because they are every one worthie of the iust displeasure and vengeance of God. But thou shalt reaslon foolishly, if on the contrary ide thou gather that by one good worke man may be reconciled to God, which with many sinnes deserueth his wrath.

Iam. 2. 10.

## The xix. Chapter.

### Of Christian libertie.

*The necessarie of handling the question that concerneth Christian libertie.*

**N**ow we must entreate of Christian libertie : the declaration whereof hee must not omit whose purpose is to comprehend in an abridgement the summe of the doctrine of the Gospell. For it is a thing principally necessarie, and without the knowledge whereof conciences dare in a manner enterprise nothing without doubting, they stumble and start backe in many things, they alway stagger and tremble : but especially it is an appendant of iustification, and availeth not a little to the vnderstanding of the strength therof. Yea they that earnestly feare God, shal hereby receive an incomparable fruite of that doctrine which the wicked and Lucianicall men doe pleasantly taunt with their scoffes, because in the spirituall darkenesse wherewith they be taken, every wanton railing is lawfull for them. Wherefore it shal now come foorth in fit season : and it was profitable to differre to this place the plainer discoursing of it, (for we haue alreadie in diuerser places lightly touched it) because so soone as any mention is brought in of Christian libertie, then either filthie lusts do boyle, or mad motions do rise, vnllesse these wanton wits be timely mett withall, which do otherwise most naughtily corrupt the best things. For, some men by pretence of this libertie, shake off all obedience of God, and breake foorth into an vnbridled licentiousnes: and some men diddaine it, thinking that by it all moderation, order and choise of things is taken away. What should we heere do, being compassed in such narrowe straites ? Shall we bid Christian libertie farewell, and lo cutte off all fit occasion for such perils? But, as we haue said, vnllesse that bee fast holden, neither Christ, nor the truth of the Gospell, nor the inward peace of the soule is rightly knownen. Rather we must endeouour that so necessarie a part of doctrine be not suppressed, and yet that in the meane time those fonde obiections may be mette withall which are woot to rise thereupon.

2 Christian libertie (as I thinke) consisteth in three partes. The first, that the consciences of the faithfull, when the affiance of their iustification before God is to be sought, may raise and aduaunce them selues aboue the lawe, and forgo the whole rightousnesse of the lawe. For sith the lawe (as we haue already in another place declared) leaueth no man righteous : either we are excluded from all hope of iustification, or we must be looled from the lawe, and so that there be no regarde at all had of works. For whoso thinketh that he must bring somewhate be it never so little of good workes to obtaine rightousnesse, he cannot appoint any ende or measure of them, but maketh himselfe detter to the lawe. Therefore taking away all mention of the lawe, and laying aside all thinking vpon works, we must imbrace the only mercie of God, when we intreat of iustification : and turning away our sight from our selues, we must behold Christ alone. For there the question is not how we be righteous : but how although we be vnrighitous and vnuorthie, we be taken for woorthie. Of which thing if consciences will attaine any certaintie, they must give no place to the lawe. Neither can any man hereby gather that the lawe is superfluous to the faithfull, whom it doth not therfore ceale to teach, & exhort, & prick foward to goodnes, although before the judgement seate of God it hath no place in their consciences. For these two things, as they are most diuers, so must they bee well and diligently distinguisched of vs. The whole life of Christians ought to be a certaine meditation of godlinesse, because they are called into sanctification. Herein standeth the office of the lawe, that by putting them in minde of their dutie, it should stire them vp to the endeour of holinesse and innocencie. But when consciences are carefull how they may haue God mercifull, what they shall answere, and vpon what affiance they shall stand if they be called to his iudgement, there is not to be reckoned what the lawe requireth, but onely Christ must be set fowth for rightousnesse, which passeth all perfection of the lawe.

4 Vpon this point hangeth almost all the argument of the Epistle to the Galatians. For that they be fond expositors which teach that Paul there contendeth onely for the libertie of ceremonies, may be proued by the places of the arguments. Of which sort are these. That Christ was made a curse for vs, that he might redeeme vs from the Curse of the lawe. Againe, Stand fast in the libertie wherewith Christ hath made you free, and be not againe entangled with the yoke of bondage. Beholde, I Paul say, if ye be circumcised, Christ shall nothing profit ye. And he which is circumcised is detter of the whole lawe. Christ is made idle to you whosoeuer yee be that are iustified by the lawe : ye are fallen away from grace. Wherein truly is contained some higher thing than the libertie of ceremonies. I graunt in dede that Paul there intreateth of ceremonies, because he contendeth with the false Apostles, which went about to bring againe into the Christian Church the old shadowes of the lawe, which were abolished by the comming of Christ. But for the discussing of this question, there were higher places to be disputed, in which the whole contoversie stood. First because by those Iewish shadowes the brightness of the Goispell was darkened, he shewerthat wee haue in Christ a full giuing in dede of all those things which were shadowed by the ceremonies of Moses. Secondly, because these deceiters filled the people with a most naughtie opinion, namely that this obedience auailed to deserue the fauour of God : Here he standeth much vpon this point, that the faithfull should not thinke that they can by any works of the lawe, much less by those little principles, obtaine rightousnesse before God. And therewithall he teacheth, that they are by the croſſe of Christ free from the damnation of the lawe, which otherwise hangeth ouer all men, that they shoulde with full assurednesse rest in Christ alone. Which place properly pertaineth to this purpose. Last of all he maintaineth to the consciences of the faithfull their libertie, that they should not be bound with any religion in things not necessarie.

The first part of  
Christian libertie,  
the freedom from  
the bondage and  
tyrannie of the  
lawe.

Ephe. 1.4.  
1.Thef. 4.5.

The libertie dispu-  
ted of in the Epis-  
tyle to the Galat-  
ians.  
Gal. 3.13.  
& 5.1.

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The second part of  
Christian libertie  
free and by the  
lawe unconstrai-  
ned obedience.

Deut. 6.5.

4 The second part, which hangeth vpon that former part, is that consciences obey the lawe not as compelled by the necessarie of the lawe: but being free from the yoke of the lawe it selfe, of their owne accord they obey the will of God. For because they abide in perpetuall terrors, so long as they be vnder the dominion of the lawe, they shall never be with cheerefull readinesse framed to the obedience of God, vnlesse they first haue this libertie giuen them. By an example we shal both more briefly, and more plainly perceiue what these things meane. The commandement of the lawe is, that we loue our God with all our hart, with al our soule, with all our strengthes. That this may be done, our soule must first bee made voide of all other sense and thought, our hart must be cleansed of all desires, all our strengthes must be gathered vp and drawen together to this onely purpose. They which haue gone most farre before other in the way of the Lord, are yet very farre from this marke. For though they loue God with their minde, and with sincere affection of heart, yet they haue still a great part of their hart and soule possessed with the desires of the flesh, by which they are drawn backe and staied from going forwarde with haste course to God. They doe in deede trauell forward with great endeour: but the flesh partly feebleth their strengthes, and partly draweth them to it selfe. What shall they here doe, when they feele that they doe nothing lesse then performe the lawe? They will, they couet, they endeour, but nothing with such perfection as ought to be. If thou looke vpon the lawe, they see that whatsoeuer worke they attempt or purpose, is accursed. Neither is there any cause why any man should deceiue him selfe with gathering that the worke is therefore not altogether euill, because it is vnperfect: and therefore that God doth neuerthelesse accept that good which is in it. For, the lawe requiring perfect loue, condemneth all imperfection, vnlesse the rigour of it be mitigated. Therefore his works should fall to nought which he would haue to seeme partly good: and he shall finde that it is a transgression of the lawe, even in this because it is vnperfect.

Men freed from  
the exactions of  
the lawe are as  
children sweetly  
woon unto cheere-  
full obedience by  
the fatherly gen-  
tlenesse wherewith  
they knowe that  
God hath promised  
to intreate them.

Mal. 3.17.

5 Loe, how all our worke are subiect to the curse of the lawe, if they be measured by the rule of the lawe. But how shoulde then vnhappy soules cheerefully applie themselves to worke, for which they might not trust that they could get any thing but curse? On the other side, if being deliuering from this seuerre exacting of the lawe, or rather from the whole rigour of the lawe, they heare that they be called of God with fatherly gentlenesse: they will merrily and with great cheerfulnessse answere his calling and follow his guiding. In a summe, they which are bound to the yoke of the lawe, are like to bondurants, to whom are appointed by their lords certaine taskes of worke for every day. These seruants thinke that they haue done nothing, nor dare come in the sight of their Lords, vnlesse they haue performed that full taske of their works. But children, which are more liberally and more freemanlike handled of their fathers, sticke not to present to them their begun and halfe vnperfect works, yea and those hauing some fault, trusting that they will accept their obedience and willingnesse of minde, although they haue not exactly done so much as their good will was to do. So must we be as may haue sure affiance, that our obediences shall be allowed of our most kinde father, how little soever, and how rude and vnperfect soever they be. As also he assureth vs by the Prophet: I will spare them (faith he) as the father is woont to spare his sonne that serueth him. Where this word Spare, is set for to beare withall, or gently to winke at faultes, for as much as he also maketh mention of seruice. And this affiance is not a little necessarie for vs, without which we shall goe about all things in vaine. For God accounteth himselfe to be worshipped with no worke of ours but which is truly done of vs for the worshipping of him. But how can that be done among these terrors, where it is doubted whether God be offended or worshipped without our worke?

The libertie which  
we have in the  
state of grace a

6 And that is the cause why the author of the Epistle to the Hebrues, referreth al the good works which are read of in the holy fathers, to faith, and weith them onely by

by faith. Touching this libertie there is a place in the Epistle to the Romanes, where *speciall extreage-*  
*mens to strive : has*  
*Paul reasoneth that sinne ought not to haue dominion ouer vs, because wee are not*  
*vnder the law, but vnder grace. For when hee had exhortet the faithfull that sinne*  
*should not reigne in their mortall bodies, and that they shoulde not give their mem-*  
*bers to be weapons of wickednes to sinne, but should dedicate them selues to God,*  
*as they that are aliue frō the dead; & their members, weapons of righteousnes to god:*  
*and whereas they might on the other side obiect that they doe yet carrie with them*  
*the flesh full of lusts, and that sin dwelleth in them, hee adioyneth that comfort by the*  
*libertie of the law, as if he should say. Though they doe not yet throughly feele sinne*  
*destroyed and that righteousness yet liueth not in them, yet there is no cause why they*  
*should feare and be discouraged as though he had beeene alway dispeased with them*  
*for the remnantes of sinne, forasmuch as they are by grace made free from the lawe,*  
*that their workes shoulde not bee examined by the rules of the lawe. As for them*  
*that gather that wee may sinne because wee are not vnder the lawe, let them*  
*knowe that this libertie pertaineth nothing to them, the end whereof is to encou-*  
*rage vs to good.*

7 The third part is, that we be bound with no conscience before God of out-  
 ward things which are by them selues indifferent, but that we may indifferently som-  
 time vse them, and sometime leauē them vnued. And the knowledge of this libertie  
 also is very necessarie for vs, for if it shall be absent, there shal be no quiet to our con-  
 sciences, no end of superstitions. Many at this day do think vs fond to mooue disputa-  
 tion about the free eating of flesh, about the free vse of daies, and garments, & such  
 other small trifles as they indeed thinke the: but there is more weight in them than  
 is commonly thought. For when consciences haue once cast them selues into the  
 snare, they enter into a long and cumbersome way, from whence they can after-  
 ward finde no easie way to get out. If a man begin to doubt whether he may occu-  
 pie linnen in sheetes, shirts, handkerchiefs, and napkins, neither will he bee out of  
 doubt whether he may vse hempe, and at the last he will also fall in doubt of matters,  
 for he will wey with him selfe whether hee cannot sup without napkins, whether hee  
 may not be without handkerchiefs. If any man thinke deintie meat to be vnlawful,  
 at length he shall not with quietnes before the Lorde eate either brown-bread or  
 common meates, when he remembreth that he may yet sustaine his bodie with bas-  
 ter food. If he doubt of pleasant wine, afterward he will not drinke dead wine with  
 good peace of conscience, last of al he will not be so bold to touch sweeter & cleane-  
 ner water than other. Finally, at the length he will come to this point, to thinke v-  
 lawfull (as the common saying is) to tred vpon a straw lying a croſſe. For here is be-  
 gun no light strife, but this is in question, whether God will haue vs to vse these or  
 those things, whose will ought to guide all our counſels and dooings. Heereby  
 some must needs be carried with desperation into a confiſe devouring pit: some  
 must despise God, and casting away his feare, make them selues awaie through de-  
 struction when they haue no ready way: For whosoeuer are entangled with ſuch  
 doubting, which way ſoever they turne them selues, they ſee every where preſent of-  
 fence of conſcience.

8 I know (faith Paul) that nothing is common (meaning by common, vnholie) *Wee can not wiſe*  
 but who ſo thinketh any thing common, to him it is common. In which wordes hee  
 maketh all outward things ſubiect to our libertie, provided alway that our mindes  
 haue the assurance of the libertie before God. But if any ſuperstitious opinion caſt  
 into vs any doubt, those things which of their owne nature were cleane, are defiled  
 to vs. Wherefore he addeth: blessed is he that iudgeth not him ſelfe in that which  
 he alloweth. But he that iudgeth, if he eate, is condemned, because he eateth not of  
 faith. And that which is not of faith, is ſin. Among ſuch narrow ſtraits, whoſo neuer-  
 theleſſe with careleſſe veartwing on all things ſhewe them selues boulder, do they *thankfullnes vnto*  
*God en of the vſe*  
*of outward things,*  
*to life the know-*  
*ledge of our liber-*  
*tie, continual ſcu-*  
*pling of conſcience*  
*and trouble of*  
*mine from vs.*

*The ſhirde part of*  
*christian libertie is*  
*freedome of con-*  
*ſcience touching*  
*the vſe of indiffe-*  
*rent things, as*  
*cloth, meat, drink,*  
*wherein it is un-*  
*necessarie to know*  
*how much is per-*  
*mited vs, leaſt too*  
*much ſtreueneſſe*  
*drive vs to incon-*  
*uenience.*

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not al much turne themselves away from God? But they which are throughly pearced with some feare of God, when they themselves also are compelled to do many things against their conscience, are discouraged and do fall downe with feare. All that are such, doe receiue none of the giftes of God with thankesgiving, by which alone yet *Paul* testifieth that they all are sanctified to our vse: I mean the thanksgiving that proceedeth from a hart that acknowledgeth the liberality & goodnes of God in his giftes. For many of them indeed do vnderstand that those are the benefits of God which they vse, & they praise God in his works: but sith they are not perswaded that they are giuen to themselves, how shold they thanke God as the gauer of them? Thus in a summe we see, whereto this libertie tendeth, namely that we should vse the giftes of God to such vse as he hath giuen them vnto vs, without any scruple of conscience, without any trouble of minde, by which confidence our soules may both haue peace with him, and acknowledge his liberalitie toward vs. For here are comprehended all ceremonies that are at libertie to be obserued, that our consciences should not be bound with any necessarie to keepe them, but shold remember that the vse of them is by Gods benefit subiect to themselves vnto edification.

*The vse and abuse  
of the doctrine  
which concerneth  
Christian libertie.*

9. But it is diligently to be noted, that Christian libertie is in all the parts of it a spirituall thing, the whole strength whereof consisteth in appeasing fearefull consciences before God, if either they bee vnquieted, or carefull for the forgiuenesse of sinnes, or if they be pensiu whether our imperfect works and defiled with the faults of our flesh do please God, or if they be troubled about the vse of indifferent things. Wherefore they doe wrongfully expounde it, which either doe make it a cloke for their owne desires, that they may abuse the giftes of God to their ewne lust, or which do thinke that there is no libertie but that which is vsed before men, and therefore in vsing it haue no regarde of the weake brethren. In the first kinde, men do at this day much offend. There is almost no man which may by his abilitie of wealth be sumptuous, which delith not in excellent gorgiounesse, in furniture of banchers, in apparell of bodie, in building of houses, which hath not a will to excell other in all kind of stateliness: which doth not maruellously flatter himselfe in his finenes. And all these things are defended vnder the pretence of Christian libertie. They say that they are things indifferent, I graunt, so that a man indifferently vse them. But when they are too greedily coueted, when they are proudly boasted, when they are wastefully spent, it is certaine that those things which otherwise were of themselves lawfull, are by these faults defiled. This saying of *Paul* doth very well put difference betweene things indifferent. All things are cleane to the cleane: but to the defiled and vnableeuing, nothing is cleane, because their mind and conscience is defiled. For why are accursed the rich men, they which haue their comfort, which are satisfied with meate, which do now laugh, which sleepe in beds of iuorie, which ioyne lande to land, whose bankers haue Lute, Harpe, taber and wine? Verily both iuorie, and gold, and riches, are the good creatures of God, permited yea and appointed by the prouidence of God for men to vse. Neither is it any where forbidden either to laugh, or to be satisfied with meate, or to ioyne new possessions to their owne olde possessions or of their auncestors, or to be delited with musicall melodye, or to drinke wine. This is true indeed. But when they haue plentie of things, to wallow in delights, to glut themselves, to make their wit and minde drunke with present pleasures and alway no gape for new, these doings are most farre from the lawfull vse of the giftes of God. Therefore let them take away immeasurable desire, let them take away immeasurable wailing, let them take away vanity and arrogante, that they may with a pure conscience purely vse the giftes of God. When the minde shall be framed to this sobrietie, they shall haue a rule of the lawfull vse. On the other side let this moderation bee wanting, euen base and common delicates are too much. For this is truely saide, that oftentimes in frise and course cloth dwelleth a purple heart, and sometime vnder silke and

*Tit. 1.15.  
Luk. 6.24.  
Amos. 6.1.  
Ephy. 5.8.*

and purple, lyeth simple humilitie. Let every man in his degree so live either poorely, or meaneily, or plentifully, that they all remember that they are fed of God to live, not to be riotous: and let them thinke, that this is the law of Christian liberty: if they haue learned with Pau to be contented with those things which they presently haue: Philip. 4. if they can skill both to be humble and to excell: if they be taught in all places and in all things to be both full and hungry, to haue plentie and to suffer want.

10 Herein also many men doe erre, because as though their libertie should not be sound and sare vnfesse it had men witneses of it, they doe vndiscreetely and vnwisely vse it. By which vnseasonable vsing they many times offend the weake brethren. You may see at this day some, which thinke that their libertie can not stand, vnfesse they take possession of it by eating of flesh on Friday. I blame not that they eat: but this false opinion must be driven out of their mindes. For they ought to thinke that by their libertie they obtaine no new thing in the sight of men but before G O D, and that it standeth as well in abstaining as in vsing. If they understand that it maketh no matter before G O D, whether they eat flesh or egges, whether they weare red or black garments, that is enough. The conscience is now free, to which the benefite of such liberty was due. Therefore although they doe afterward abstaine al their life long from flesh, and weare alway but one colour, yet they are no lesse free. Yea therefore because they are free, they doe with a free conscience abstaine. But they doe most hurtfully offend because they nothing regard the weakenesse of their brethren, which we ought so to beare with, that we rashly commit nothing with offence of them. But sometime also it behoueth that our libertie be set foorth before men. And this I graunt. But there is a measure most heedfully to be kept, that we cast not away the care of the weake of whom the Lord hath so earnestly gien vs charge.

11 I will in this place therefore speake somewhat of offences, in what difference they are to be taken, which are to be auoide, and which to be neglected: whereupon we may afterward determine what place there is for our libertie among men. I like well that common diuisioun, which reacheth that there is of offences one sort giuen, another taken: forasmuch as it both hath a plaine testimony of the Scripture, and doth not vnfily expresse that which it meaneth. If thou doe any thing by vnseasonable lightnesse, or wantonnesse, or rashnes, not in order, not in fit place, whereby the ignorant and weake are offended, that same may be called an offence giuen by thee: because it came to passe by thy fault that such offence was stirred vp. And it is alway called an offence giuen in any thing, the fault wherof came from the doer of the thing it selfe. It is called an offence taken, when a thing which is otherwise not emly done nor out of time is by euill will or by some wrongfull maliciousnes of mind drawnen to occasion of offence. For in this case was not offence giuen, but these wrongfull construers doe without cause take one. With that first kind of offence none are offended but the weake: but with this second kinde sowre natures & Pharisaicall scornewfull heads are offended. Wherefore we shall call the one, the offence of the weake: the other of the Pharisees: and we shall so temper the vse of our libertie, that it ought to give place to the ignorance of the weake brethren, but in no wise to the rigorousesse of the Pharisees. For, what is to be yelded to weakenes, Paul sheweth Rom. 14.3. & 13.

in very many places. Beare (saith he) the weake in Faith. Againe, Let vs not hereafter judge one another. but this rather, let there not be laid before our brother any offence or occasion of falling: and many other sayings to the same intent, which are more fit to be read in the place it selfe, than to be here rehearsed. The summe is, that we which are strong should beare with the weakenes of our brethren, and not please our selues, but every one of vs please his neighbour vnto good for edifying. In another place, But see that your libertie be not in any wise an offence to them that are 1. Cor. 8.9 weake. Againe, Eat ye all things that are sold in the shambles, asking no question for 1. Cor. 10.25.

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Gal. 5.13.

conscience : of your conscience ( I say ) not another mans. Finally be ye such, that ye give no offence, neither to the Iewes, nor to the Greckes, nor to the Church of God. Also in another place, Yee are called, brethren, into libertie: onely give not your libertie to be an occasion to the flesh, but by charitie serue yee one another. Thus it is. Our libertie is not giuen towarde our weake neighbours, whose seruants charitie maketh vs in all things: but rather, that hauing peace with God in our minds, we may also, liue peaceably among men. As for the offence of the Pharisees, how much it is to be regarded; we learne by the words of the Lord, whereby he biddeth them to be let alone, because they are blind, and guides of the blind. The disciples had warned him, that the Pharisees were offended with his sayings: he answered that they were to be neglected, and the offending of them not to be cared for.

Matt. 15.14.

How far our libertie extendeth in respect of others whom it may offend.  
Act. 16.3.  
Galas. 2.3.  
Cor. 9.19. & 21.

Gal. 2.4.

2. Cor. 10.23.

12. But yet still the matter hangeth douefull, vntill we know who are to be taken for weake, and who for Pharisees: which difference being taken away, I see not among offences what vse at all of libertie remaineth, which might never be vised without great danger. But it seemeth to me that Paul hath most plainly declared both by doctrine and by examples, how far our libertie is either to be tempered or to bee defended thought wiþ offences. When he tooke Timothee into his compaines, he circumcised him: but he could not be brought to circumcise Titus. Heere were diuers doings, and no change of purpose or of minde: namely in circumcising Timothee, when he was free from all men, he made himselfe a seruant to all men: and he was made to the Iewes, as a few, that he might win the Iewes: to them that were vnder the lawe, as if he himselfe were vnder the lawe, that he might winne them which were vnder the law: all things to all men, that he might saue many, as hee writeth in another place. Thus we haue a right moderation of libertie, if it may be indifferently restrained with some profit. What he had respect vnto, when hee stoutly refused to circumcise Titus, he himselfe testifieth, writing thus: But neither was Titus, which was with me, although he was a Grecian compelled to be circumcised, because of the false brethren which were come in by the way, which had priuily crept in to espie our libertie which we haue in Christ Iesus, that they might bring vs into bondage, to whom we gaue not place by subiectiōn so much as for a time, that the truth of the Gospell might continue with yon. There is also a time when we must of necessitie defend our libertie, if the same be in weake consciences endaugered by the vnjust exactings of false Apostles. We must in every thing studie to preterue charitie, and haue regarde to the edifying of our neighbour. All things ( saith he ) are lawfull for me, but not all things are expedient: all things are lawfull for me, but all things do not edifie. Let no man seeke that which is his owne, but that which is anothers. There is nothing now plainer by this rule, then that we must vse our libertie, if it may turne to the edifying of our neighbour: but if it be not so expedient for our neighbour, then we must forbear it. There be some which counterfut the wisedome of Paul in forbearing of libertie, while they do nothing lesse than apply the same to the duties of charitie. For so that they may prouide for their owne quietnes, they with all mention of libertie to be buried, whereas it is no lesse behouefull for our neighbours, sometime to vse libertie for their benefit and edification, than in fit place to restraine it for their commoditie. But it is the part of a godly man to thinke, that free power in outward things is therefore granted him, that he may be the freer to all dutiess of charitie.

Inollerable bating covered with presence of not offending the weak.

13. But whatsoone I haue spokeu of avoiding of offences, my meaning is that it be referred to meane and indifferēt things. For those things that are necessarie to be done, are not to be left vndone for feare of any offence. For as our libertie is to be submitted to charitie, so charitie it selfe likewife ought to bee vnder the purtenesse of faith. Verilie heere also ought to be had regarde of charitie, but so farre as to the affars, that is, that for our neighbours sake we offend not God. Their intemperance

is not to be allowed, which doe nothing but with troublesome turmoiling, and which had rather rashly to rende all things, than leasurely to rip them. Neither yet are they to be harkned to, which when they be leaders of men into a thousand sortes of vngodlinesse, yet doe faine that they must behauem selves so that they be none offence to their neighbors. As though they doe not in the meane edifie the consciences of their neighbours to euill, specially whereas they sticke fast in the same mire without any hope of getting out. And the pleasant men forsooth, whether their neighbour to be instructed with doctrine or example of life, say that he must be fed with milke, whom they fill with most euill and poysonous opinions. *Paul reporteth that 1. Cor. 3. 2.* he fed the Corinthians with drinking of milke: but if Popish Massie had then beeene among them, would he haue sacrificed to giue them the drinke of milke? No: For milke is not poyson. Therefore they lie in saying that they feede them whom vnder a shew of flattering allurements they cruelly kill. But, graunting that such dissembling is for a time to be allowed, how long yet will they feede their children with milke? For if they never grow bigger, that they may at the least be able to beare some light meate, it is certaine that they were never brought vp with milke. There are two reasons that mooue me why I doe not now more sharplie contend with them: first, because their follies are scatrcely worthy to be confuted, sith they worthily seeme filthie in the sight of all men that haue their sound wit: seconde, because I haue sufficiently done it in peculiare booke, I will not now doe a thing alreadie done. Only let the readers remember this, that with whatsoeuer offences Satan and the world goe about to turne vs away from the ordinances of God, or to stay vs frō following that which he appointeth, yet we must neuerthelesse goe earnestly forward: and then, that whatsoeuer dangers hang vpon it, yet is it not at our libertie to swarue one haire breadth from the commandement of the same God, neither is it lawfull by any pretence to attempt any thing but that which he giueth vs leaue.

*14 Now therefore sith faithfull consciences hauing received such prerogatiue* *The consciences of* *of libertie as we haue aboue set forth, haue by the benefite of Christ obtained this* *faulfull men ex-* *empted from his* *mane power.*

that they be not entangled with any snares of obseruations in those things in which the Lord willed that they shold be at libertie: we conclude that they are exempt from all power of men. For it is vnmeete, that either Christ should lose the thanke of his so great liberality, or conscience es their profite. Neither ought we to thinke it a slight matter, which we see to haue cost Christ so deere: namely which he valued not with gold or siluer, but with his owne blood: so that *Paul sticketh not to say, that his death is made voide, if we yeeld our soules into subiectiōn to men.* For he trauelleth about nothing else in certayne Chapters of the Epistole to the Galathians, but to shew that Christ is darkned or rather destroyed to vs, vnesie our consciences stande fast in their libertie, which verily they haue lost if they may at the wil of men be snared with the bonds of lawes and ordinances. But as it is a thing most worthie to be knowne, so it needeth a longer and plainer declaration. For so soone as any word is spoken of the abrogating of the ordinances of men, by and by great troubles are raised vp partly by seditious men, partly by flauderers, as though the whole obedience of men were at once taken away and ouerthrowne.

*15 Therefore that none of vs may stumble at this stone, first let vs consider, that* Christians are not there are two sortes of gournement in man: the one spirituall, whereby the conscience is framed to godlines and to the worship of God: the other ciuill, whereby man is trained to the duties of humanity and ciuitie which are to be kept among men. They are commonly by not vnsit names called the Spirituall and Temporall iurisdiction, whereby is signified, that the first of the two formes of government pertaineth to the life of the Soule, and the latter is occupied in the things of this present life: not one- ly in feeding and clothing, but in setting foorth of lawes whereby a man may spend his life among men holily, honestlie, and soberly. For, that first kinde hath place

*1. Pet. 1. 18.*  
*Gal. 5. 1. & 4.*

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in the inward minde, this latter kinde ordereth only the outward behauours. The one we may call the spirituall kingdome, the other, the Ciuell kingdome. But these two, as wee haue diuided them, must be either of them alway seuerally considered by themselues, and when the one is in considering, we must withdrawe and turne away our mindes from the thinking vpon the other. For there are in man as it were two worldes, which both diuers kings and diuers lawes may gouerne. By this putting of difference shall come to passe, that that which the Goffell teacheth of the spirituall libertie, we shall not wrongfully draw to the ciuill order, as though Christians were according to the outwarde gouernement lesse subiect to the lawes of men, because their consciences are at libertie before God: as though they were therefore exempt from all bondage of the flesh, because they are free according to the spirit. Againe, because euē in those ordinances which seeme to pertaine to the spirituall kingdome, there may be some errore, wee must also put difference betwene these, which are to be taken for lawfull as agreeable to the word of God, & on the other side which ought not to haue place among the godly. Of the Ciuell gouernement there shall be else where place to speake. Also of the Ecclesiasticall lawes I omit to speake at this time, because a more full entreating of it shal be fit for the fourth booke, where we shall speake of the power of the Church. But of this discourse, let this be the conclusion, The question being (as I haue saide) of it selfe not very darke or entangled, doth for this cause accumber many, because they doe not suffitely enough put difference between the outward court as they call it, and the court of conscience. Moreouer this encreaseth the difficultie, that Paul teacheth that the magistrate ought to be obeyed, not only for feare of punishment, but for conscience. Whereupon followeth that consciences are also bound by the ciuill lawes. If it were so, all should come to naught which we both haue spoken and shall speake of the spirituall government. For the loosing of this knot, first it is good to know what is conscience. And the definition thereof is to be fetched from the derivation of the word. For, as when men do with minde and understanding concieue the knowledge of things, they are thereby saide

(Scire) to knowe, whereupon also is derived the name of Science: Knowledge: so when they haue a feeling of the judgement of God, as a witnesse ioyned with them, which doth not suffer them to hide their sinnes but that they be drawn accused to the judgement leate of God, that same feeling is called Conscience. For it is a certayne meane betwene God and man, because it suffreth not man to supprese in himselfe that which he knoweth but pursueth him so far till it bring him to guiltines.

This is it whiche Paul meaneth, where he saith that conscience doth togither witnes with men, when their thoughts do accuse or acquite them in the judgement of God. A simple knowledge might remaine as enclosed within man. Therefore this feeling which presenteth man to the judgement of God, is as it were a keeper ioyned to man, to marke and espie all his secretes, that nothing may remaine buried in darknes. Whercupon also commeth that olde Proverbe, Conscience is a thousand witneses. And for the same reason Peter hath set the examination of a good conscience for the quietnes of minde, when being perswaded of the grace of Christ, we do without feare present our selues before God. And the author of the Epistole to the Hebrueis setteth to haue no more conscience of sin, in stead of, to bee deluerned or acquited that saine may no more accuse vs.

16 Therefore as works haue respect to men, so conscience is referred to God, so that a good conscience is nothing else but the inward purenesse of the heart. In which sense Paul writeth that chariti is the fulfilling of the law out of a pure conscience and faith not fained. Afterward also in the same chapter he sheweth how much it differeth from understanding, saying that some had suffered shipwracke from the faith, because they had forsaken good Conscience. For in these words he signifieth it is a liuely affection to worship God, and a sincere endeour to liue holily and godilily.

Sometime

Rom. 13 & 5.

Rom. 2.15.

1.Pet. 3.21.

Hebr. 10.2.

In what sort the  
conscience is  
bound or free.

Tit. 1.5.

Sometime in deede it extendeth also to men, as in *Luke* where the same *Paul* protesteth that he endeouereth himselfe to walke with a good conscience towarde God & men. But this was therefore said, because the fruites of good conscience do flowe and come euen to men. But in speaking properly, it hath respect to God onely, as I haue already said. Hereby it commeth to passe that the law is said to bind the conscience, which simply bindeth a man without respect of men, or without hauing any consideration of them. As for example: God commandeth not onely to keepe the minde chaste and pure from all lust, but also forbiddeth all manner of filthynesse of wordes and outward wantonnes whatsoever it be. To the keeping of this law my conscience is subiect although therelived not one man in the world. So he that behaueth himselfe intemperately, not only sinneth in this that he giueth an euil example to the brethren, but also hath his conscience bound with guiltines before God. In things that are of themselves meane, there is another consideration. For wee ought to abstaine from them if they breede any offence, but the conscience still being free. So *Paul* speakeith 1.Cor.10.28. of flesh consecrate to Idols. If anie (saith he) mooue any doubt, touch it not for conscience sake: I say for conscience, not thine but the others. A fauful man shoulde sinne, which being first warned shoulde neuerthelesse este such flesh. But howsoeuer in respect of his brother, it is necessarie for him to abstaine as it is prescribed of God, yet he easeth not to keepe still the libertie of conscience. Thus we see how this lawe binding the outward woorke, leaueth the conscience vnbouned.

## The xx. Chapter.

*Of Prayer, which is the chiefe exercise of faith, and whereby we daily receive the benefits of God.*

Our owne emptiness and the fulnes of alruches laid up in Christ shoulde allure vs vnto prayer. O f these things that haue beeene hitherto spoken, we plainly perceiue how needy and voide man is of all good things, and how he wanteth all helpe of saluation. Wherefore if he seeke for releeves whereby he may succour his neediness, hee must go out of himselfe and get them elsewhere. This is afterward declared vnto vs, that the Lorde doth of his owne free will and liberally give himselfe to vs in his Christ, in whom he offereth vs in steede of our miserie all felicitie, in steede of our neede welthinesse, in whom he openeth to vs the heauenly treasures: that our whole faith shoulde beholde his beloued sonne, that vpon him our whole expectation should hang, in him our whole hope should sticke and rest. This verily is the secret and hidden Philosophie, which cannot be wrung out with Logicall arguments: but they learne it whose eies God hath opened that they may see light in his light. But since that we are taught by faith to acknowledge that whatsoeuer we haue neede of, whatsoeuer wanteth in vs, the same is in God and in our Lord Iefus Christ, namely in whom the Lord willed the whole fulnesse of his largesse to rest, that from thence we should all drawe as out of a most plentifull fountaine: now it remaineth that we seeke in him, and with priayers craue of him that which we haue learned to be in him. Otherwise to know God to be the Lord and givier of all good things, which allureth vs to pray to him, and not to go to him and pray to him: shoud so nothing profit vs, that it shoud be all one as if a man shoud neglect a treasure shewed him buried and digged in the ground. Therefore the Apostle shewe that true faith cannot bee idle from calling vpon God, hath set this order: that as of the Gospell springeth faith, so by it our harts are framed to call vpon the name of God. And this is the same thing which he had a little before said, that the spirit of adoption, which sealeth in our harts the witness of the Gospell, raiseth vp our spirits that they dare shewe foorth their desires to God, stirre vp vnspeakable groanings, and crie with confidence Abba Father. It is meete therefore that this last point, because it was before but onely spoken of by the way and as it were lightly touched, shoud now be more largely entreated of.

## Cap. 20. Of the maner how to receiue

By prayer we are  
both enriched  
with grace, and  
in distresse quie-  
ted.

2 This therefore we get by the benefit of prayer, that we attaine to those riches which are laid vp for vs with the heauenlie father. For there is a certame communicating of men with God, whereby they entring into the sanctuarie of heaven, do in his owne presence call to him touching his promyses: that the same thing which they beleue him affirming only in word not to be vaine, they may when neede so requireth finde in experience. Therefore we see that there is nothing set forth to vs to be looked for at the hand of the Lord, which we are not also commanded to craue with prayers: so true it is that by prayer are digged vp the treasures, which our faith hath looked vpon being shewed to it by the gospell of the Lord. Now how necessarie and how manie waies profitable this exercize of prater is, it can by no words be sufficientlie declared. Vndoubtedly it is not without cause that the heauenly father testifieth, that the only fortres of saluation is in the calling vpon his name, namely whereby we call to vs the presence both of his prouidence, by which he watcheth to take care of our matters: and of his power, by which he sustainteth vs being weake and in a manner fainting: and of his goodnes, by which he receiuesth vs into fauour being miserably loaden with sinnes: finally whereby we call him all whole, to giue himselfe present to vs. Hereby groweth singular rest and quietnesse to our consciences. For when we haue disclosed to the Lord the necessarie which distressed vs, we largely rest though it were but in this onely that none of our euils is hidden from him, whom we are perswaded both to be most well willing toward vs, and most able to prouide well for vs.

*It is not a neede-  
less thing to pray  
even for those  
things which be-  
fore we pray we  
know that God  
is purposed to be-  
flow.*

3 But (will some man say) did not he know without any to put him in mind of it, both in what part we be distressed, and what is expedient for vs: so that it may seeme after a certayne manner superfluous, that he should be troubled with our prayers, as though he winked or slept, vntill he were awaked with our voice? But they which so reason, marke not to what end the Lord hath instructed them that be his to pray: for he ordeined it not so much for his owne cause as rather for ours. He willcth in deede, as right it is, that his due be rendred to him, when they acknowledge to come from him whatsoeuer men require or do perceiue to make for their profite, and do testifie the same with wishings. But the profite also of this sacrifice wherewith he is worshipped, commeth to vs. Therefore how much more boldly the holy fathers gloriously talked both to themselves and other of the benefites of God, so much the more sharply they were prickd forward to pray. The onely example of Elias shall be enougth for vs, which being sure of the counsell of God, after that he not rashly had promised raine to Achab, yet busily prayeth betweene his knees, and sendeth his servant seuen times to espie it: not for that he did discredit the oracle of God, but because he knew that it was his dutie, least his faith should waxe drowsie and sluggish, to lay vp his desires with God. Wherefore although while we lie senselssle and so dull that we perceiue not our owne miseries, he waketh and watcheth for vs, and sometime also helpeth vs vndesired, yet it much behoueth vs, that he be continually called vpon of vs, that our heart may be inflamed with earnest and fervent desire to keepe, loue, and worship him, while we accustome our selues in every necessarie to flee to him as to our shoothe-anchor. Againe, that no desire and no will at all may enter into our mind, whereof we shold be ashamed to make him witnessse, while we leare to present our wishes, yea and to poure out our whole heart before his eyes. Then that we may be framed to receive all his benefits with true thankfullnes of mind, yea and with outward thanksgiving, of which we are put in mind by our prayer that they come to vs from his hand. Moreover, that when we haue obteined that which we desired, being perswaded that he hath answered to our prayers, we may be thereby the more fervently caried to think vpon his kindnes, and therewithall embracie with greater plesaunce those things which we acknowledg to haue bene obteined by prayer. Last of all, that verie yle and experience may according to the measure

1.King.18.42.

of our weaknes assure our minds of his prouidence when we understand that he not only promiseth that he will never faile vs, and that he doth of his owne accord open vs the entrie to call to him in the verie point of necessitie, but also hath his hand alway stretched out to helpe them that be his, and that he doth not feede them with words, but defendeth them with present help. For these causes, the most kind Father, although he never sleepeth or is sluggish, yet oftentimes maketh a shew as though he slept and were sluggish, thilke so he may exercise vs, which are otherwise slothfull and sluggish to come to him, to aske of him, to require him to our owne great benefit. Therefore they do too foolishly, which to call away the minds of men from prayer, babble that the prouidence of God, which maketh for the safekeeping of all things, is in vaine wearied without callings vpon him : Whereas the Lord contrariwise not in vaine testifieth that he is nigh to all them that call vpon his name in the trueth. *Psal. 145. 18.*

And of none other sort is that which ether do triflingly lay, that it is superfluous to aske those things which the Lord is of his owne will ready to giue : whereas even the verie same things which flowe to vs from his owne free liberalitie, he will haue vs acknowledge to be graunted to our prayers. Which thing that notable sentence of the Psalme doeth testifie, wherewith many like sayings do accord. The eyes of the Lord are vpon the righteous, and his eares vnto their prayers. Which saying so setteth out the prouidence of God bent of his owne accord to prouide for the safetie of the godly, that yet he omitteith not the exercise of faith, whereby slouthfulnes is wiped from the mindes of men. The eyes of God therefore do wake, that he may sticconr the necessitie of the blinde : but he will againe on our behalves heare our groanings, that he may the better prooue his loue toward vs. And so both are true, that the watchman of Israel sleepeth not, nor slumbereth, and yet that he fitteth still as hauing *Psal. 121. 8.* forgotten vs when he seeth vs dull and dumme.

*Psal. 34. 16.*

4 Now, to frame prayer rightly and well, let this be the first rule, that we be no otherwise framed in minde and heart, than becommeth them that enter into talke with God. Which verily we shall attaine as touching the minde, if the same being free from fleshly cares and thoughts wherewith it may be called away or withdrawn from the right and pure beholding of God, do not only bend it selfe wholly to prayer, but also so much as is possible be lifted vp and caried aboue it selfe. Neither doe I here require a mind so at libertie, that it be prickid and nippid with no care, whereas contrariwise the feruentesse of prayer must by such carefulnesse be kindled in vs (as we see that the holy seruants of God do sometime declare great torments, much more carefulnesse, when they say they vtter to the Lord a bewailing voice out of the deepe depth, and out of the middest of the lawes of death.) But I say that all strange and foraine cares must be druien away, wherewith the minde it selfe wandring hither and thither is carried about, and being drawen out of heauen is pressed downe to the earth. I meane by this that it must be lifted vp aboue it selfe, that it may not bring into the sight of God any of those things which our blinde and foolish reason is wont to imagine, nor may hold it selfe bound within the compasse of her owne vanitie, but rise vp to purenes worthe for God.

5 Both these things are specially worthie to be noted, that whosoeuer prepareth himselfe to pray, shoulde thereto applie all his senses and endeouours, and not (as men are wont) be diuersly drawnen with wandering thoughts: because there is nothing more contrarie to the reuerence of God, than such lightnesse which is a witnesse of too wanton licentiousnesse and loose from all feare. In which thing we must so much more earnestly labour as we find it more hard. For no man can be bent so to priae, but that he shal feele many bythoughts to creep vpon him, either to breake off, or by some bowing and swaruing to hinder the course of his prayer. But here let vs call to mind, how great an vnworthinesse it is, whē God receiueth vs vnto familiar talk with him, to abuse his so great gentlenesse, with mingling holie and prophane things together,

*The first rule of framing rightlie our prayers is to voide our cogita- tions as much as may be from all fleshlie & earthly cares.*

*The preparation of the minde vnto prayer is a thing of great both weight and dif- ficulty.*

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together, when the reverence of him holdeth not our mindes fast bounde vnto him : but as if we talked with some meane man, we do in the midst of our praier, forsaking him, leape hither and thither. Let vs therefore knowe that none doe rightly and well prepare themselues to praier, but they whom the maiestie of God pearceth, that they come to it vncumbered of earthly cares and affections. And that is meant by the ceremonie of lifting vp of handes, that men should remember that they be farre distant from God, vnelleſſe they lift vp their ſenes on high. As alſo it is ſaid in the Psalme. To thee haue Ilifted vp my ſoule. And the Scripture oftentimes vſeth this maner of ſpeech, to lift vp praier : that they which deſire to be heard of God, ſhould not ſit ſtill in their dreggs. Let this be the ſumme : that how much more liberally God dealeth with vs, gently alluring vs to vnlode our cares into his boſome, ſo much leſſe excuſable are we vnelleſſe his ſo excellent and incomparabele benefitte doe with vs ouerwey all other things and drawe vs vnto it ſelue, that we may earnestly applie our endeoures and ſenes to pray : which cannot be done vnelleſſe our minde by ſtrongly wrangling with the hinderances doe riſe vp aboue them. Another point we haue ſet forth, that we aske no more than God giueth leauue. For though he biddeth vs to poure out our harts, yet he doth indifferently gue looſe reines to foolish and froward affections : and when he promifeth that he wil doe according to the wil of the godly, he proceedeth not to ſo tender bearing with them that he ſubmitteth himſelfe to their will. But in both theſe points men doe commonly much offend. For not onely the moft part of men preſume without ihamne, without reverence, to ſpeakē to God for their follies, and shameleſly to preſent to his thronē whatſoever likē them in their dreame : but alſo ſo great foolishneſſe or ſenſelesſe dulneſſe poſſeffeth them, that they dare thraſt into the hearing of God, euen all their moft filthie deſires, whereof they would greatly be afhamed to make men priuie. Some prophanē men haue laugheſt to ſcorne, yea and deteſted this boldneſſe, yet the vice iſelfe hath alway reigned. And hereby it came to paſſe that ambitious men haue choſen Jupiter to be their Patrone : couetous men, Mercurie: the deſirous of learning Apollo and Minerva: warriours, Mars: and lecherous folke, Venus. Like as at this day (as I haue euen now touched) men doe in praieris graunt more licence to their vnlawfull deſires, than when they ſportingly talke with their egals. But God ſuffereth not his gentlenesse to be ſo mocked : but claiming to himſelfe his right, maketh our praieris ſubiect to his authoritié, and reſtraineth them with a bridle. Therefore we muſt keepe fast this ſaying of John. This is our affiance, that if we aske any thing according to his will, lie heareth vs. But for as muſh as our abilities are farre from being ſufficient to perorme ſo great perfeſſion, we muſt ſeeke a remedie to helpe vs. As wee ought to bende the ſight of our minde to God, ſo the affection of the hart ought alſo to followe to the ſame ende. But both doe ſtaike farre beneath it, yea rather doe faint and faile or bee caſt a contrarie waie. Wherefore God to ſuccour this weakeneſſe, in our praieris giueth the ſpirit to be our ſchoolemaſter, to inſtruct vs what is right, and to gouerne our affections. For, because we know not what we ought to pray as we ought, the ſpirit commeth to our ſuccour, and maketh interceſſion for vs with vnspeakable groanings, not that it in deede either praeth or groaneth but stirreth vp in vs affiance, deſires, and ſighings, which the strength of nature were not able to conceiue. And not without cauſe Paul calleth them vnspeakable groanings which ſo the faithfull ſend forth by the guiding of the ſpirit, because they which are truly exerciſed in praieris, are not ignorant that they bee ſo holden in perplexite with blinde cares, that they ſcarceſly finde what is profitable for them to ſpeakē : yea while they goe about to vteſt ſtammering wordes they ſtucke fast incumbred. Whereupon it followeth, that the gift of praying rightly is a ſingular gift. These things are not ſpoken to this purpoſe, that we fauouring our owne ſlothfulneſſe ſhoule give ouer the charge of praying to the ſpirit of God, and lie dull in that careleſneſſe, to which we are too much inclined (as there

Pſal.25.14.

Pſal.62.9.

z. John.5.14.

Rom.8.26.

there are heard the wicked sayings of some, that we must lie negligentie gaping to waite vntill he preuent our mindes occupied elsewhere) but rather that we loathing our owne slothfulnesse and sluggishnesse, should craue such help of the Spirit. Neither doeth *Paul*, when he biddeth vs to pray in Spirit, therefore cease to exhort vs to *wakefulness*: meaning that the instinct of the Spirit so vseth his force to frame our prayers, that it nothing hindereth or slacketh our owne endeouour: because God will in this behalfe proue how effectually faith moueth our hearts.

6 Let also another lawe be, that in praying we alway feele our owne want, and that earnestly thinking how we stand in neede of those things that we aske, we ioyne with our prayer an earnest yea feruent affection to obtaine. For many do sliglty for manners sake recite prayers after a prescribed forme, as though they rendered a certayne taske to God: and although they confesse that this is a necessarie remedie for their euils, because it is to their destruction to be without the help of God which they craue: yet it appeareth that they doe this duetie for custome, forasmuch as in the meane time their mindes are cold, and do not wey what they aske. The generall and confuse feeling indeede of their necessities leadeth them hereunto: but it doth not stirre them as it were in a present case to aske releefe of their neede. Now what thinke we to be more hatefull or more detestable to God than this faining, when a man askeith forgiuenesse of sinnes, in the meane time either thinking that he is not a sinner, or not thinking vpon this that he is a sinner, euen wherewith God himselfe is plainly mocked? But of such peruersenesse (as I haue faide) mankind is full, that for manners sake they manie times aske many things of God, which they certaintly judge that without his liberality to come to them from some other where, or that they haue them alreadie remaining with them. The fault of some other seemeth to be lighter and yet not tollerable, that they which haue onelie conceiued this principle that we must sacrifice to God with prayers, do mumble vp prayers without any musing of minde vpon them. But the godly must principally take heede, that they never come into the light of God to aske any thing, but because they do both boyle with earnest affection of heart, and do therewithall desire to obtaine it of him. Yea, and also though in those things which we aske onely to the glorie of God, we see me not at the first sight to provide for our owne necessarie, yet the same ought to be asked with no lesse feruentnesse and vehementnes of desire. As, when we pray that his name be hallowed, we must (as I may so speake) feruently hunger and thirst for that hallowing.

7 If any man obiect, that we are not alway drien with like necessarie to pray, I graunt the same indeede: and this difference is profitably taught vs of *James*: Is any man heauie among you? Let him pray. Who so is merie, let him sing. Therefore even common feeling teacheth vs, that because we are too slothfull, therefore, as the matter requireth we are the more sharply pricked forward of God to pray earnestly. And this *Daniel* calleth the fit time, because (as he teacheth in many other places) how much more hardly troubles, discommodities, feares, and other kinds of tentations do presse vs, so much freer access is open for vs, as though God did call vs vnto him. But yet no lesse true is that saying of *Paul*, that we must at all times: because how souer things prosperously flow according to our hearts desire, and matter of mirth doeth compasse vs on every side, yet there is no minute of time wherein our neede doth not exhort vs to pray. If a man haue abundance of wine and wheate: yet sith he cannot enjoy one morsell of bread but by the continuall grace of God, whose cellers or barnes full shall be no set why he should not craue daily bread. Now if wee call to minde how many dangers do every moment hang ouer vs, the verie feare it selfe will teach vs that we haue no time free from prayer. But this we may better perceiue in spirituall things. For, when shall so many linnen, whereof wee knowe our selues gultie, suffer vs to sit still without care and not in humblewise craue pardon both.

*A second rule for direction of prayer is the sense and feeling of our owne wants.*

*Although there be no time wherein we see a special necessity therof, but reape no benefit thereby at any time without a longing of our owne filthinesses in which can not be in us but by repentance.*  
*1ac.5.13.*  
*Phil.3.26.*  
*Eph.6.18.*

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both of the fault and the paine? When doe tentations graunt vs truce, so that we need not to hast vnto help? Moreouer the desir of the king dome and glory of God ought so to plucke vs to it selfe, not by fittes but continually, that it shoulde alway be fit time for vs. Therefore not without cause we are so oft commanded to pray continually. I doe not yet speake of perseuerance in prayer, whereof mention shall be made hereafter: but when the Scripture warneth vs that we ought to pray continually, it accuseth our slouthfulnes, because we doe not perceiue how necessarie this care and diligence is for vs. By this rule all hypocrisie and craftines of flying to God, is debarred, yea driuen farre away from prayer. God promiseth that he will be neere to all them that call vpon him in truth, and he pronounceth that they shal finde him which seeketh him with their whole hart. But they aspire not thither which please themselves in their owne filthines. Therefore a right prayer requireth Repentance. Whercupon this is commonly said in the Scriptures, that God heareth not wicked doers, and that their prayers are accursed, like as their sacrifices also be: because it is rightfull that they finde the eares of G O D shut, which doe locke vp their owne harts, and that they shoulde not finde God easie to bow, which doe with their owne hardnes prouoke his stifferesse. In *Esay* he threatneth after this manner. When yee shal multiply your priayers, I will not heare you: for your hands are full of blood. Againe in *Ieremie*: I haue cried and they haue refused to heare: they shall likevise cry, and I will not heare: because he taketh it for a most high dishonor, that wicked men should boast of his couenant, which doe in all their life defile his holy name. Wherefore in *Esaie* he complaineth that when the *Jewes* come neere to him with their lips, their hart is farre from him. He speaketh not this of onely priayers, but affimeth that he abhorreth faining in all the partes of worshipping him. To which purpose maketh that saying of *James*. Yee aske, and receive not: because yee aske ill, that yee may spend it vpon your pleasures. It is true in deed (as we shall againe shew a little hereafter) that the prayers of the godly which they powre out, doe not rest vpon their owne worthinesse: yet is not that admonition of *John* superfluous, if we aske any thing we shal receiue it of him, because we keepe his commandements: forasmuch as an euill conscience shutteth the gate against vs. Whercupon followeth that none doe rightlie pray, nor are heard, but the pure worshippers of God. Therefore whosoeuer preparerth himselfe to pray, let him be lothfull to himselfe in his owne vults, and (which cannot be done without Repentance) let him put on the person and minde of a begger.

*The third rule of  
prayer is the un-  
fained humbling  
and abasing of  
our selues.*

*Dan.9.18.*

*Psal.143.2.  
Esa.64.5.*

8 Hereinto let the third rule be ioyned, that whosoeuer presenteth him selfe before God to pray, shoulde forsake all thinking of his owne glory, put off all opinion of worthinesse, and finally giue ouer all trust of himselfe, giuing in the abacing of himselfe the glory wholy to God: least if we take any thing be it never so little to our selues, we doe with our owne swelling fall away from his face. Of this submission which throweth downe all height, we haue often examples in the seruants of God: among whom the holier that every one is, to much the more he is throwne downe when he commeth into the sight of the Lord. So *Daniel*, whom the Lord himselfe commended with so great title of praise, said: We power not out our priayers before thee in our righteousnesses, but in thy gret mercy. Heare vs Lord, Lord be merciful to vs: Heare vs, and do these things that we aske, For thine own sake: because thy name is called vpon ouer the people and ouer thy holy place. Neither doth he by a crooked figure (as men sometime speake) mingle himselfe with the multitude as one of the people, but rather severally confesseth his owne guiltiness and humbly fleeth to the sanctuary of forgiuenes, as he exprefly saith: When I confessed my sins and the sins of my people. And this humblenes *David* also setteth out with his own example, when he saith, Enter not into iudgement with thy seruant, because in thy sight every one that liueth shal not be iustified. In such manner *Esay* praieth: Loe, thou art angrie because we haue sinned, the world is founded in thy waies, therfore we shalbe sauied: And

And we haue been all filled with vncleanness, and all our righteousnesse as a defiled cloth: and we haue all withered away as a leafe, & our iniquities do scatter vs abroad as the wind: and there is none that calleth vpon thy name, that raiseth vp himselfe to take hold of thee: because thou hast hid thy face from vs, and hast made vs to pine away in the hand of our wickednes. Now therefore O Lord, thou art our father, we are clay, thou art our fashioner, and we are the worke of thy hande. Be not angrie O Lord, neither remember wickednes for euer. Behold, looke vpon vs, we are al thy people. Lo, how they stand vpon no affiance at all, but vpon this only, that thinking vpon this that they be Gods, they despaine not that he will haue care of them. Likewise *Ter.14.7.*  
*remie.* If our iniquities answeare against vs, doe thou for thy names sake. For it is both most truly & most holy written, of whomsoeuer it be, which being written by an vnu-  
knownen author is fatered vpon the Prophet *Baruc*: A soule heauie and defolate for  
the greatness of euill, crooked, and weake, a hungrie soule, and fainting eies giue glorie  
to thee O Lord. Not according to the righteousneses of our fathers do we poure out  
prayers in thy sight, and aske mercie before thy face O Lord our God: but because  
thou art mercifull, haue mercie vpon vs, because we haue sinned before thee.

9 Finally the beginning and also the preparing of praying rightly, is craving of pardon, with an humble and plaine confession of fault. For neither is it to be hoped, that euen the holiest man may obtaine any thing of God, vntill he be freely reconciled to him: neither is it possible that God may be fauourable to any but them whome he pardoneth. Wherefore it is no maruell if the faithfull doe with this key open to themselves the dore to pray. Which we learne out of many places of the Psalmes. For *Psal.25.6. & 18.*

*David* when he asketh another thing, saith: Remember not the sinnes of my youth, remember me according to thy mercie for thy goodnesses sake O Lord, Again, Look vpon my affliction, and my labour, and forgiue all my sinnes. Where we also see that it is not enough, if we every seuerall day do cal our selues to account for our new sins, if we do not also remember those sins which might seem to haue bin long ago forgot-  
ten. For the same Prophet in another place, hauing confessed one hainous offence by this occasion returneth euen to his mothers wombe wherein he had gathered the infec-  
tion: not to make the fault seeme lesse by the corruption of nature, but that hea-  
ping togither the sinnes of his whole life, how much more iugorous he is in condem-  
ning himselfe, so much more easie he may finde God to entreat. But although the ho-  
lie ones doe not alwaie in expresse wordes aske forgiuenesse of sinnes, yet if we  
diligently weigh their prayers which the Scripture rehearseth, wee shall easilie finde  
that which I say, that they gathered a minde to pray of the onely mercy of God, and  
so alway tooke their beginning at appeasing him: because if every man examine his  
owne conscience, so farre is he from being bolde to open his eares familiarie with  
God, that he trembleth at every comming toward him, except that he standeth vpon  
trust of mercy and pardon. There is also another speciall confession, where they aske  
release of paines, that they also pray to haue their sins forgiuen: because it were an ab-  
surditie to will that the effect be taken away while the cause abideth. For wee must  
beware that God be fauourable vnto vs, before that hee testifie his fauour with out-  
ward signes: because both he himselfe will keepe this order, and it shoulde little profit  
vs to haue him beneficiale, vnlesse our coniuicience feeling him appeased shoulde  
throughly make him louely vnto vs. Which wee are also taught by the answeare of  
Christ. For when he had decreed to heale the man sick of the Palsey, he said, Thy sins *Matth.9.1.*

are forgiuen thee: lifting vp our mindes thereby to that which is chiefly to be wished, that God first receive vs into fauour, and then shew foorth the truete of reconciliati-  
on in helping vs. But beside that speciall confession of present guiltines, whereby the  
faithful make supplication to obtaine pardon of every speciaill fault & paine, that ge-  
nerall preface, which procureth fauour to praierers, is nauer to be omitted, vnlesse they  
bee grounded vpon the free mercie of God, they shall neuer obtaine any thing of  
God.

*The preface of our  
praier must be the  
humble acknowledg-  
ement of  
sinnes.*

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I. Joh. 1.9.

God. Whereunto may be referred that saying of *John*: If we confess our sins, hee is faithfull and righteous to forgiue vs, and cleanse vs from al iniquitie. For which cause it behoued praiers in the time of the law to be hallowed with expiation of bloude, that they might be acceptable, and that to the people should be put in mind that they are vnwoorthie of so great a prerogatiue of honor, till being clesned from their deflings they shoulde of the onely mercy of God conceiue affiance to pray.

*Prayer is fruitlesse where there is not an unfaid affiering unto godlines, such as David and Ezechias mention in their praying as warranted therby that they coulde not prale in vaine.*  
Psal. 85.  
2 Reg. 20.2.  
Psal. 34.16.  
1. Joh. 2.3.  
Joh. 9.21.

10 But whereas the holy ones seeime sometime for the entreating of God to al leage the helpe of their owne righteouesnes (as when *David* saith: Keep my soule, because I am good. Againe *Ezechias*: Remember Lord I beseech thee, that I haue wal ked before thee in truth, and haue done good in thine eies) by such formes of spea king they meane nothing else than by their very regeneration to testifie themselues to be the seruants and children of God, to whom he himselfe pronounceth that hee will be mercifull. He teacheth by the Prophet (as we haue alreadie seene) that his eies are, vpon the righteous, and his cares vnto their praiers. Againe by the Apostle, that wee shall obtaine whatsoeuer we aske, if we keepe his commandements. In which sayings he doth not value prayer by the worthines of works: but his will is so to stablish their affiance, whose owne conscience well assureth them of an vnfaid vprightenes and innocencie, such as all the faithfull ought to be. For the same is taken out of the very truth of God, which the blinde man that had his sight restored, saith in *John*, that God heareth not sinners: if we understand sinners after the common vse of the Scripture, for such as without al desire of righteousnes do altogether sleepe and rest vpon their sins: forasmuch as no hart can euer breake foorth into vnfaid calling vpon God which doth not also aspire to godlines. Therefore with such promises accord the prayers of the holy ones, wherein they make mention of their own purenes or innocencie that they may feele that to bee giuen them which is to bee looked for of all the seruants of God. Againe it is then commonly found that they vse this kind of praier, when they do in the presence of the Lorde compare themselues with their enimies, from whose vniust dealing they wished themselues to be deliuered by his hand. In this comparison it is no maruell if they brought foorth their righteousnes, and simplicitie of hart to mooue him the rather by the rightfulnes of their cause to helpe them. This therefore we take not away from the godly hart of a good man, but that he may vse the purenes of his conscience before the Lord, to strengthen himselfe in the promises wherewith the Lord comforteth & vpholdeth his true worshippers: but our meaning is, that the trust of obtaining stande vpon the onely mercy of God, laying away all thinking of their owne deserteing.

11 The fourth rule is, that being so thrown downe and subdued with true humilitie, wee shoulde neverthelesse with certaine hope of obtaining be encouraged to praie. These be things indeed contrary in shewe to ioyne with the feeling of the iust certaine hope and vengeance of Gods sure affiance of fauour: which things do yet very well agree togidr to obtaine the ther, if the onely goodnes of God raise vs vp being oppressed with our owne euils. thing we pray for. For as we haue before caughte that repentance and faith are knit as companions togidr with an vnseparabla bond: of which yet the one afraid vs, the other cheareth vs: so in praiers they must mutually meeete togidr. And this agreement *David* expresseth in fewe words: I (faith he) will in the multitude of thy goodnes enter into thy house: I will worship in the Temple of thy holines with feare. Vnder the goodnes of God he comprehendeth faith, in the meane time not excluding feare: because not onely his maiestie driueth vs to reverence, but also our own vnwoorthiness holdeth vs in feare forgetting all pride and assurednes. But I meane not such affiance, which should stroke the minde loosed from all feeling of carefulnesse with a sweete and full quietnesse. For, to rest so peaceable is the dooing of them which hauing all things flowing as they would wish it, are touched with no care, are kindled with no desire, doe swell with no feare. And it is a verie good spurre to the holie ones to call vpon

Psa. 5.8.

God,

God, when being distressed with their owne necessitie, they are vexed with most great vnuquietnesse, and are almost dismayde in themselves, till faith come in fit time to their succours, because in such distresses the goodnesse of God so shineth to them, that they doe in deede groane being wearied with weight of present euils, they are also in paine and greeued with feare of greater: yet being so vpholden by it, they both releeue and comfort the hardnesse of bearing them, and doe hope for escape and deliueraunce. Therefore the prayer of a godly man must arise out of both affectiōns, must also containe and shew both: namely to groane for present euils, and to be carefully afraide of new, and yet therewithall to flee to God, not doubting that he is ready to reach his helping hand. For God is maruellously prouoked to wrath by our distrustfulnes, if we aske of him the benefits which we hope not to obtaine. Therfore there is nothing more agreeable with the nature of prayers, than that this law be prescribed and appointed to them, that they breake not forth rashly, but follow faith going before them. To this principle Christ calleth vs al with this saying: I say vnto you, Mat.11:24. whatsoeuer things ye require, beleue that ye shal receiue them, and they shal happen Mat.21:23. to you. The same also he confirmeth in another place. Whatsoeuer ye aske in prayer beleueing, yee shall receiue. Wherewith agreeeth James saying, If any neede wife - Iam.5:15. dome, let him aske it of him which giueth to all men freely, and vpbraideth not: but let him aske in faith not doubting. Wherein setting doubting as contrarie to faith, he doth most fitly expresse the nature of it. And no lesse is that to be noted which he addeth, that they obtaine nothing which call vpon God in wauering and doubt, and do not determine in their harts whether they shall be heard or no. Whom he also compareth to waues whiche are dueisly tossed and diuen about of the wind. Whereupon in another place he calleth a right prayer, the prayer of faith. Againe when God so oft affirmeth that he will giue to euery one according to his faith, he signifieth that we obtaine nothing without faith. Finally it is faith that obtaineth whatsoeuer is granted by prayer. This is ment by that notable saying of Paul, which the foolish men do take no heed vnto. How shall any man call vpon him, in whom he hath not beleueed? But Rom.10:14. Who shall beleue, ynlesse he haue heard? But faith commeth of hearing, and hearing of the word of God. For conueyng by degrees the beginning of prayer from faith, he plainly affirmeth that God cannot be sincerenly called vpon of any other, than them to whom by the preaching of the Gospell his mercifulnesse and gentlenesse hath been made knownen, and familiarly declared.

12 This necessitie our aduersaries doe not think vpon. Therefore when we bid the faithful to hold with assured confidence of mind that God is fauourable and beareth good will to them, they thinke that we speake a most great absurditie. But if they had any vse of true prayer, they would truly understande that God cannot be rightly called vpon without that stedfast feeling of Gods good will. Sith no man can wel perceiue the force of faith, but he which by experience feeleth it in his hart: what may a man profite by disputing with such men which doe openly shew, that they never had any thing but a vaine imagination? For of what force, and how necessarie is that assurēdnesse which we require, is chiefly learned by inuocation. Which who so seeth not, he bewraitheth that he hath a very dul conscience. Let vs therfore leauing this kinde of blinde men, sticke fast in that saying of Paul, that God cannot be called vpon of any other, but them that know his mercie by the Gospell, and are surely perswaded that it is readie for them. For what manner of saying should this be? O Lord, I am verily in doubt whether thou wilt heare me: but because I am distressed with carefulnes, I flee to thee, that thou maist helpe me if I be worthy. This was not the wonted maner of al the holy ones, whose prayers we reade in the scriptures. Neither hath the holy Ghost Heb.4:16. thus taught vs by the Apostle which biddeth vs to go to the heavenly throne with Ephes.3:11. confidence, that we may obtaine grace, and when in another place he teacheth that we haue boldnes and accesse in confidence by the faith of Christ. We must therefore hold.

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hold fast with both hands this assurednes to obtaine what we aske (sith both the Lord with his owne voice so commandeth vs, and al the holy ones teach it by their example) if we wil pray with fruit. For, that onely prauer is pleasing to God which springeth out of such a presumption of faith (as I may so call it) & is grounded vpon a dreadlesse certainty of faith. He might haue bin content with the bare name of faith, but he not onely added confidence, but also furnished the same with libertie or boldnes, by this mark to put difference betweene vs and vnbelieuers, which doe in deede also pray to God as we doe, but at aduenture. For which reason the whole Church praieth in the psalme: Let thy mercy be vpon vs, as we put our trust in thee. The same condition is also spoken of in another place by the Prophet: In what day I shall crie, this I knowe that God is with me. Againe, In the morning I will direct my selfe to the, and I will watch. For of these words we gather, that prayers are in vain cast into the aire, vnlesse hope be adioined, from whence as out of a watch tower we may quietly waite for the Lord. Wherewith agreeeth the order of Pauls exhortation. For before that he mooue the faithfull to pray in sprite at all times with wakefulness & diligence, he first of all biddeth them to take the shield of faith, the helmer of saluation, and the sword of the sprite, which is the word of God. Now let the readers here call to remembrance that which I haue before saide, that faith is not ouerthrowne where it is ioyned with acknowledging of our misery, needinesse, and filthinesse. For with how heauie weight soever of euill doings the faithfull feele themselues to be ouerladen or greeued, and that they be not onely voide of all things which may procure fauour with God, but also that they be burdened with many offences which may woorthily make him dreadfull to them: yet they cease not to present themselues, neither doth this feeling make them so afraide but that they still resort to him, for as much as there is no other way to come to him. For prauer was not ordained, whereby we shoulde arrogantly aduaunce our selues before God, or esteeme at great value any thing of our owne, but whereby confessing our guiltiness, we woulde bewaile our miseries to him, as chilidren doe familiarly open their complaints to their parents. But rather the vnmeasurable heape of our euils ought to be full of spurres or prickes to pricke vs forward to pray. As also the Prophet teacheth vs by his example, saying: Heale my soule, because I haue sinned against thee. I graunt in deede that in such sayings shoulde be deadly prickings vnlesse God did helpe: but the most good father of his incomparable tender kindnesse hath brought remedie in fit season, whereby appeasing al trouble, swaying all cares, wiping away feares, he might gently allure vs to him, yea, and taking away all doubts (much more all strops) he might make vs an easie way.

*Nothing should withhold vs from  
prayer, whereunto  
we are both by the  
authoris of his  
commandement  
bound, and encou-  
raged by the sweet  
allurements of his  
promises to whom  
we pray.*  
Psal.50.15.  
Matt.7.7.

13 And firt when he commandeth vs to pray, he doth by the very same comandement accuse vs of wicked obstinacie, vnlesse we obey him. Nothing could be more precisely commanded, than that which is in the Psalme: Call vpon me in the day of trouble. But for as much as among all the duties of godlinesse, the Scripture commendereth none more often, I neede not to tarrie longer vpon this point. Ask (faith our master:) and ye shall receive: knock, it shal be opened to you. Howbeit here is also with the commandement ioined a promise as it is necessary. For though al men confess that the commandement ought to be obeyed, yet the most part would flee from God, whē he calleth, vnlesse he promised that he would be easie to be intreated, yea & would offer himselfe. These two things being stablished, it is certaine that who soever make delaies that they come not straight to God, are not only rebellious & disobedient, but also are proued guiltye of infideltie, because they distrust the promises. Which is so much more to be noted, because hypocrites vnder the colour of humilitie & modestie do as well proudly despise the commandement of God, as discredit his gentle calling, yea & defraud him of the chiefe part of his worship. For after that he hath refused sacrifices, in which at that time all holinesse seemed to stand, he declarereth that this is the chiefe thing & most precious to him aboue al other, to be called vpō in the day

the day of need. Therefore where he requireth his owne, and encourageth vs to cheerfulness of obeying, there are none so gay colours of doubting that may excuse vs. Wherfore how many testimonies are comonly found in the scriptures wherby we are commanded to call vpon God, so many standards are set vp before our eyes to put affiance into vs. It were rashnes to ruine into the sight of God, vilesse hee did preuent vs with calling vs. Therefore he openeth vs the way with his owne voice, saying: I will say to them, Yee are my people: and they shall say to me, thou art our God. Wee see *Zach. 13.9.* how he preuenteth them that worship him, and willett them to follow him, and therefore it is not to be feared that this should not be a verie sweete melodie which hee tuneth. Specially let this notable title of God come in our minde, whereupon if we stay, *Psal. 65.3.* we shall easly passe ouer all stops. Thou God that hearest praiers, even to thee shall all flesh come. For what is more louely or more alluring, than that God be garnished with this title which may ascertaine vs that nothing is more proper to his nature, than to grant the desire of humble suters? Hereby the Prophet gathereth that the gate standeth *Psal. 50.15.* open not onely to a few, but to all men: because he speakest even to all in this saying: Call vpon mee in the day of trouble: I will deliuer thee, and thou shalt glorifie mee. According to this rule *David* laith for himselfe that a promise was giuen him, that he *2 Sam. 7.27.* may obtaine what hee asketh: Thou Lord hast revealed into the eare of thy seruant: therefore thy seruant hath found his hart to prarie. Whereupon we gather that he was *Psal. 145.19.* fearefull, sauing in so much as the promise had encouraged him. So in another place hee armeth himselfe with this generall doctrine. Hee will doe the will of them that feare him. Yea, and this wee may note in the Psalms, that as it were breaking his course of praying he passeth ouer somtime to the power of God, somtime to his goodness, somtime to the truth of his promises. It might seeme that *David* by vnseasonable thrusting in of these sentences, made mangled praiers: but the faithfull know by vse and experience, that ferventesse fainteth vntesse they put newe nourishments vnto it, and therefore in praying the meditation both of the nature of God, and of his worde is not superfluous. And so by the example of *David*: let it not greeue vs to thrust in such thinges as maye refresh fainting heartes with newe liuelie strength.

14 And it is woorderfull that with so great sweetenesse of promises we are either but coldly or almost not at all moued, that a great part of men wandring about by *Our sluggishnesse notwithstanding somany so effectuall motions who this hexually exercise.* compasses had rather leauing the fountaine of living waters, to digge for themselves compasse pits, than to embrase the liberalitie of God freely offered them. An invincible tower is the name of the Lord (*faith Salmon*) to it the righteous man shall flee, and he shall be saued. And *Ioel*, after that he had prophecied of that horrible destruction *Prou. 18.10.* which was at hande, addeth this notable sentence. Whosoeuer calleth vpon the name of the Lorde, shall bee safe: which sentence wee knowe to pertaine properlie to the course of the Gospell. Scarcely euerie hundred man is moued to go forwarde to meete God. He himselfe crieth by *Esay*: Yee shall call vpon me, and I will heare you, yea, before that yee cry, I will answere you. And the same honour also in another place he vouchsaueth to give in common to the whole Church, as it belongeth to all the members of Christ. He hath cried to me, I will heare him, I am in trouble with him, that I may deliuer him. Neither yet (as I haue alreadie saide) is it *Psal. 65.24.* my purpose to reckon vp all the places, but to choose out the cheefe, by which we may take a taste how kindly God allureth vs vnto him, and with howe strait bonds our vnrthankfulness is bounde, when among so sharpe prickings our sluggishnes still maketh delaie. Wherefore let these sayings alway finde in our eares: The Lord is neare *Psal. 91.15.* to all them that call vpon him, that call vpon him in truth: also these sayings which wee haue alleged out of *Esaie* and *Ioel*, by which God affirmeth that he is heedefull to heare prayers, yea and is delited as with a sacrifice of sweete sauour, when we cast our cares vpon him. This singular fruite wee receiuе of the promises of God,

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God, when we make our prayers not doubtingly and fearefully: but trusting vpon his worde, whose maiestie would otherwise make vs afraide, we dare call vpon him by the name of Father, for as much as he vouchsafeth to put this most swete name into our mouthes. It remaineth that we haue such allurements shoulde know that we haue thereby matter enough to obtaine our prayers: for as much as our praier stande vpon no merite of our owne, but all their woorthines and hope of obtaining are grounded vpon the promises of God, and hang vpon them: so that it needeth none other vnderstopping, nor looketh vpward hither or thither. Therefore we must determine in our mindes, that althoughe we excell not in like holinesse as is prayed in the holy fathers, Prophets and Apostles, yet because the commaundement of prayer is common to vs, and faith is also common, if we rest vpon the word of God, in this right we are fellowes with them. For God (as we haue before shewed) promising that he will be gentle, and mercifull to all, giueth cause of hope to all euen the most miserabel that they shall obtaine whatthey aske. And therefore the generall formes are to bee noted, from which no man (as they say) from the first to the last is excluded: onely let there bee present a purenesse of heart, misliking of our selues, humilitie, and faith: let not our hypocrisie vnholilie abuse the name of God with deceitfull calling vpon it: the most good father will not put backe them, whom he not only exhorteth to come to him, but also moueth them by all the meanes that he can. Hereupon commeth the maner of praying of *David* which I haue euen now rchearsed. Lo thou hast promised, Lord, to thy seruant: for this cause thy seruant at this day gathereth courage, and hath found what praier he might make before thee. Now therefore O Lord God, thou art God, and thy wordes shall be true. Thou hast spoken to thy seruant of these benefits: begin therefore, and do them. As also in another place, Perfourme to thy seruant according to thy word. And all the Israelites togither, so oft as they arme themselues with remembrance of the couenat, do sufficiently declare that we should not pray fearefully, whereas the Lord so appointeth. And herein they followed the examples of the fathers, specially of *Jacob*, which after that he had confesſed that he was vnworthie of so many mercies which he had received at the hand of God, yet he saith that he is encouraged to require greater things because God had promised that he would do them. But whatfoever colours the vnbelieuers do pretend, when they flee not to God so oft as necessitie preſleth them, when they ſeeke not him nor craue his helpe, they do as much defraud him of his due honor as if they made to themſelues new Gods and idols: for by this meane they denie that he is to them the author of al good things. On the other ſide, there is nothing stronger to deliuere the godly from all doubt, than to be armed with this thought, that no ſtop ought to stay them while they obey the commandement of God, which pronounceth that nothing is more pleasing to him than obedience. Here againe that which I ſaid before more clearly appeareth, that a dreadles ſpirite to pray agreeeth well with feare, reverence, and carefulnes: and that it is no absurditie to ſay that God raiſeth vp the ouerthrownen. After this manner those formes of ſpeech agree well together which in ſeeming are contrarie. *Jeremie* and *Daniel* ſay that they throw downe praier before God. In another place *Jeremie* ſaith: Let our prayer fall downe in the light of God, that he may haue mercie on the remnant of his people. On the other ſide, the faithful are oftentimes ſaid to lift vp prayer. So ſpeaketh *Ezechias*, requiring the prophet to make interceſſion for him. And *David* deſireth that his praier may ascend as incenſe. For although they being perſwaded of the fatherly loue of God, cheerefully commit themſelues into his faithfull keeping, and doubt not to craue the helpe which he freely promifeth: yet doeth not an idle carefulnesſe lifte them vp, as though they had cast away shame, but they ascend ſo vpwards by degrees of promises, that they ſtill remaine humble ſuppliants in the abacement of themſelues.

2 Sam. 7.27.

Pſal. 119.76.

Gen. 32.10.

Iere. 42.9.  
Dan. 9.18.  
Ieze. 42.2.  
2. King. 20.10.  
Pſal. 141.

15. Here are questions objected more than one. For the Scripture reporteth that the Lord graunted certaine desires which yet brake foorth of a minde not quiet nor wellframed. Verily for a iust cause : *Ioatham* had auowed the inhabitants of *Siciem*, to the destruction which afterward came vpon them : but yet God kindled with feruentnes of anger and vengeance following his execration seemeth to allow ill tempered violent passions. Such heate also carried *Sampson* when he said, Strengthen me O God, that I may take vengeance of the vncircumcised. For though there were some peece of good zeale mingled with it : yet a hote, and therefore faultie greediness of vengeance did bearre rule therein. God granted it. Whereupon it seemeth that it may be gathered, that although the praiers be not framed according to the prescribed rule of the word, yet they obtaine their effect. I answere first that a generall lawe is not taken away by singular examples : againe, that sometime speciaill motions haue been put into a few men, whereby it came to passe that there was another consideration of them than of the common people. For the answere of Christ is to be noted, when the Disciples did vndiscreetly desire to counterfeit the example of *Elias*, that they knew not with what Spirite they were endued. But we must goe yet further, and say that the praiers doe not alway please God which he graunteth : but that, so much as serueth for example that is by cleere praise made plaine which the Scripture teacheth, namely that he succoureth the miserable, heareth the gronings of them which being vnjustly troubled do cruce his helpe : that therefore he executeth his iudgements, when the complaintes of the poore rise vp to him, although they be vnwoorthie to obtaine any thing be it never little. For how oft hath he taking vengeance of the cruelties, robberies, violence, filthy lustes, and other wicked dooings of the yngodly, subduing their boldnes and rage, and also ouerthrowing their tyrannous power, testified that he helpeth the vnworthily oppressed, which yet did beate the ayre with praying to an vncertaine Godhead ? And one Psalme plainly teacheth that the prayers want not effect, which yet doe not pearce into heauen by faith. For he gathereth together those prayers which necessity wringeth no lesse out of the vnbeleuers than out of the godly by the very feeling of nature : to which yet he prooueth by the effect, that God is fauourable. Is it because he doth with such gentlenesse testifie that they be pleasing to him ? No. But to enlarge or to set out his mercy by this circumstance, for that euen to vnbeleuers their prayers are not denied : and then the more to pricke forward his true worshippers to pray, when they see that prophane wailings sometime want not their effect. Yet there is no cause why the fauifull should swarue from the law laid vpon them by God, or should enuie the vnbeleeuers, as though they had gotten some great gaine, when they obtained their desire. After this manner we haue faide, that the Lord was bowed with the Repentance of *Achab*, that he might shew by this example how easie he is to entreat toward his elect, when true turning is brought to appease him. Therefore in the Psalme he blameth the *Iewes*, that they haing by experience prooued him so easie to graunt their prayers, yet within a little after returned to the stubborneſſe of their nature. Which also plainly appeareth by the historie of the Judges : namely that so oft as they wept, although their teares were deceitfull, yet they were delivered out of the hands of their enemies. As therefore the Lord indifferently bringeth foorth his Sunne vpon the good and the euill : so doth he also not despise their weepings, whose cause is righteous and their miseries worthie of helpe. In the meane time he no more hearereth these to ſaluation, than herein ministreth foode to the despisers of his goodnes. The question seemeth to be somewhat harder of *Abraham* and *Samuel*: of whom the one being warranted by no word of God, prayed for the *Sodomites*: the other against a manifest forbidding prayed for *Saul*. Likewise is it of *Jeremie* which prayed that the City might not be destroyed. For though their requestes were denied, yet it seemeth hard to take fauor frō them. But this ſolution ſhal (as I truſt) ſatisfie ſober readers : that they being ſome having praied otherwise than they ſhould, haue nevertheless as the hands of God obſerved the things they haue praied for. *Iud. 9.20.* *Iud. 6.28.*

*Gen. 18.13.*  
*1.Sam.11.*  
*1ere.31.16.*

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Lib.de cunctis Dei  
22.cap.1.

Psal.7.7.

instructed with the generall principles, wherby God comandereth them to be merciful euen also to the vnworthie, were not altogether without faith, although in a speciaill case their opinion deceived them. *Augustine* writheth wisely in a certaine place. How (faith he) do the holy ones pray by faith, to aske of God contrarie to that which hee hath decreed? Euen because they pray according to his will: not that hidden and vncchangeable will, but the will which he inspirereth into them, that he may heare them after another maner: as he wilely makereth difference. This is well said: because after his incomprehensible counsell he so temperereth the successes of things, that the pray-ers of the holy ones be not voide which are wrapped both with faith and errore together. Neither yet ought this more to auiale to be an example to follow, than it excuseth the holy ones themselues, whom I denie not to haue passed measure. Wherefore where appeareth no certaine promise, we must aske of God with a condition adioyned. To which purpose serueth that saying of *David*. Watch to the iudgement which thou hast commanded: because he telleteth that he was warranted by a speciaill oracle to aske a temporall benefit.

*The rules of praier must not be too rigorously applied.* 16 This also it is profitable to note, that those things which I haue spoken of the fower rules of right prayer, are not so exactly required with extreme rigour, that God refuseth the prayers in which he shall not finde either perfect faith or perfect repen-tance together with a ferventnesse of zeale and well ordered requestes. We haue said that although prayer be a familiar talke of the godly with God, yet we must keepe a reuerence and modeſtie, that we giue not loose reines to all requestes whatſoever they be, & that we desire no more, than God giueth leauē: and then, leaſt the maiestie of God ſhould grow in contempt with vs, that wee muſt lift our mindes vpwarde to a pure and vndefiled worſhipping of him. This no man hath euer perſoumed with ſuch pureneſſe as it ought to be. For (to ſpeake nothing of the common ſort) how many complaints of *David* do fauour of vntemperance: not that hee meant of purpoſe to quarrell with God, or carpe againſt his iudgements: but because hee fainting for weakneſſe, found no other better comfort, than to caſt his ſorrowes into his bosome. Yea and God beareth with our chidliſh ſpeech and pardoneth our ignorance, ſo oft as any thing vnauidiſedly escapeth vs: as truely without this tender bearing, there ſhould be no libertie of praying. But although *Davids* mind was to ſub-miſt himſelfe wholly to the will of God, and he praied with no leſſe patiencē than deſire to obtaine: yet there arife yea boile out ſometimes troublous affections, which are much diſagreing from the firſt rule that we haue ſet. Specially we may perceiue by the conculſion of the xxxix. Psalme, with how great vehemensie of ſorrow that holy man was carried awaу, that he could not keepe meaſure. Ceafe (ſaih he) from me, till I goe awaу and be not. A man would ſay that he like a desperate man deſireth nothing elſe but that the hand of God caeffing, he might rot in his euils. Hee ſaieth it not for that he with an auowed minde runneth into ſuch outrage, or (as the reprobate are wont) would haue God to depart from him: but onely he complaineth that the wrath of G O D is too heauie for him to beare. In theſe tentations alſo there fall out ofteentimes requestes not well framed according to the rule of the word of God, and in which the holy ones do not ſufficiently weigh what is lawfull and expedient. Whatſoever praiers are ſpotted with theſe faults, they deserue to be rejuſed: yet if the holy ones do bewaile, correct themſelues, and by and by come to themſelues againe, God pardoneth them. So they offend alſo in the ſecond rule, be-cause they are ofteentimes druien to wratſle with their owne coldneſſe, and their need and miserie doth not ſharply enough pricke them to pray earnestly. And ofteentimes it happeneth that the r. mindes do ſlippē aside, and in a maner wander away into vanitiue. Therefore in this behalfe alſo there is neede of pardon, leaſt our faint, or un-perfet, or broken and wandering prayers haue a deniall. This God hath natu-raliſt planted in the mindes of men, that praiers are not perfet but with minds liſted vpward.

vpward. Hereupon came the ceremony of lifting vp of hands, as we haue before said, which hath beene vsed in all ages and nations, as yet it is in vre. But how many a one is there, which when he listeth vp his hands doth not in his own conscience find himselfe dull, because his hart resteth vpon the ground? As touching the asking of forgiuenes of sinnes, although none of the faithfull doe ouerpassē it, yet they which are truely exercised in praiers doe feele that they bring scarcely the tenth parte of that sacrifice, of which *Dauid* speaketh. An acceptable sacrifice to God is a troubled Spirite: a broken and humbled hart O God thou wilt not despise. So there is alway a double pardon to be asked, both because they know themselues giltie in consciences of many faultes, with feeling whereof they are not yet so touched, that they mislike themselues so much as they ought: and alio that, so much as it is giuen them to profit in repentance and in the feare of God, they being throwne downe with iust sorrow for their offences, should pray to escape the punishment of the Judge. Cheefely the feeblenes or imperfection of faith corrupteth the praiers of the faithful, vnlesse the tender mercie of God did helpe them. But it is no maruell that God pardoneth this default, which doth oftentimes exercise the that be his with sharp instructions, as if he shoulde of purpose quench their faith. This is a most hard tentation, whē the fau-  
full are compelled to cry: How long wilt thou be angry vpon the prayer of thy ser-  
uant? as though the very praiers made God more angrie. So when *Ieremie* sayeth: Lam.3.8.  
The Lord hath shut our my prayer, it is no doubt that he was shaken with a violent  
pang of trouble. Innumerable such examples are commonly found in the Scriptures,  
by which appeareth that the Faith of the holy ones was oftentimes mingled and to-  
sed with doubtings, that in beleeuing and hoping they bewrayed yet some vnfaith-  
fulness: but because they come not so far as it is to be wished, they ought to indeuour  
so much the more that their faultes being amended, they may dayly come neerer to  
the perfect rule of praying, & in the meane time to feele in how great a depth of euils  
they be drowned, which euen in the very remedies doe get to themselues new diseas-  
ses: sith there is no praiser, which the Lord doth not worthily loth, vnlesse he winke  
at the spots wherewith they are all besprinkled. Irhearde not these things to this end  
that the Faithfull should carelesly pardon themselves any thing, but that in sharpe lie  
chastisifg themselves they should traueil to ouercome these stops, and although Sa-  
tan labour to stop vp all the waiies, that he may keepe them from praying, yet never-  
thelesse they shoulde breake through, being certaintely perswaded, that although they  
be not vncomred of all hinderances, yet their indeuours doe please God, and their  
prayers are allowed of him, so that they trauaile and bend themselues thitherward,  
whither they doe not by and by attaine.

17 But forasmuch as there is no man worthie to present himselfe to God, and to come into his sight: the heauenly Father himselfe to deliuere vs both from shame and feare which shoulde haue throwne down all our courages, hath giuen to vs his Sonne Iesus Christ our Lord, to be an Aduoc ate & Mediator: with him for vs, by whose leading we may boldly come to him, trusting that we haue such an intercessor, nothing shall be denied vs which we ask in his name, as nothing can be denied him of the Father. And hercunto must all be referred whatsoeuer we haue heretofore taught concerning Faith: because as the promise setteth out vnto vs Christ for our Medi-  
ator, so vnlesse our hope of obteining stay vpon him, it taketh from it selfe the bene-  
fite of praying. For so soone as the terrible maiestie of God commeth in our minde,  
it is impossible but that we shoulde tremble for feare, and the acknowledging of our  
owne vnworthiness shoulde driue vs farre away, till Christ come meane betweene  
vs and him, which may change the throne of dreadfull glory into the throne of  
grace: as also the Apostle teacheth that we may be bold to appere with all confi-  
dence which shall obtaine mercy and find grace in helpe comming in fit season. And  
as there is a law set that we shoulde call vpon God like as there is a promise giuen, that  
That the cōscience  
of our owne imbe-  
cūlē discouragē  
us not too much,  
we are to releeue  
our selues in prai-  
er with the media-  
tion of Christ Iesu  
besides whose name  
no other by way of  
intercession shoulde  
be mentioned in  
our prayers.  
1.Tim.1.15.  
1.John 2.1.  
Heb.4.15.

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John. 14.13. &  
16.24.

2.Cor. 1.20.

No prayer effectu-  
al which bath not  
Christ an aduocate  
John. 16.26.

Exod. 28.9. &c  
19.21.

they shal be heard which call vpon him: so are we peculiarly commanded to call vpon him in the name of Christ, and we haue a promise set foorth, that we shall obtaine that which we shall aske in his name. Hitherto (saith he) ye haue not asked any thing in my name: aske & ye shal receiue. In that day ye shal ask in my name, & whatloever ye aske, I will do that the father may be glorified in the son. Hereby it is plaine without controuersie, that they which call vpon God in any other name than of Christ, do stubbornly breake his commandements, and regard his wil as nothing, & that they haue no promise to obtaine any thing. For (as Paul saith) al the promises of God are in Christ, yea and Amen, that is to say, they are confirmed and fulfilled.

18 And the circumstance of the time is diligently to be marked, where Christ commandeth his disciples to flee to intercession to him after that he is gone vp into heauen. In that hower (saith he) ye shall ask in my name. It is certaine that euen from the beginning none were heard that prayed, but by meane of the Mediatour. For this reason the Lord had ordained in the lawe, that the Priest alone entering into the sanctuarie, should beare vpon his shoulders the names of the tribes of Israel, and as many precious stones before his breast: but the people should stand afar off in the porch, and from thence shoulde ioyne their prayers with the priest. Yea and the sacrifice auailed hereto, that the praiers should be made sure and of force. Therefore that shadowish ceremonie of the law taught that we are all shut out from the face of God, and that therefore wee neede a Mediatour, which may appear in our name, and may beare vs vpon his shoulders, and hold vs fast bound to his breast, that wee may be heard in his person: then that by sprinkeling of blood our praiers are cleansed, which (as wee haue alreadie saide) are neuer voide of filthinesse. And wee see that the holy ones, when they desired to obtaine any thing, grounded their hope vpon sacrifices, because they knewe them to bee the stablishings of all requestes. Let him remember thy offering (saith David) and make thy burnt offering fatte. Herupon is gathered that God hath beene from the beginning appeased by the intercession of Christ, to receiue the praiers of the godly. Why then doth Christ appoint a new heire, when his Disciples shall beginne to priae in his name, but because this grace, as it is at this day more glorious, so deserueth more commendation with vs. And in this same sense he had saide a little before. Hitherto yee haue not asked any thing in my name, now aske. Not that they vnderstood nothing at al of the office of the Mediator (whereas all the Iewes were instructed in the principles) but because they had not yet clearely knownen that Christ by his ascending into heaven should be a surer patrone of the Church than he was before. Therefore to comfort their griefe of his absence with some speciall fruit, he claimeth to himselfe the office of an aduocate, and teacheth that they haue hitherto wanted the chiefe benefit, which it shal be gaunted them to enjoy, when being aided by his mediation, they shall more freely call vpon G O D: As the Apostle saith that his new way is dedicate in his blood. And so much lesse excusable is our frowarnesse, vnlesse we doe with both armes (as the saying is) embrace so inestimable a benefit, which is properly appointed for vs.

Heb. 10.20.  
The intercession of  
Christ wylstan-  
deth not but that  
we may be aduo-  
cates one for another:  
so that we  
know that the  
force of our mutu-  
all praiers depend-  
eth wholly upon  
him without whom  
it were in vaine to  
intreat either for  
others or for our  
selues.  
2.Tit. 2.14.

19 Now wheras he is the onely way, and the onely entrie by which it is granted vs to come in vnto God: who so do swarue from this way and forsake this entrie, for them there remaineth no way nor entry to God: there is nothing left in his throne but wrath, iudgement, and terror. Finally sith the Father hath marked him for our head, and guide, they which do in any wise swarue or goe away from him, do labour as much as in them lieth to race out and disfigure the marke which God hath imprinted. So Christ is set to be the onely Mediator, by whose intercession the Father may be made to vs fauourable and easie to be entreated. Howbeit in the meane time the holy ones haue their intercessions left to them, whereby they do mutually comende the safetie one of another to God, of which the Apostle maketh mention:

but those be such as hang vpon that one onely intercession: so farre is it off, that they minish any thing of it. For as they spring out of the affection of loue, wherewith wee embrace one another, as the members of one body: so they are also referred to the vnitie of the head. Sith therefore they also are made in the name of Christ, what doe they else but testifie that no man can be holpen by any prayers at all, but with the intercession of Christ? And as Christ with his intercession withstandeth not, but that in the Church we may with prayers be aduocates one for another: so let this remain certaine, that all the intercessors of the whole church ought to bee directed to that onely one. Yea and for this cause we ought specially to beware of vnthankfulnes, because God pardoning our vnwoorthines, doth not only giue leauue to every one of vs to prae for himselfe, but also admitteth vs to be entreeters one of another. For, where God appointeth aduocates for his Church which deserue worthily to bee reiectet if they pray priuately euery one for himselfe: what a pride were it to abuse this libertie to darken the honour of Christ?

20 Nowe it is a meere trifling, which the Sophisters babble, that Christ is the *Christ the onely mediator not onely of redemption but intercession also.* Mediatour of redemption, but the fauifull are Mediatours of intercession. As though Christ hauing performed a Mediation for a time, hath giuen to his seruants that eternall Mediatourship which shall never die. Full curteously forsooth they handle him, that cut away so little a portion of honor from him. But the Scripture saith farre otherwise, with the simplicitie whereof a good man ought to be contented, leauing these deceuers. For where *John* saith, that if any doe sinne, wee haue an aduocate with the Father, Christ Iesus: doth he meane that he was once in olde time a patrone for vs, and not rather assigned to him an euerlasting intercession? How say we to this that *Paul* also affirmeth, that he sitteth at the right hande of God the Father and maketh intercession for vs? And when in another place he calleth him the *only Mediatour of God and men*: meineth hee not of prayers, of which hee had a little before made mention? For when he had before saide that intercession must bee made for all men: for prooef of that saying, he by and by addeth, that of al men there is one God and one Mediatour. And none otherwise doth *Augustine* expound it, when he saith thus: Christian men do mutually commend themselves in their prayers. But hee for whom none maketh intercession, but hee for all, he is the *only and true Mediatour*. *Paul* the Apostle, though he were a principall member vnder the head (yet because he was a member of the body of Christ, and knew that the greatest and truest priest of the Church entred, not by a figure, into the inward places of the vaile, to the holy of holie places, but by expresse and stedfast truth into the innermost places of heauen, to a holiness not shadowish but eternall) commendeth himselfe also to the prayers of the fauifull. Neither doeth hee make himselfe a Mediatour betweene the people and God, but prayeth that all the members of the bodie of Christ should mutually prae for him: because the members are carefull one for another: and if one member suffer, the other suffer with it. And that so the mutuall prayers one for another of all the members yet traualing in earth, may ascend to the head which is gone before into heauen, in whom is appeasement for our sinnes. For if *Paul* were a Mediatour, the other Apostles should also be Mediatours: and if there were manie Mediatours, then neither shoulde *Paules* owne reason stande fast, in which hee had said, For there is one God, one Mediatour of one GOD and men, the man Christ, in whom we also are one if we keepe the vnitie of faith in the bond of peace. Again in another place. But if thou seeke for a Priest, hee is aboue the heauens, where he maketh intercession for thee, which in earth died for thee. Yet do we not dreame that he falleth downe at the fathers knees and in humble wise entreath for vs: but wee vnderstande with the Apostle, that he so appeereth before the face of God, that the vertue of his death aualeth to bee a perpetuall intercession for vs: yet so that being entred into the sanctuarie of heauen, vnto the ende of the ages

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of the world he alone carrieth to God the praiers of the people abiding a farre off  
in the porch.

No Saint hath  
entrie unto God  
but by Christ: and  
therefore we can-  
not without in-  
uie vnto him,  
make them our  
merceffors.

21 As touching the Saints, which being dead in the flesh do live in Christ, if we  
giue any prayer at all to them, let vs not dreame that they themselues haue any o-  
ther way of asking than Christ which onlie is the waie, or that their praiers be ac-  
ceptable to God in anie other name. Therefore sith the Scripture calleth vs backe  
from all to Christ onlie: sith the heauenly fathers will is to gather together all in  
him: it was a point of too much dulnesse, I will not sy madnesse, so to desire to make  
for our selues an entrie by them, that we should be led away from him without whom  
euen they themselues haue no entrie open. But, that this hath beeene vsually done in  
certaine ages past, and that it is at this day done wherefouer Papistry reigneth, who  
can denie? Their merites are from time to time thrust in, to obteine the good will of  
God: and for the most part, Christ being passed ouer, God is praied to by their  
names. Is not this, I beseech you, to conuey awaie to them the office of that onlie  
intercession, which we haue affirmed to belong to Christ alone? Againe, what An-  
gell or Diuell euer reueiled to any man anie one syllable of this their intercession  
which these men faine? For in the Scripture is nothing of it. What is the reason  
therefore of inuenting it? Truelie when the wit of man so seeketh for it selfe suc-  
cours, wherewith we are not certified by the word of God, it plainlie bewraith his  
owne distrustfulness. If we appeale to all their confidences that are delighted with the  
intercession of Saints, we shall finde that the same commeth from no other ground,  
but because they are grieved with carefulnesse, as though Christ were in this behalfe  
either too weake or too rigorous. By which doubtfulnesse first they diuorse Christ,  
and rob him of the title of only Mediatour, which as it is given him of the Father for  
a singular prerogatiue, so ought not also to be conueyed away to any other. And in  
this verie doing they darken the glorie of his birth, they make vnde his croſſe, finally  
whatsoever he hath done or suffered they spoile and defraud of the due praise there-  
of: for all tend to this end that he may be in deede and be accompted the only Me-  
diator. And therewith they cast away the goodnessse of God, which gaue himselfe to  
be their Father. For he is not their father, vnsleſle they acknowledge Christ to be their  
brother. Which they vterly denie vnsleſle they thinke that he beareth a brotherly  
affection toward them, thaſt which there can nothing be more kinde or tender.  
Wherefore the Scripture offereth only him to vs, sendeth vs to him, and stayeth vs  
in him. He (saith Ambrose) is our mouth, by which we speake to the Father: our eye,  
by which we see the Father: our right hand, by which we offer vs to the father, other-  
wise than by whose intercession neither we nor all the Saints haue any thing with  
God. If they answere that the common prayers which they make in Churcheſ, are  
ended with this conclusion adioyned, Through Christ our Lord: this is a trifling  
shift: because the intercession of Christ is no leſſe prophane when it is mingled  
with the prayers and merites of dead men, than if it were vterly omitted and only  
dead men were in our mouth. Againe, in all their Letanies, Hymnes, and Proses,  
where no honour is left vnguen to dead Saints, there is no mention of Christ.

Lib.de Isa. &  
anuma.

How farre super-  
stition hath gone  
in prayer vnto  
Saints.

Iere.2.18. &c  
xi.13.

22 But their foolish dulnesse proceeded ſo farre, that here we haue the nature of  
superſtitioſe, which when it hath once ſhaken off the bridle, is wont to make  
no end of running astray. For after that men once begun to looke to the intercession  
of Saints, by little and little there was giuen to euery one his ſpeciall doing, that ac-  
cording to the diuerſitie of busynelle, ſometime one and ſometime another ſhould be  
called vpon to be interceſſor: then they rooke to themſelues every one his peculiар  
Saint, into whose faith they committed themſelues as it were to the keeping ofafe-  
garding Gods. And not only (wherewith the Prophet in the old time reproched  
Iſrael) gods were ſet vp according to the number of Cities, but even to the number  
of perſons. But ſith the Saints referte their deſires to the onely will of God, and be-  
hold

hold it and rest vpon it: he thinketh foolishly, and fleshly, yea and flauderously of them, which assigneth to them any other prayer, than whereby they pray for the coming of the kingdome of God: from which that is most farre distant which they faine to them, that every one is with priuat affection more partially bent to his owne worshippers. At length many abstained not from horrible sacrilege, in calling now vpon them not as helpers but as principall rulers of their salvation. Loe whercunto foolish men do fall when they wander out of their true standing, that is, the word of God. I speake not of the groser monstrousnesses of vngodliness, wherein although they be abominable to God, Angels, and men, they are not yet ashamed nor wearie of them. They falling downe before the image or picture of *Barbara, Catherine,* and such other, doe mumble *Pater noster*, Our father. This madnes the Pastors do so not care to heale or restraine, that being allured with the sweete sauour of gaine they allow it with reioyning at it. But although they turne from themselues the blame of so hainous an offence, yet by what colour will they defend this that *Loy* or *Medard* are prayed vnto, to looke downe vpon and help their seruants from heauen? that the holy Virgin is prayed vnto, to commaund her soune to do that which they aske? In the old time it was forbidden in the Councell at *Carthage*, that at the altar no direct prayer should be made to *Saintes*. And it is likely that when the holy men could not altogether supprese the force of the naughty custome, yet they added at least this restraint that the publike prayers should not be corrupted with this forme: Saint *Peter* pray for vs. But how much further hath their diuelish importunacie ranged, which sticke not to giue away to dead men that which properly belongeth only to God and Christ?

23 But whereas they trauell to bring to passe that such intercession may seeme to be grounded vpon the authoritie of Scripture, therein they labour in vaine. We reade oftentimes (say they) of the prayers of Angels: and not that onely: but it is saide that the prayers of the faithfull are by their hands caried into the sight of God. But if they list to compare holy men departed out of this present life, to angels: they should proue that they are ministring sp̄its, to whom is committed the ministrerie to looke to our safetie, to whom the charge is giuen to keepe vs in all our wayes, to go about vs, to admonish and counselli vs, to wach for vs: all which things are giuen to Angels, but not to them. How wrongfully they wrap vp dead holy men with Angels, appeareth largely by so many diuers offices, whereby the scripture putteth difference betweene some and other some. No man dare execute the office of an aduocate before an earthly judge, vnlesse he be admitted, from whence then haue wormes so great libertie, to thrust vnto God those for patrons to whome it is not read that the office is inioyned? Gods will was to appoint the Angels to looke vnto our safetie, wherefore they do both frequent holy assemblies, and the Church is a stage to them, wherein they wonder at the diuerse and manifold wisedome of God. Who so conuey away to other that which is peculiar to them, verily they confound and pervert the order set by God, which ought to haue been inviolable. With like handsonnesse *Iere.15.1.* they proceede in alleging other testimonies. God said to *Ieremie*: If *Moses* and *Samuel* should stand before me, my soule is not to this people. How (say they) could he haue spoken thus of dead men, vnlesse he knew that they made intercession for the liuing? But I on the contrarie side gather thus, that sith it thereby appeareth that neither *Moses* nor *Samuel* made intercession for the people of Israel, there was then no intercession at all of dead men. For which of the Saints is to be thought to be carefull for the safetie of the people, when *Moses* ceaseth, which in this behalfe farre passed all other whē he liued. But if they follow such sleight subtleties, to say that the dead make intercession for the liuing, because the Lord said, If they should make intercession: I will much more colourable reason in this manner: In the extreme necessitie of the people *Moses* made not intercession, of whom it is said, if he shall make intercession,

*Vaine labouring  
to ground the in-  
tercession of Saints  
upon Scripture.*  
*Heb.1.14.*  
*Pgal.91.11.*  
*Pial.34.8.*

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cession. Therefore it is likely that none other maketh intercession, sith they are all so farre from the gentlenesse, goodness, and fatherly carefulnesse of *Moses*. This forsooth they get with cauilling, that they be wounded with the same weapons, wherewith they thought themselves gaily fensed. But it is very sond that a simple sentence should so be wrested, because the Lord pronounceth onely that he will not spare the offences of the people, although they had scene *Moses* to be their patrone, or *Samuel*, to whose praiers he had shewed himselfe so tender. Which sente is most cleerely gathered out of a like place of *Ezechiel*. If (saith the Lorde) these three men were in the citie, *Noe*, *Daniel*, and *Iob*, they shall not deliuer their sonnes and daughters in their righteousnesse: but they shall deliuer onely their owne soules. Where it is no doubt that he meant if two of them should happen to reuiue againe, for the thirde was then aliue, namely *Daniel*, who (as it is knownen) did in the first flourishing of his youth shew an incomparable example of godlinesse: let vs then leaue them whome the Scripture plainly sheweth to haue ended their course. Therefore *Paul*, when he speakeith of *David*, teacheth not that he doth with praiers helpe his posteritie, but onely that he serued his owne time.

Ezecl.14.14.

A&13.36.

A third argu-  
ment for inter-  
cession of Saints  
answered.

Ezecl.9.5. &c.6.

Rom.8.6.

A fourth argu-  
ment.  
Gen.48.16.

24 They answeare againe: shall we then take from them all praiers of charitie, which in the whole course of their life breathed nothing but charitie and mercie? Verily as I will not curiously search what they doe, or what they muse vpon: so it is not likely that they are carried about hither and thither with diuers and particular requestes: but rather that they doe with a staied and vnmooued wil, long for the kingdome of God, which standeth no lesse in the destruction of the wicked, than in the saluation of the godlie. If this be true, it is no doubt that their charitie is contained in the communion of the body of Christ, and extendeth no further, than the nature of that communion beareth. But now though I graunt that they pray in this maner for vs, yet they doe not therfore depart from their owne quietnesse, to be diuersly drawen into earthly cares: and much less must we therefore by and by call vpon them. Neither doth it thereby followe that they must so doe, because men which liue in earth may command one another in their praiers. For this doing serueth for nourishing of charitie among them, when they doe as it were part and mutually take vpon them their necessities among themselues. And this they doe by the commaundement of the Lord, and are not without a promise, which two things, liue alway the chiefe place in praiers. All such considerations are farre from the dead, whome when the Lord hath conueied from our companie, he hath left to vs no enterchange of doings with them, nor to them with vs, so farre as we may gather by conjectures. But if any man alleage, that it is impossible but that they must keepe the same charitie towarde vs, as they be ioyned in one faith with vs: yet who hath revealed that they haue so long eares to reach to our voices? and so pearcing eyes to watch our necessities? They prate in their shadowes I wot not what of the brightnesse of the countenance of God extending his beames vpon them, in which as in a mirror they may from on high behold the matters of men beneath. But to affirme that, specially with such boldnesse as they dare, what is it else but to goe about by the drunken dreames of our owne braine, without his word to pearce and breake into the hidden iudgements of God, and to tread the Scripture vnder feete which so oft pronounceth that the wisedome of the flesh is enemie to the wisedome of God, which wholly condemneth the vanitie of our natural wit, which willetteth all our reason to be throwen downe, and the onely will of God to be looked vnto of vs.

25 The other testimonies of Scripture which they bring to defend this their lie, they most naughtily wrest. But *Jacob*(saide they) praieth that his name and the name of his Fathers *Abraham* and *Isaac* be called vpon ouer his posteritie. First let vs see what forme of calling vpon this is among the Israelites. For they call not vpon their Fathers, to help them: but they beseech God to remember his seruants *Abraham*, *Isaac* and

and *Jacob*. Therefore their example maketh nothing for them that speake to the Saintes themselves. But because those blocks (such is their dulnes) neither vnderstand what it is to call vpon the name of *Jacob*, nor why it is to be called vpon, it is no maruell if in the verie forme also they so childishly stumble. This maner of speech is noseldome found in the Scriptures. For *Esay* saith that the name of the men is called vpon ouer the women, when they haue them as their husbands vnder whose charge and defence they liue. Therefore the calling vpon of the name of *Abraham* vpon the Israelites, standeth in this when they conuey their pedigree from him, and do with soleyme memorie honor him for their author and parent. Neither doth *Jacob* this because he is carefull for the enlarging of the renoume of his name: but forasmuch as he knew that the whole blessednesse of his posterite consisted in the inheritance of the couenant which God had made with him: he wished that that which he seeth should be the chiefe of all good things to them, that they be accounted in his kinred: For, that is nothing els but to conuey to them the succession of the couenant. They againe when they bring such remembrance into their prayers, do not flee to the intercessions of dead men: but do put the Lord in mind of his couenant, whereby the most kinde father hath promised that he will be fauorable and beneficial to them for *Abraham*, *Isaac*, and *Jacobs* sake. How little the holy ones did otherwise leane vpon the merits of their father, the common saying of the Church in the Prophet testifieth, Thou art our Father, and *Abraham* knew vs not, and *Israel* was ignorant of vs. *Esay*, 63, 16.

26 But this forsooth moueth some, that it is often times read that the praiers of *A fifth Argu-*  
*Saintes* haue beeene heard. Why so? Euen because they praied. They trusted in thee  
*ment.* (*saith the Prophet*) and they were saued: they cried, and they were not confounded. *Psal. 22, 5.*  
 Therefore let vs also pray as they did, that we may be heard as they were. But these  
 men, otherwise than they ought, do wrongfullie reason, that none shall be heard but  
 they that haue once beeene heard. How much better doth *Iames* say? *Elias* (*sith he*) *1am. 6, 17.*  
 was a man like to vs: and he prayed with praiers that it shold not raine, and it rained  
 not vpon the earth in three yeeres and sixe moneths. Againe he praied, and the hea-  
 uen gaue raine, and the earth gaue her fruite. What? doth he gather any singular pre-  
 rogatiue of *Elias*, to which we ought to flee? No. But he teacheth what is the conti-  
 nuall strength of godly and pure praiers, to exhort vs likewise to pray. For we do  
 niggardlie.

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niggardly construe the readines and gentlenesse of God in hearing them, vnlesse we be by such experiences confirmed into a more sure affiance of his promises, in which he promiseth that his care shall be inclined not to one, or two, nor yet to a few, but to all that call vpon his name. And so much lesse excusable is this foolishnes, because they seeme as it were of set purpose to despise so many admonitions of Scripture. *David* was oft deliuern by the power of God. Was it that he should draw that power to himselfe, that we should be deliuern by his helpe? He himselfe affirmeth faire otherwise: The righteous looke for me, till thou render to me. Againe, The righteous shall see, and they shall reioyce, and trust in the Lord. Behold, this poore man hath cried to God, and he hath answered him: There be in the Psalmes many such praiers, in which to craue that which he requireth, he moueth God by this manner, that the righteous be not made ashamed, bur many by his example be raised vp to hope well. Let vs now be contented with this one example. Therfore every holy one shall pray to thee in sittime. Which place I haue so much the more willingly rehearsed, because the lewd babblers which doe let out to hire the seruice of their waged toonge haue not beene ashamed to alleage it to prooue the intercession of the dead. As though *David* meant any thing else, than to shew the fruite that shall come of the mercifulnes and gentlenes of God, when he shall be heard. And in this kind we must learne, that the experience of tye grace of God, as well toward our selues as other, is no slender helpe to confirme the credite of his promises. I haue vnrehearsed many places, where *David* setteth before himselfe the benefits of God for matter of confidence, because the readers of the Psalmes shal commonly find them without seeking. This selfe same thing had *Jacob* before taught by his owne example: I am vnworthie of all thy mercies, and of the truth which thou hast performed to thy seruant. I with my staffe haue pasted ouer this *Iordane*, and now I come foorth with two bands. He alleageth in deed the promise, but not alone: but he also ioyneth the effect, that he may the more couragiously in time to come trust that God will be the same towarde him. For he is not like to mortall men, which are weary of their liberalitie, or whose abilitie is wasted: but he is to be weighed by his owne nature, as *David* wisely doth, where he saith, Thou hast redeemed me, O God that speakest truth. After that he hath giuen to God the praises of his saluation, he addeth that he is a true speaker: because vnlesse he were continually like him selfe, there could not be gathered of his benefits a sufficienly strong reason of affiance and calling vpon him. But when we know that so oft as he helpeth vs, he sheweth an example and proofe of his goodnes, we neede not to feare that our hope shall be put to shame or disappoint vs.

The directing of  
prayers unto Saines  
departed & the offering  
of iniurie unto God, and of  
disgrace unto  
Christes mercif-  
sim, which by the  
mutuall prayers of  
Saines as yet li-  
ving, is not prent-  
diced.

Psal. 44. 21.

27. Let this be the summe. Whereas the Scripture setteth out this vnto vs for the cheefe point in the worshipping of God, (as refusing all sacrifices, he requireth of vs this duetie of godlines) prayer is not without manifest sacriledge directed to other. Wherefore also it is said in the Psalme. If we stretch foorth our handes to a strange God, shall not God require these things? Againe, whereas God will not be called vpon but of Faith, and expressly commandeth prayers to be framed according to the rule of his word: finally whereas Faith founded vpon the word, is the mother of right praier: so soone as we swarue from the word, our prayer must needs be corrupted. But it is already shewed, that if the whole scripture be sought, this honor is therein challenged to God only. As touching the office of intercession, we haue also shewed that it is peculiar to Christ, and that there is no praier acceptable to God, but which that Mediator halloweth. And thogh the faithful do one for another offer praier to God for their brethren, we haue shewed that this abateth nothing from the onely intercession of Christ: because they altogether standing vpon it do commend both themselves and other to God. Moreouer we haue taught that this is vnfitly drawne to dead men, to whom we never read that it hath been comanded that they shoulde pray for vs. The Scripture doth oftentimes exhort vs to mutuall dooings of this duty one for another:

but

but of dead men there is not so much as one syllable : yea and *James* ioyning these two things together, that we shoulde confess our selues among our selues, and mutually pray one for another, doth secretly exclude dead men. Therefore to condemne this *error*, this one reason sufficeth, that the beginning of praying rightly, springeth out of faith, and that Faith commeth of the hearing of the wordc of God, where is no mention of the fained intercession, because superstitution hath rashly gotten to it selfe patrones which were not giuen them of God. For whereas the Scripture is full of many formes of praier, there is no example found of this patroneship, without which in the Papacie they beleue that there is no praier. Moreouer it is certaine that this superstition hath growen of distrustfulesse either because they were not content with Christ to be their intercessor, or haue altogether robbed him of his praise. And this latter point is easily prooved by their shamelesnesse: because they haue no other stronger argument to proue that we haue neede of the intercession of Saints, than when they obiect that we are vnwoorthie of familiar acceso to God. Which we in deede graunt to be most true : but thereupon we gather, that they leue nothing to Christ, which esteeme his intercession nothing woorthe, vnlesse there be adioyned *George, Hypolite, or such other visors.*

28 But although praier properly signifieth onely wishes and petitions : yet there *The kindes of* is so great affinitie betweene petition and thanksgiving, that they may be fitly com-  
*praier.* prehended both vnder one name. For, these speciaill sortes which *Paul* rehearseth, fall vnder the first part of this diuisiun. With asking and crauing we powre forth our desires before God, requiring as well those things that seeme to spread abroade his glorie and set foorth his name, as the benefites that are profitable to our vse. With giuing of thanks, we doe with due praise magnifie his good doings towarde vs, acknowledging to be receiued of his liberalitie whatsoeuer good things do come to vs. Therfore *David* comprehended these two parts together, saying : Cal vpon me in the *Psal. 50.15.* day of necessitie : I will deliuer thee, and thou shalt gloriſe me. The Scripture not in vaine commandeth vs to vſe both. For we haue said in another place, that our needines is so great, and the experiance it selfe crieth out that we are on every ſide pinched and preſſed with ſo many and ſo great diſtrefles, that all haue cauſe enough why they ſhould both liȝt to God, and in humble wiſe call vpon him. For though they be free from aduersities, yet the giltines of their wicked doings, & their innumerable aſſaults of tentatiſons ought to pricke forward the moſt holy to aſke remedie. But in the ſacrifice of praife & thanksgiving there can be no interruption without hainous ſin, forasmuch as God ceaſeth not heape vpon diuerſe men diuerſe benefites to drue vs though we be flacke & ſlowe, to thankfullnes. Finally ſo great & ſo plenteous largesse of his benefites doth in a maner ouerwhelme vs: there are ſo many and ſo great mira- cles of his ſcience on every ſide which way ſouer thou turne thee, that we neuer want ground and matter of praife and thanksgiving. And that theſe things may be ſome- what plainlier declared: ſith all our hopes & wealth ſtande in God (which wee haue before ſufficiently prooved) that neither we nor all our things can be in proſperitie but by his bleſſing: wee muſt continually commit our ſelues and all our thinges to him. Then whatoever we purpose, ſpeak, or do, let vs purpose, ſpeak, & do vnder his hand & will, finally vnder the hope of his helpe. For, all are pronounced accursed of God, which deuise or determine any purpoſes vpon truſt of themſelues or of anie other, which without his will, & without calling vpon him doe enterpriſe or attempt to begin any thing. And wheras we haue diuerſe times alreadie ſaid, that he is diuelie honored when he is acknowledged the author of all good things: therupon follow- eth that all theſe things are ſo to be received at his hand, that we yellicie continuall thanks for them: & that there is no other right way for vs to vſe his benefites, which flow & proceed from his liberality to no other end, but that we ſhould be continual- ly buſied in confeſſing his praife & giuing of thanks. For *Paul*, when he teſtifieth that *they* *Ioh. 4.14.*  
*Eſai. 30.1. & 31.1.*

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1. Tim. 4.5.  
Metonymia.  
Psal. 42.4.

Esa. 2.10.  
Psal. 51.17.  
Esa. 8.20.  
Ioh. 1.1.10.  
Psal. 116.12.  
Psal. 106.47.  
Psal. 110.18.

Osee. 14.13.

Psal. 116.1.

Psal. 18.1.

Phil. 4.6.

Heb. 13.15.

1. Thess. 5.13.

Order for affiduity  
of prayer both pri-  
uate and publicke  
in the Church.

they are sanctified by the word and prayer, doth therewithall signifie that they are not holy and cleane to vs without the word and prayer, vnderstanding by the word faith by figure. Therefore *David* saith very well, when hauing receiued the liberalitie of the Lord, he declareth that there is giuen him into his mouth a new song : whereby verily he signifieth that it is a malicious silence, if we passe ouer any of his benefites without praise : sith he so oft giueth vs matter to say good of him, as hee doth good to vs. As also *Ezra* setting out the singular grace of God, exhorteth the fauifull to a newe and vnwoonted song. In which sense *David* saith in another place, Lorde open thou my lips, and my mouth shall shew forth thy praise. Likewise *Ezechias* and *Ionas* testifie that this shall be to them the end of their deliuernace, to celebrate the goodnessse of God with songs in the temple. The same law *David* prescribeth to all the godlie. What shall I repay to the Lord (saith he) for al the things that he hath bestowed vpon me? I will take the cup of saluation, and will call vpon the name of the Lord. And the same law the Church followeth in another Psalme, Save vs our God, that wee may confesse to thy name, & glorie in thy praise. Againe, he hath looked vnto the prayer of the solitarie, & he hath not despised their prayers. This shal be written to the generation that shall follow, and the people created shall praise the Lorde, that they may declare his name in him and his praise in Hierusalem. Yea so oft as the faithful beseech God to do for his names sake : as they professe themselues vneworthie to obtaine any thing in their owne name, so they binde themselues to give thanks, and they promise that this shall be to them the right vse of the bountifulnesse of God that they shall be publishers of it. So *Osee* speaking of the redemption to come of the Church, saith: Take away iniquitie O God, and lift vp good : and we will pay the calues of lippes. And the benefits of God do not onely claime to themselues the praise of the toong, but also do naturally procure loue. I haue loued (*sait Daniell*) because the Lord hath heard the voice of my praier. Againe, in another place, rehearsing the helpes which he had felt, he saith: I will loue thee O God my strength : Neither shall the prayses ever please God, which shall not flow out of this sweetenes of loue. Yea and also wee must hold fast this saying of *Pauel*, that all prayers are wrongfull and faultie to which is not adioyned giuing of thanks. For thus he saith, in all praier and beseeching with thanksgiving let your petitions, be knownen with God. For sith testines, tediousnes, impatience, bitternes of greefe, & feare do mooue many in praying to murmur, hee commandeth that our affections be so tempered, that the fauifull ere they haue obtained that which they desire, shoulde neverthelesse chearefully blesse God. If this knot ought to haue place in things in a manner contrarie, with so much more holie band doth God binde vs to sing his praises, so oft as hee maketh vs to enjoy our requestes. But as we haue taught that our prayers are hallowed by the intercession of Christ, which otherwife shoulde be vncleane: so the Apostle, where he commandeth vs to offer a sacrifice of praise by Christ, putting in minde that we haue not a mouth cleane enough to praise the name of God, vnfesse the priesthoode of Christ become the meane. Wherupon wee gather that men haue becene monstrously bewitched in the papacie, where the greater part marueileth that Christ is called an aduocate. This is the caule why *Pauel* commandeth both to pray and to giue thanks without ceasing: namely for that he willeth that with so great continuing as may be, at euerie time in euerie place, in all matters & businesses, the prayses of almen should be lifted vp to God, which may both looke for all things at his hand and yeeld to him the praise of all things, as he offereth vs continual matter to praise and prae.

29 But this continual diligence of praying, although it specially concerne the proper & priuate prayers of euerie man, yet somewhat also pertaineth to the publike prayers of the Church. But those can neither be continual, nor ought otherwise to be done than according to the politike order that shall by common consent bee agreed vpon among all. I graunt the same in deede. For therefore certaine houres are set

set and appointed, as indifferent with God, so necessary for the vses of men, that the commoditie of all men may be prouided for, and all things (according to the saying of Paul) may be comly and orderly done in the Church. But this maketh nothing to the contrary but that every Church ought both from time to time to stire vp it selfe to often vse of praiers, and when it is admonished by any greater necessitie, to be fervent with most earnest endeavour. As for perseuerance which hath a great affinitie with continuall diligence, there shall be a fit place to speake of it about the end. Now these make nothing for the much babbling which Christ willed that we shoulde be forbidden. For he forbiddeth not to continue long, nor oft, nor with much affection Mat.6.7. in praiers, but that we shoulde not trust that we may wring any thing out of God, by dulling his eares with much babbling talke, as if he were to be perswaded after the maner of men. For we knowe that Hypocrites, because they doe not consider that they haue to doe with God, doe no lesse make a pompous shew in their praier than in a triumph. For, the Pharisee which thanked God that he was not like to other men, without doubt rejoiced at himselfe in the eies of men, as if hee would by praier seeke to get a fame of holinesse. Hereupon came that much babbling, which at this day vpon a like cause is vsed in the Papacie: while some doe vainly spend the time in repeating the same praiers, and other some doe set out themselues among the people with a long heape of words. Sith this babbling childishly mocketh God, it is no maruell that it is forbidden out of the Church, to the ende that nothing shoulde there be vsed but earnest and proceeding from the bottome of the hart. Of a neere kinde and like to this corruption is there another, which Christ condemneth with this, namely that hypocrites for boasting sake doe seeke to haue many witnessies, and doe rather occupie the market place to pray in, than their praiers should want the praise of the world. But whereas we haue already shewed that this is the marke that praier shootheat, that our mindes may be carried vpward to God, both to confession of praise and to cravng of helpe: thereby we may understand that the chiese duties thereof doe stand in the minde and the hart, or rather that praier it selfe is properly an affection of the inward hart, which is powred foorth and laid open before God the fearcher of harts. Wherefore (as it is alreadie said) the heauenly scholemaster, when he minded to set out the best rule of praying, commanded vs to go into our chamber, & Mat.6.8. there the doore being shut to pray to our Father which is in secret, that our Father which is in secreet may heare vs. For when he hath drawnen them away from the example of hypocrits, which with ambitious boasting shew of praiers sought the fauour of men, he therewithall addeth what is better, namely to enter into our chamber, and there to pray the doore being shut. In which words (as I expound them) he willed vs to seeke solitarie being which may helpe vs to descend and to enter throughly with our whole thought into our hart, promising to the affections of our hart that God shall be neere vs whose temples our bodies ought to be. For he meant not to deny but that it is expedient also to pray in other places: but he sheweth that praier is a certaine secret thing, which both is chiefly placed in the soule, and requireth the quiet thereof far from al troubles of cares. Not without cause therefore the Lord himselfe also, when he was disposed to applice himselfe more earnestly to praier conueied himselfe into some solitarie place far from the troublesome company of men: but to teach vs by his example that these helpe are not to be dispised, by which our minds being too slipprie of it selfe is more bent to earnest applying of praier. But in the meane time euen as he in the middest of the multitude of men, abstained not from praying, if occasion at any time so serued: so should we in all places where need shall be, lift vp 1.Tim.2.8. pure hands. Finally, thus it is to be holden, that whosoever refuseth to pray in the holy assemblie of the godly, he knoweth not what it is to pray apart, or in solitariness, or at home. Againe, that her that neglegeth to pray alone or priuately how diligently soeuer he haunt publike assemblies, doth there make but vain praiers: because he giueth more.

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more to the opinion of men than to the secrete judgement of God. In the meane time, that the common praiers of the Church shold not growe into contempt, God in olde time garnished them with glorious titles, specially where he called the temple the house of praiere. For, by this saying he both taught that the chiefe part of the worshipping of him is the dutie of praiere: and that to the ende that the faulfull shold with one consent exercise themselves in it, the temple was set vp as a standard for them. There was also added a notable promise: There abideth for thee, O God, praise in Sion: and to thee the vow shall be paide. By which words the prophet telleth vs, that the praiers of the Church are neuer voide: because the Lord alway ministreth to his people matter to sing vpon with ioy. But although the shadowes of the law are ceased: yet because the Lords will was by this ceremonie to nourish among vs also the vnitie of faith, it is no doubt that the same promise belongeth to vs, which both Christ hath stablished with his owne mouth, and *Paul* teacheth that it is of force for euer.

*Churches ordained  
to be houses of  
prayer.*

*Mat. 18.20.*

*John. 4.23.*

*Ezai. 66.1.  
Act. 7.48.*

*The sound of the  
voice without the  
inward feeling of  
the hart in praiere  
dwelleth not.*

*Ezai. 9.13.  
Mat. 15.8.*

34 Now as the Lorde by his worde commaunded the faulfull to vse common praiere: so there must be common temples appointed for the vsing of them: where who so refuse to communicate their praiere with the people of God, there is no cause why they shoulde abuse this pretence, that they enter into their chamber that they may obey the commaundement of the Lord. For he that promiseth that he will doe whatsoeuer two or three shal aske being gathered together in his name, testifieth that he despiseth not praiers openly made: so that boasting and seeking of glorie of men be absent, so that vnfained and true affection be present which dwelleth in the secret of the hart. If this be the right vse of temples (as truly it is) we must againe beware that neither (as they haue begun in certaine ages past to be accounted) we take them for the proper dwelling places of God from whence he may more nearely bende his care vnto vs: nor faine to them I wote not what secrete holinesse, which may make our praiere more holy before God. For sith we our selues be the true temples of God we must pray in our selues if we will call vpon God in his owne holy temple. As for that grossenesse, let vs which haue a commaundement to call vpon the Lord in spirit and truth without difference of place, leauie it to the Iewes or the Gentiles. There was in deede a Temple in olde time by the commaundement of God for offering of praiers and sacrifices: but that was at such time as the truth lay hid vnder such shadowes, which being now liuely exprefled vnto vs doth not suffer vs to sticke in any materiall temple. Neither was the temple giuen to the Iewes themselves with this condition, that they shoulde inclose the presence of God, within the wals therof, but whereby they might be exercised to behold the image of the true temple. Therefore they, which in any part thought that God dwelleth in temples made with hands, were sharply rebuked of *Ezay* and *Stephen*.

31 Here moreouer it is more than evident, that neither voice nor song, if they be vsed in praiere, haue any force, or doe any whit profite before God, vnielſe they proceede from the deepe affection of the hart. But rather they prouoke his wrath against vs, if they come onely from the lips and out of the throte: for as much as that is to abuse his holy name, and to make a mockerie of his maiestie: as we gather out of the wordes of *Ezay*, which although they extende further, yet pertaine also to reprooue this fault. This people (saith he) commeth neere to me with their mouth, and honoureth me with their lips: but their hart is farre from me: and they haue feared me with the commaundement and doctrine of men. Therefore behold I will make in this people a miracle great and to be wondered at. For, wisedome shall perish from their wise men, and the prudence of the Elders shall vanish away. Neither yet doe we here condemne voice or singing, but rather doe highly commend them, so that they accompane the affection of the minde. For so they exercise the minde and holde it intentiue in thinking vpon God: which as it is flippetrie and rolling, easily slacketh and

and is diversely drawnen vnlesse it be staied with diuerse helps. Moreouer whereas the glorie of God ought after a certaine manner to shine in all the partes of our bodie, specially behoueth that the toong be applied and auowed to this seruice both in singing and in speaking which is properly created to shew foorth and display the praise of God : But the cheefe vse of the toong is in publike prayers, which are made in the assembly of the godly : which tende to this ende, that we may all with one common voice, and as it were with one mouth togither glorifie God whom we worshippe with one sprite and one faith : and that openly, that all men mutually, every one of his brother, may receiuue the confession of Faith, to the example whereof they may bee both allured and sturred.

32 As for the vse of singing in Churches (that I may touch this also by the way) it is certaine that it is not onely most auncient : but that it was also in vse among the Apostles, we may gather by these words of *Paul*, I will sing in Spirite, I will sing also in minde. Againe to the *Colossians*, 'Teaching and admonishing you, mutually in Hymnes, Psalmes, and spirituall songs, singing with grace in your harts to the Lorde. For in the first place he teacheth that we should sing with voice and hart : in the other he commendeth spirituall songs, wherewith the godly doe mutually edifie themselues. Yet that it was not vniuersall, *Augustine* testifieth, which reporteth that in the time of *Ambrose* the Church of *Milane* first began to sing, when while *Justina* the mother of *Valentian* cruelly raged against the true faith, the people more vfed watchings than they were wont : and that afterward the other westerne Churches followed. For he had a little before said that this manner came from the Easterne Churches. He telleth also in his second booke of Retractations that it was in his time received in *Africa*. One *Hilarie* (faith he) a ruler did in euerie place wheresoeuer he coulde, with malicious blaming raile at the manner which then began to be at *Carthage*, that the Hymnes at the altar should be pronounced out of the booke of Psalmes, either before the oblation, or when that which had been offered was distributed to the people. Him I answered at the commandement of my brethren. And truely if song be tempered to that grauitie which becommeth the presence of God and Angels, it both procureth dignitie and grace to the holy actions, and much availeth to stirre vp the mindes to true affection and feruentnes of praying. But we must diligently beware that our eares be not more heedfully bent to the note, than our mindes to the spirituall sense of the wordes. With which peril *Augustine* in a certayne place saith that he was so moued, that he somtyme wished that the maner which *Athanasius* kept should be establishid, which commanded that the Reader should sound his words with so small a bowing of his voice, that it shoulde be liker to one that readeth than to one that singeth. But when he remembred how much profite he himselfe had receiuied by singing, hee inclined to the other side. Therefore vsing this moderation, there is no doubt that it is a most holy and profitable ordinance. As on the other side what songs souuer are framed onely to sweetnes and delight of the eares, they both become not the maiestie of the Church, and cannot but highly displease God.

33 Whereby it also plainly appeereth that common prayers are to bee spoken not in Greeke among Latine men, not in Latine among Frenchmen or Englilermen (as it hath heretofore been ech where commonly done) but in the peoples mother toong, which commonly may be vnderstood of the whole assemble : forasmuch as it ought to be done to the edifying of the whole Church, which receive no frite at all of a sound not vnderstanding. but they which haue no regard neither of charity nor of humanitie, should at least haue been somwhat moued with the authority of *Paul*, whose words are nothing doubtful. If thou blesse (saith he) in spirite, how shall he that filleth the place of an vnlearned man answer Amen to thy blessing, sith he knoweth not what thou saiest? For thou in deed giuest thankes, but the other is not edified. Who therfore can sufficiently wonder at the vnbridled licentiousnes of the Papists,

*The vse of singing  
in the Church.*

1.Cor.14.13.

*Confess.lib.9.  
cap.7.*

*Confess.lib.10.  
cap.33.*

*Publique prater in  
what toong and  
to what gesture  
to be made.*

2.Cor.14.16.

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which, the Apostle so openly crying out against it, feare not to roare out in a straunge toong most babbling prayers, in which they themselves sometime understand not one syllable, nor would haue other folks to vnderstand it? But *Paul* teacheth that we ought to do otherwise. How then? I will pray (saith he) with spirite, I will pray also with minde: I will sing with spirite: I will sing also with minde: signifying by the name of spirite, the singular gift of toongs, which many being cndred w<sup>r</sup>ith, abusid it, when they seuered it from the minde, that is, from vnderstanding. But this we must altogether thinke, that it is by no meane possible, neither in publicke nor in priuate prayer, but that the toong without the heart must highly displease God. Moreouer we must thinke that the minde ought to be kindled with feruentnes of thought, that it may far surmount all that the toong may expresse with vterance. Finally that the toong is not necessarie at all for priuate prayer, but so farre as the inward feeling either is not able to suffice to enkindle it selfe, or the vehemensie of inkinding violently carieth the worke of the toong with it. For though verie good prayers sometime be without voice, yet oftentimes berideth, that when the affection of the minde is feruent, both the toong breaketh forth into voice, and the other members into gesturing without excessiue shew. Hereupon came the muttering of *Hanna*, and such a like thing all the holy ones alway feele in themselves, when they burst out into broken and vnperfect voices. As for the gestures of the bodie which are wont to be vsed in prayer (as kneeling and vncouering of the head) they are exercises by which we endeouour to rise vp to a greater reuerencing of God.

2.Sam.1.13.

A prescript forme  
of prayer deliuerned  
by Christ.  
Matt.6.9.  
Luk.11.9.

Alcib. vel de  
voto.

Rom.8.6.

The division of the  
Lords prayer into  
parts.

Aug. in Enchi.  
ad Ls. ca.116.  
Chrysaut.oper.  
impeis.

34 Now we must learne not onely a more certaine rule, but also the verie forme of praying: namely the same, which the heauenly father hath taught vs by his beloved sonne: wherin we may acknowledge his vniuersall goodnes and kindness. For besid this he warneth and exhorteth vs to seeke him in all our necessitie (as children are wont to flie to their fathers defense, so oft as they be troubled with any distresse) because he sawe that he did not sufficienly perceiue this, how flender our pouertie was, what were meete to be asked, and what were for our profit: he prouided also for this our ignorance, and what our capacite wanted, hee supplied and furnished of his owne. For he hath prescribed to vs a forme wherein he hath as in a Table set out whatsoeuer we may desire of him, whatsoeuer vaileth for our profit, and whatsoeuer is necessarie to aske. Of which his gentlenes we receive a great fruit of comfort that we vnderstand that we aske no inconuenient thing, no vnseeming or vafit thing, finally nothing that is not acceptable to him, sith we aske in a manner after his owne mouth. When *Plato* saw the follie of men in making requestes to God, which being graunted, it many times betell much to their owne hurt: he pronounced that this is the best maner of praying taken out of the old Poet. King *Jupiter* giveth vnto vs the best things both when we aske them, and when we do not aske them, but commande euil things to be away from vs euen when we aske them. And verily the heathen man is wise in this, that he iudgeth how perillous it is to aske of the Lord that which our own desire moueth vs: and therewithall he bewrayeth our vnhappy case, that we canoe once open our mouthes before God without danger, vnlesse the spirite do instruct vs to a right rule of praying. And in so much greater estimation this priuiledge is worthie to be had of vs, sith the onely begotten son of God ministreth words into our mouth which may deliuer our mind from all doubting.

35 This whether you call it forme or rule of praying is made of sixe petitions. For the cause why I agree not to them that diuide it into seuen parts, is this, that by putting in this aduersatiue word (But) it seemeth that the Euangelist meant to ioine these two peeces together, as if he had said. Suffer vs not to be oppressed with tentation, but rather helpe our weakenes, and deliuer vs, that we faint not. The old writers also think on our side, so that now that which is in *Matthew* added in the seventh place, is by way of declaratio to be ioined to the sixt petition. But although the whole prayer

prayer is such that in euery part of it regard is specially to be had of the glory of God, yet the three first petitions are peculiarly appointed to Gods glory, which alone we ought in them to looke vnto without any respect (as they say) of our owne profit. The other three haue care of vs, and are properly assigned to aske those things that are for our profit. And when we pray that the name of God be hallowed: because God will prooue whether he be loued and honored of vs freely or for hope of reward, we must then thinke nothing of our own cōmodite, but his glory must be set before vs, which alone we must behold with fixed eies; and no otherwise ought we to be minded in the other prayers of this sort. And even this turneth to our great profit, that when it is sanctified as we pray, it is also likewise made our sanctification. But our eies (as it is said) must winke and after a certaine manner be blind at such profite, so as they may not once looke at it: that if all hope of our priuate benefite were cut off, yet we should not cease to wish and pray for this sanctification and other things which pertaine to the glory of God. As it is seene in the examples of Moses and Paul, to whom it was not greeuous to turne away their mindes and eies from themselues, and with vehement and influmed zeale to wish their owne destruction, that though it were with their owne losse they might aduaunce the glory and kingdome of God. On the other side when we pray that our dayly bread be giuen vs: although we wish that which is for our owne commodite, yet here also we ought cheefely to seeke the glory of God, so that we shoulde not take vnytche it might turne to his glory. Now let vs come to the declaring of the prayer it selfe.

Exod. 32. 32.  
Rom. 9. 3.

*Our Father which art in heauen.*

36 First in the very entry we meete with this which we said before that all prayer ought none otherwise to be offered of vs to God than in the name of Christ, as it can by no other name be made acceptable vnto him. For since we call him Father, truely we alleadge for vs the name of Christ. For by what boldnesse might any man call God, Father? who shoulde bulf foorth into so great rashnesse, to take to himselfe the honor of the Sonne of God, vnalesse we were adopted the children of grace in Christ? Which being the true Sonne, is giuen of him to vs to be our brother: that that which he hath proper by nature, may by the benefit of adoption be made ours, if we doe with sure Faith embrace so great bountyness. As John saith, that power is giuen to them which beleeue in the name of the onely begotten Sonne of God, that they also may be made the children of God. Therefore he both calleth himselfe our Father, and will be so called of vs, by this sweetenesse of name deliuering vs from all distrust, sith there can no where be found any greater affection of loue than in a Father. Therfore he could by no surer example testifie his vnmeasurable deare loue toward vs than by this that we are named the Sonnes of God. But his loue is so much greater and more excellent toward vs than all loue of our parentes, as he passeth all men in goodnessse and mercie: that if all the Fathers that are in the earth, hauing shaken off all feeling of Fatherly naturalnesse, would forsake their children, yet he will never faile vs, because he cannot deny himselfe. For we haue his promise, If you being euill can giue good gifts to your children, how much more can your Father which is in heauen? Againe in the Prophet, Can a mother forget her children? Though she forget them, yet I will not forget thee. If we be his children: then as a child cannot giue himselfe into the tuition of a stranger and forsin man, vnalesse he complaine either of the cruelty or pouertie of his Father: so we cannot seeke succours from else where than from him alone, vnalesse we reproch him with pouertie and want of abilitie, or with crueltie or too extreame rigorouenesse.

*A comfort unto Christians that they may call God their Father.*

John 1. 12.  
1. John 3. 1.  
Psal. 27. 10.  
Efa. 6. 3. 16.  
2. Tim. 2. 13.

37 Neither let vs alleadge that we are wothily made fearefull with conscience of sinnes, which may make a Father be he never so mercifull and kinde, dayly to be port and teach.

*What the name of a Father doth make*

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displeased. For if among men the sonne can with no better aduocate plead his cause to his Father, and by no better meane get and recouer his fauour being lost, than if he himselfe humbly and lowly, acknowledging his fault, do beseech his fathers mercie (for then the fatherly bowels cannot hide themselves but must bee moued at such prayers) what shall that father of mercies do, and the God of all comfort? shall not he rather heare the teares and groanings of his children intreating for themselues (specially sith he doth call and exhort vs to do so) than any other intercessions whatsoever they be to the succour whereof they do so fearefully flee, not without some shew of despaire, because they distrust of the kindnes and mercifulnes of their father? This overflowing plenty of fatherly kindnes he depainteth and setteth out vnto vs in the parable, where the Father louingly embraceth the sonne that had estranged himselfe from him, that had riotously wasted his substance, that had every way grievously offended against him, and he tarrieth not till he do with wordes crawe pardon, but he himselfe preuenteth him, knoweth him a faire off returning, of his owne will goeth to meete him, comforteth him and receiueth him into fauour. For, setting out in a man this example of so great gentlenesse, he minded to teach vs how much more plentifull kindnes we ought to looke for at his hand, who is not onely a Father, but also the best and most mercifull of all Fathers, howsoeuer we be vnkinde, rebellious and naughtie children: so that yet we cast our selues vpon his mercie. And that he might make it to be more assuredly beleueed, that he is such a Father to vs, if we be Christians: he willed not onely to be called Father, but also by expresse name Our Father: as if we might thus talke with him, O Father which hast so great naturall kindnesse toward thy children, so great easinesse to pardon, w<sup>t</sup> thy children call to thee & pray to thee, being assured and fully persuaded, that thou bearest no other affection to vs than fatherly, howsoeuer we be vnworthie of such a father. But because the small capacities of our heart conceiue not so great vnmeasurablenesse of fauour, not onely Christ is to vs a pledge and earnest of our adoption, but also he giueth vs the spirit for witness of the same adoption, through whom we may with a free and lowd voice crie Abba, Father. So oft therefore as any delay shall withstand vs, let vs remember to aske of him, that correcting our fearfullnes he will set before vs that spirit of couragousnes to be our guide to pray boldly.

Gal. 4.6.

When we cal God 38 Whereas wee are not so taught that every one should severally call him his our Father the brotherly fellowship whiche we have one with another we commended and we admo[nished] so to pray for our good thing may betide vnto vs: there ought to bee nothing severall among vs, others not onely for which we are not readie with great cheerefulness of minde to communicate one to another, so much as neede requireth. Now if we be so desirous, as we ought to be, to reach our hand and helpe one to another, there is nothing wherin we may more profit our brethren, than to commend them to the care & prouidence of the most good father, who being well pleased and fauouring, nothing at all can be wanted. And verily euē this same we owe to our father. For as he that truely and hartily loueth any father of household, doth also embrace his whole household, with loue and good will: likewise what loue and affection we bear to this heauenly Father, we must shew toward his people, his household and his inheritance, which he hath so honored, that he hath called it the fulnesse of his onely begotten Sonne. Let a Christian man therefore frame his prayers by this rule, that they be common, and may comprehend all them that bee brethren in Christ with him: and not onely those whom he presently seeth and knoweth to be such, but all men that liue vpon earth: of whom, what God hath determined, it is out of our knowledge: sauing that it is no leise godly than natural to wish the best to them, & hope the best of them. Howbeit we ought with a certain singular

Eph. 1.24.

Mat. 23.9.

2.Cor.1.3.

Luk. 15.20.

singular affection to bear a speciall inclination to them of the household of Faith, Gal.10.  
whom the Apostle hath in every thing peculiarly commended vnto vs. In a summe,  
All our priaers ought to be so made, that they haue respect to that community which  
our Lord hath stablished in his kingdome and his houle.

39 Yet this withstandeth not, but that we may specially pray both for our selues *The conceiting of  
and for certaine other : so that yet our minde depart not from hauing an eie to this  
community, nor once swarue from it, but apply all things vnto it. For though they  
be singularly spoken in forme, yet because they are directed to that marke, they cease  
not to be common. All this may be easily vnderstoode by a like example. The com-  
mandement of God is generall, to relieue the neede of all poore : and yet they obey  
this commandement which to this end doe helpe their pouertie whom they know or  
see to be in neede, although they passe ouer many whom they see to be prested with  
no lesse necessitie: either because they can not know all, or be not able to helpe all.  
After this maner they also doe not against the will of God, which hauing regard vnto  
and thinking vpon this common fellowship of the Churche, doe make such parti-  
cular priaers, by which they do with a common mind in particular words, commend  
to God themselues or other, whose necessitie God willed to be more nearely known  
to them. Howbeit all things are not like in priaier and in bestowing of goods. For, the  
liberalitie of giuing cannot be vsed but toward them whose need we haue perceiued:  
but with priaers we may helpe euuen them that are most strange and most vnknowen  
to vs, by how great a space of ground soever they be distant from vs. This is done by  
the generall forme of priaier, wherein all the children of God are contained, among  
whom they also are. Hereto we may apply that which Paul exhorteth the faithfull of 1.Tim.2.8.  
his time, that they lift vp euery where pure hands, without strife: because when he  
warneth them that strife shutteth the gate against priaers, he willetteth them with one  
minde to lay their petitions in common together.*

40 It is added, that he is in heauen. Whereupon it is not by and by to be gath-  
ered that he is bound fast in closed and compassed with the circle of heauen, as within  
certayne barres. For Salomon also confesseth that the heauens of heauens cannot con-  
taigne him. And he himselfe saith by the Prophet that heauen is his seate, and the  
earth his footestoole. Whereby verily he signifieth that he is not limittid in any cer-  
taine coast, but is spred abroad throughout all things. But because our minde (such  
is the grossenesse of it,) could not otherwise conceiue his vnspeakable glory, it is sig-  
nified to vs by the heauen, than which there can nothing come vnder our sight more  
ample or fuller of maiestie. Sith therefore wheresoeuer our senses comprehend any  
thing, there they vse to fasten it: God is set out of all place, that when we will seeke  
him we should be raised vp aboue all sense both of body and soule. Againe by this  
maner of speaking he is lifted vp aboue all chaunce of corruption and change: finally  
it is signified that he comprehendeth and conteineth the whole world and governeth  
it with his power. Wherefore this is all one as if he had been called of infinite great-  
nes or height, of incomprehensible substance, of vnmeasurable power, of euerlastinge  
immortalitie. But while we haue this, we must lift vp our minde higher when God is  
spoken of, that we dreame not any earthly or fleschly thing of him, that we measure  
him not by our small proportions, nor draw his will to the rule of our affections. And  
therewithal is to be raised vp our affiance in him, by whose prouidence and power we  
vnderstand heauen and earth to be gouerned. Let this be the summe, that vnder the  
name of Father is set before vs that God which hath in his owne image appeared to  
vs, that he may be called vpon with assured Faith: and that the familiar name of Fa-  
ther is not onely applied to stablish affiance, but also availeth to hold fast our mindes  
that they be not drawn to doubtfull or fained Gods, but shold from the onely be-  
gotten Sonne climbe vp to the onely Father of Angels and of the Church: then, that  
because his seate is placed in heauen, we are by the gouernance of the world put in

*How God is said to  
be in heauen, and  
a triple use which  
this doctrine hath.*

1.King.8.37.

Esa.66.1.

A&T.7.49. &c

1724.

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Heb.11.6.

Phil.4.6.

The hallowing of  
the name of God  
which is the first  
petition both in  
that which he rea-  
ches and that  
which he worketh,  
earnestly to be lon-  
ged for and cra-  
ued in prayer.

Psal.33.18.  
Psal.48.11.

minde that not without cause we come to him which with present care doth methe of his owne will to meeete vs. Who so come to God (saith the Apostle) they must first beleue that there is a God, then that he is a rewarder to al them that seeke him. Both these things Christ affirmeth to be proper to his father, that our faith may be staid in him: then, that we may be certainly persuaded that he is not careles of our saftee: because he vouchsafeth cuen to vs to extend his prouidence. With which introductions Paul prepareth vs to pray rightly. For before that he biddeth our petitions to be opened before God, he saith thus. Be ye carefull for nothing, the Lord is at hand. Wherby appeareth that they doubtfully and with perplexitie tolle their priaers in their minde which haue not this well setled in them, that the eie of God is vpon the righteous.

41 The first petition is, That the name of God be hallowed, the neede whereof is ioyned with our great shame. For what is more shamefull than that the glorie of God shoulde be partly by our vnruthfulnesse, partly by our maliciousnes darkened: and (so much as in it lieth) by our boldnes & fuious stubbornes, vtterly blotted out? Though all the wicked would burst themselves with their wilfulnes full of sacrilege, yet the holinesse of the name of God gloriously shineth. And not without cause the Prophet crieth out, As thy name O God, so is thy praise into all the ends of the earth. For wheresoever the name of God is knownen, it cannot be but that his strengths, power, goodnes, wisedome, righteousness, mercy, and truth must shew foorth themselves, which may draw vs into admiration of him, and stire vs vp to publith his praise. Sith therefore the holinesse of God is so shamefully taken from him in earth, if we be not able to rescue it, we be at the least commaunded to take care of it in our prayers. The summe is, that we wish the honour to be giuen to God which he is worthy to haue, that men never speake or thinke of him without most high reverence: whereunto is contrarie the vnholie abusing, which hath alway beene too common in the worlde, as at this day also it rangeth abroad. And hereupon commeth the necessitie of this petition, which if there liued in vs any godlines, though it were but a little, ought to haue beene superfluous. But if the name of God haue his holinesse safe, when being seuered from all other, it breatheth out nothing but glorie, here we are commanded not only to pray that God will deluer that holy name from all contempt and dishonour, but also that he will subdue all mankind to the reuerence of it. Now whereas God discloseth himselfe to vs, partly by doctrine, and partly by works, he is no otherwise sanctified of vs, than if we give to him in both behalfe that which is his, and so embrace whatsoever shall come from him: and that his seuerite haue no lesse praise among vs than his mercifulnesse, for as much as he hath in the manifold diuersitie of his works imprinted markes of his glorie which may worthily draw out of all toongs a confession of his praise. So shall it come to passe that the Scripture shall haue full authoritie with vs, and that no good successe shall hinder the blessing which God deserueth in the whole course of the gouerning of the world. Againe, the petition also tendeth to this purpose, that all vngodlinesse which defileth this holy name, may bee destroyed and taken away: that whatsoever things doe darken and diminish this sanctifying, as well flaunderes as mockings, may bee driven awaie: and when God subdueth all sacrileges, his glorie may thereby more and more shine abroad.

The parts and pro-  
cesses of the king-  
dome of God a-  
mongst men:  
which is the sec-  
ond petition.

42 The second petition is, that The kingdome of God may come: which although it containe no new thing, is yet not without cause seuered from the first: because if we consider our owne diowlines in a thing greatest of all other, it is profitable that the thing which ought of it selfe to haue beene most well knownen, bee with many wordes beaten into vs. Therefore after that we haue beene commaunded to pray to God to bring into subiectiōn, and at length vtterly to destroy whatsoever spotteth his holy name: now is added a like and in a manner the same request, that his kingdome come. But although wee haue alreadie set forth the definition of

his kingdome, yet I now briefly rehearse, that God reigneth when men as well with forsaking of theselues as with despising of the world & of the earthly life, do so yeeld themselues to his righteousness, that they aspire to the heauenly life. Therefore there are two parts of this kingdome: the one that God correct with the power of his Spirit all corrupt desires of the flesh, which do by multitudes make waire against him: the other, that he frame all our sensē to the obedience of his government. Therefore none doe keepe right order in this prayer, but they which begin at themselues, that is to saie, that they be cleansed from all corruptions which trouble the quiet state of the kingdome of God, and infect the purenesse thereof. Now because the word of God is like a kingly scepter, we are heere commanded to pray hec will subdue the mindes and harts of all men to willing obedience of it. Which is done, when with the secret instinct of his Spirite he vttereth the effectuall force of his worde, that it may be aduanced in such degree as it is woorthie. Afterward wee must come downe to the wicked which do obstinately and with desperate rage resist his authority. God therefore setteth vp his kingdome by humbling the whole worlde: but that in diuerse maners: because he tameth the wantonnesse of some, and of other some he breaketh the vntamed pride. This is daily to be wished that it be done, that it may please God to gather to himselfe Churches out of all the coastes of the world: to enlarge and encrease them in number, to enrich them with his gifts, to stablish right order in them: on the other side to ouerthrow all the enimies of pure doctrine and religion, to scatter abroad their counsels, to cast downe their enterprises. Whereby appeareth that the endeour of daily proceeding is not in vaine commauded vs: because the matters of men, are neuer in so good case, that filthinesse being shaken away and clenched, full purenesse flourishteth and is in huely force. But the fulnesse of it is deferred vnto the last comming of Christ, when *Pau*l teacheth that God shall be all in all. And so this prayer ought to withdrawe vs from all the corrupt ones of the worlde, which doe feuer vs from God that his kingdome shoulde not flourish in vs, and also to kindle our endeauer to mortifie the flesh, finally to instruct vs to the bearing of the crosse: forasmuch as God will in this wise haue his kingdome spread abroad. Neither ought we to take it miscontentedly that the outwardē man be destroyed, so that the inward man be renewēd. For this is the nature of the kingdome of God, when wee submit our selues to the righteousness thereof, to make vs partakers of his glorie. This is done when brightly setting foorth his light and truth with alway newe increases, whereby the darknesse and lies of Satan and his kingdome may vanish away, be destracted and perish, he defendeth them that be his, with the helpe of his Spirit, directeth them to vprightnesse, and strengtheneth them to continuance: but ouerthroweth the wicked conspiracies of his enimies, shaketh abroad their treasons and deceits, preventeth their malice, and beateth downe their stubbornesse, till at length he kill Antichrist with the Spirit of his mouth and destroy all vngodlynes with the brightnes of his comming.

43. The third petition is, That the will of God be done in earth, as it is in heauen. *Our requesting in  
Which although it hangeth vpon his kingdome, and cannot be seuered from it, is not the thirde petition  
in vaine added feuerally, for our grossenes, which doth not easily or by and by con-  
ceiu what it is that God reigne in the world. It shall therefore be no absurditie if this  
be taken by way of playner exposition: that God shal then be king in the world when  
all things shall submit themselues to his will. Nowe heere is not meant of his secre-  
will whereby he gouerneth all things and directeth them to their ende. For though  
Satan and men are troublesomely carried against him, yet hee can by his incom-  
prehensible counsell not onely turne aside their violent motions, but also drive them  
into order that hee may doe by them that whiche he hath purposed. But heere is  
spoken of another will of God, namely that, wherunto answereth willing obedience:  
and therefore the heauen is by name compared with the earth; because the Angels,*

1.Cor.15 28.

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Psal.103.20.

as it is said in the Psalme, do willingly obey God and are diligently bent to doe his commandements. We are therefore commanded to wish that as in heauen nothing is done but by the becke of God, and the Angels are quietly framed to all vprightnesse: so the earth, all stubbornnesse and perueritnesse being quenched, may be subiect to such governement. And when we require this, we renounce the desires of our owne flesh: because whosoeuer doth not resigne and yeeld his affections to God, he doth as much as in him lieth set himselfe against him, forasmuch as nothing commeth out of vs but faultie. And we are againe by this praier framed to the forsaking of our selues, that God may gouerne vs after his will: and not that only, but that he may also create in vs new minds, and new hearts, our old being brought to nought: that we may feele in our selues none other motion of desire than a meere cōſent with his will: summarilie that we may will nothing of our selues, but that his Spirit may gouerne our hearts, by whom inwardly teaching vs we may learne to loue those things that please him, and to hate those things that displease him. Whereupon this also followeth, that whatsoeuer affections fight against his will, he may make them vaine and void. Lo here be the first three chiefe points of this praier, in asking wher-of we ought to haue the onelie glorie of God before our eies, leauing the respect of our selues, and hauing no regard to any of our owne profit, which although it come hereof largely vnto vs, yet we ought not here to seeke it. But albeit all these things, though we neither thinke of them, nor wish them, nor aske them, must nevertheless come to passe in their due time, yet we must wish them and require them. And this to do is no small profit for our trauaile, that we may so testifie and professe our selues to be the seruants and children of God, as much as in vs lieth endeouuring and being truelie and throughly giuen to set foorth his honour, which is due to him being both a Lord and a Father. Who so therefore do not with affection and zeale of awuuncing the glorie of God, pray that the name of God be hallowed, that his kingdome come, that his will be done: they are not to be accounted among the children and seruants of God: and as all these things shall be done against their willes, so they shall turne to their confusion and destruction.

The sense of the  
fourth petition  
wherein our cor-  
porall & earthlie  
necessities are co-  
mended vnto God.  
2.Cor.10.31.

44 Now followeth the second part of the prayer, in which we come downe to our owne commodities: not that bidding farewell to the glorie of God (which as Paul witnesseth, is to be regarded even in meate and drinke) we should seeke onelie what is profitable for our selues: but we haue alreadie gauen warning that there is this difference, that God peculiarly claiming three petitions to himselfe doth drawe vs to himselfe wholly, that he may in this wise prouide our godlines. Then he graunteth vs also to haue an eye to our owne commodities, but with this condition, that we aske nothing for our selues but to this end that whatsoeuer benefits he bestoweth vpon vs, they may set foorth his glory: forasmuch as nothing is more rightfull than that we liue and die to him. But in this petition we aske of God generally all things which the vse of the bodie needeth, vnder the elements of this world, not only wher-with we may be fed and clothed, but also whatsoeuer he foreseeth to be profitable for vs, that we may care our bread in peace. By which prayer breefely we yeeld our selues into his care, and commit vs to his prouidence, that he may feede, cherish, and preserue vs. For the most good Father disdaineth not to receiue also our bodie into his fithfull safegard and keeping, to exercise our Faith in these small things, when we looke for all things at his hinds even to a crumme of bread and a drop of water. For whereas it is come to passe I wote not how by our iniquitie, that we be moued and vexed with greater care of the flesh than of the soule: many which dare trust to God for their loule, are yet carefull for their flesh, are yet in doubt what they shall eate, and wherewith they shall be clothed: and if they haue not plentie of wine, wheate, and oile aforhand, they tremble for feare. So much more do we esteeme the shadow of this life which lasteth but a moment, than that euerlasting immorta-ltie.

litie. But who so trusting to God haue once cast away that carefulnesse for the provision of the flesh, do also by and by looke for saluation and euerlasting life at his hand, which are greater things. It is therefore no finall exercise of Faith, to hope for those things of God, which otherwise do so much holde vs in care: and we haue not smally profited, when we haue put off this vnbeleeuingnes which sticketh fast within the bones almost of all men. As for that which some do heere teach of transubstantiall bread, it seemeth but smally to agree with the meaning of Christ: yea but if we did not even in this fraile life giue to God the office of a nourishing Father, our praier should be vnperfect. The reason which they bring is too much prophane: that it is not meete that the children of God, which ought to be spirituall, should not only cast their minde to earthly cares, but also wrap God therein with them. As though his blessing and fatherlie fauour doth not also appeare in the sustenance of our life, or as though it were written in vain that godlinesse hath promises not onelie of the life to come, but also of this present life. But although the forgiuenes of sinnes 1.Tim.4.8. is of much greater value than the sustenances of the body, yet Christ hath set the inferior thing in the first place, to the intent to lift vs vp by degrees to the other two petitions which do properly belong to the heauenlie life, wherein he had regard to our grossenesse. We are commaunded to aske Our bread, that we should be content with the quantity which our heauenly father vouchsaefeth to giue to vs, and should not seeke for gaine by vnlawfull crafty meanes. In the meane time we must learne that it is made Ours by Title of gift, because neither our diligence, nor our trauale, nor our hands (as it is sayde in *Moses*) doe by them selues get vs any thing, vnesse Levit.26.20. the blessing of God be present: yea the plenty of bread shoulde nothing at all profite vs, vnesle it were by God turned into nourishment. And therefore this liberalitie of God is no lesse necessarie for the rich than for the poore: because hauing their cellars and their barnes full, they shoulde yet faint for drincesse and emptinesse, vnesle they did by his grace enjoy their bread. The word *This Day*, or *every day* as it is in the other Euangelist, and also the adiective *Dailie*, do bridle the too much greedines of fraile thin*gs*, wherewch we are wont to burne out of measure, and whereunto are ioyned other euils: sith if we haue plentifull abundance, we do gloriously powre it out upon pleasure, delights, boasting, and other kinds of riotous excelle. Therefore we are commaunded to aske only so much as is enough for our necessity, and as it were from day to day, with this assiance, that when our heavenly Father hath fed vs this day, he will also not fail vs to morrow. Therefore how great plenty of things soever do flowe vnto vs, yea when our barnes be stuffed and our cellars full: yet we ought alway to aske our dayly bread: because we must certainlie beleue that all substance is nothing, but insomuch as the Lord doth by powring out of his blessing with continuall encrease make it fruitfull: and that the very same substance that is in our hand, is not our owne, but infomuch as he doth cuerie houre giue vs a portion and graunt vs the vfe of it. This whereas the pride of men doth most hardlie suffer itselfe to be persuaded: the Lord testifieth that he hath shewed a singular example Deut.8.3. thereof for all ages, when he fed his people with *Manna* in the wildernesse, to teach vs that man lueth not in bread onlie, but rather in the word that commeth out of his mouth. Whereby is declared, that it is his power alone by which our life & strengths are sustained, although he do minister it vnto vs vnder bodilie instruments. As he is wont also to teach vs by the contrarie example, when he so oft as he will, brecketh the strength and (as he calleth it) the staffe of bread, that men eating may pine Leuit.28.26. wth hunger, and drinking may be dried vp wth thirst. But whoso not being contented with daily bread, but with vnbridled greedinesse are gaping for endlesse store, or whoso being full wth their abundance, and carelesse by reason of the heape of their riches, doe neuerthelesse sue to God with this prayer, they doe nothing else but mocke him. For, the first sort of such men aske that which they would not

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not obtaine; yea that which they most of all abhorre, that is, to haue onely daily bread, and so much as in them lieth they dissemblingly hide from God the affection of their covetousnesse: whereas true praier ought to powre out before him the very whole minde it selfe, and whatsoever inwardly lieth hidden. But the other sort doe aske that which they looke not for at his hande, namely that which they thinke that they haue with themselues. In this that it is called *Ours* the bountifullnesse of God(as we haue saide) so much more appeereth, which maketh that ours that is by no right due to vs. Yet that exposition is not to be reiected which I haue also touched, that by our bread is meant that which is earned with rightfull and harmelesse trauell, and not gotten with deceits and extortions: because that is alway other mens which we get to our selues with any ill doing. Whereas we pray that it be giuen vs, there by is signified that it is the onely and free gift of God, from whence soever it come to vs, yea when it shall most of all seeme to be gotten by our owne policie and trauell, and earned with our owne hands: for as much as it commeth to passe by his onely blessing that our labours prosper well.

*The fift petition wherein our sins are confessed to be dettes, our imperfections acknowledged during the terme of this present life, a profession made of our owne willingnesse to vnde out our harts of all reuengeful cogitations towards them that haue privatelie iniuried vs.*  
Iere.31:33.  
and 33:8.  
*Rom.3:29.*

45 Now followeth. Forgiue vs our dets: in which petition and the next following, Christ hath briefly contained whatsoever maketh for the heauenly life: as in these two partes standeth the spirituall covenant which God hath made for the saluation of his Church, I will write my lawes in their harts, and I will be mercifull to their iniquitie. Here Christ beginneth the forgiuenesse of sinnes: after this, he will by and by adioyne the second grace, that God defende vs with the power of his Spirit, and sustaine vs with his helpe, that we may stand vnouercome against all tentations. And sinnes ha calleth dets, because we are detbound to pay the penaltie of them, and were by no meanes able to satisfie it, vnlesse wee were acquited by this forgiuenesse. Which pardon is of his free mercie, when he himselfe liberally wipeth out these dets, taking no payment of vs, but with his owne mercie satisfying himselfe in Christ, which hath once giuen himselfe for recompence. Therefore who so trust that God shall be satisfied by their owne or other mens merites, and that with such satisfactions the forgiuenesse of sinnes is recompenced and redeemed, they haue no part of communicating of this free forgiuenesse: and when they call vpon God in this manner, they doe nothing but subscribe to their owne accusation, yea and seale their owne condemnation with their owne witnesse. For they confess themselves detters, vnlesse they be acquited by the benefite of forgiuenesse, which yet they doe not receive, but rather refuse, when they thrust vnto God their owne merits and satisfactions. For so they doe not beseech his mercie, but doe appeale to his judgement. As for them that dreame of a perfection in themselues, which taketh away neede to craue pardon, let them haue such disciples whome the itching of their eares driueth to errors: so tht it be certaine that so many disciples as they get, are taken away from Christ: for as much as he instructing all to confess their guiltiness, receiueth none but sinners: not for that he cherishest sinnes with flatterings, but because hee knew that the faithfull are never throughly vnclothed of the vices of their flesh, but that they alway remayne subiect to the judgement of God. It is in deed to be wished, yea and to be earnestly endeououred, that we hauing performed all the partes of our dutie may truly rejoice before God that we are cleane from all spot: but for as much as it please God by little and litle to make againe his image in vs, that there alway remaineth some infection in our flesh, the remedie ought not to haue been despised. If Christ by the authoritie giuen to him of his Father, commaundeth vs throughout the whole course of our life, to flee to crauing of pardon of our guiltines: who shal be able to suffer these new masters, which goe about with this imagined ghost of perfect innocencie to dazzle the eies of the simple, to make the to trust that they may be made free from all fault? Whiche, as John witnesseth, is nothing else but to make God a lier. And with all one worke these lewd men by cancelling one article do teare in sunder

and by that meane do weaken fro the verie foundation the whole couenant of God, wherein we haue shewed that our saluation is conteined: so as they be not only robbers of God, because they seuer those things so conioyned, but also wicked and cruell because they ouerwhelme poore soules with despaire: and traitours to them-selves and other, that be like them, because they bring themselues into a floothfulness directly contrarie to the mercie of God. But whereas, some obiect, that in wishing the comming of the kingdome of God, we do also aske the putting away of sinne: that is too childish, because in the first table of this praier is set forth vnto vs most high perfection, but in this part is set forth our weakness. So these two things do fitly agree together, that in a spryng toward the marke we despise not the remedies which our necessities requireth. Finally, we pray that we may be forgiuen as we our selues do forgiue our debtors, that is, as we do forgiue and pardon all of whomesoever we haue beeene in any thing offended, either vnjustly handled in deede, or reprochfully vsed in word. Not that it lyeth in vs to pardon the guiltines of the fault and offence which pertaineth to God alone: but this is our forgiuing, of our owne willingnesse to lay away out of our mind wrath, hatred, and desire of reuengement, and with voluntarie forgetfulness to treade vnder foote the remembrance of iniurie. Wherefore we may not aske forgiuenesse of sinnes at the hand of God, if we do not also forgiue their offences toward vs which either do or haue done vs wrong. But if we keepe any hatreds in our hearts, and purpose any reuengements, and imagine by what occasion we may hurt, yea, and if we do not endeour to come into fauour againe with our enemies, and to deserue well of them with all kinde of friendly doings, and to winne them vnto vs: we do by this prayer beseech God that he do not forgiue vs. For we require that he graunt to vs the same forgiuenesse which we graunt to other. But this is to pray that he graunt it not to vs, vnlesse we graunt it to them. Who so therefore be such, what doe they obtaine by their prayer but a more grievous iudgement? Last of all it is to be noted, that this condition that he forgiue vs as we forgiue our debtors, is not therefore added for that we deserue his forgiuenesse by the forgiuenesse which we graunt to other, as if that cause of forgiuenesse to vs were there expressed: but by this word partly the Lords will was to comfort the weakenesse of our Faith, for he added this as a signe whereby we may be assured that he hath as surely graunted to vs forgiuenesse of our sinnes, as we surely know in our conscience that we haue graunted the same to other, if our mind be void and cleansed of all hatred, enuie, and reuengement, and partly by this as it were by a marke, he wipeth them out of the number of his children that they may not be bold to call vpon him as their Father, which being headlong hasty to reuenge, and hardly entreated to pardon, do vse stiffe continuing enmitie, and do cherishe in themselues the same displeasure toward other which they pray to be turned from themselues. Which is also in Luke expressly spoken in the words of Christ.

46 The sixt petition (as we haue said) answereth to the promise of engraving the lawe of God in our hearts. But because we do not without continuall warfare and <sup>The sixt petition  
of aide & succour  
against the power  
of those meanes  
which prouoking  
vno euill we are  
not able of our  
selues to wish  
band.</sup> hard and great strivings obey to God, we do here pray to be furnished with such weapons and defended with such succor, that we may be able to get the victorie: whereby we are warned that we stand in neede not onelie of the grace of the Spirit, which may soften, bow, and direct our hearts to the obedience of God, but also of his helpe, whereby he may make vs invincible against both all the traicterous entrappinges and violent conflicts of Satan. But now of tentations there are manie and diverse sortes. For, bothe the pernicious thoughts of minde prouoking vs to triffling <sup>Iam.1.2. & 14.</sup> against the lawe, which either our owne lust doth minister vnto vs, or the deuill <sup>Math.4.1. & 3.</sup> st. rech vp, are tentations: and also those things which of their owne nature are not euill, yet by the craft of the deuill are made tentations, when they are so set before our eyes, that by the occasion of them we be drawne awry or do swerve from God.

And

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2.Thef.3.5.

And these tentations are either on the right hand or on the left. On the right hand, as riches, power, honours, which commonly doe with their glistening and shewe of good so dasell the sight of men, and catch them with the baited hooke of their flatterings, that being entrapped with such deceites, or dronke with such sweetenes, they may forget their God. On the left hand, as pouertie, reproches, despisings, troubles, and such other: that they being grieved with the biternes and hardnes thereof may be vterly discouraged, cast away Faith and hope, and finally be altogether estranged from God. To these tentations of both sortes, which fight with vs either being kindled in vs by our owne lust, or being set against vs by the craft of Satan, we pray to our heavenly Father that he suffer vs not to yelde: but rather that hec vphold vs and raise vs vp with his hand, that being strong by his strength, we may stande fast against all the assaultes of the malicious enemie, whatsoeuer thoughts he put into our minde: then, that whatsoeuer is set before vs on either side, we may turne it to good, that we neither be puffed vp with prosperitie, nor throwne downe with aduersitie. Neither yet doe we heere require that we may feele no tentations at all, with which we haue great neede to be stirred vp, pricked, and pinched, least by too much rest we grow dull. For not in vaine did Daniel wish to be tempted: and not without cause the Lord dayly tempteth his elect, chastising them by shame, pouertie, trouble, and other kindes of Croſte. But God tempteth after one manner, and Satan after another: Satan, to destroy, damne, confound, and throwe downe headlong: but God, that by proouing them that he is he may haue a triall of their vnfaidenesse, and by exercising them may confirme their strength, to mortifie, purge by fire, and seare their flesh, which vnlesse it were in this wise restrained, would waxe wanton, and would wildeley outrage aboue measure. Moreouer Satan assaileth men vnarm'd and vnreadie, that hee may oppresse them vnware: God even with tempting worketh the effect, that they which be his may patiently beare whatsoeuer he sendeth vpon them. By the name of the Euill, whether we understand the Deuill or sinne, it maketh little matter. Satan in deede himselfe is the enemie that lieth in waite for our life: but with sinne he is armed to destroy vs. This therefore is our request, that we may not be ouercome or ouerwhelmed with any tentations, but may by the power of the Lord stand strong against all contrarie powers wherewith we are assailed: which is, not to yelde vs vanquished to tentations, that being received into his keeping and charge, and being safe by his protection: we may endure vnaueercome ouer sinne, death, the gates of hell, and the whole kingdome of the deuill: which is to be deliuerned from euill. Where it is also to be diligently marked, that it is aboue our strength to matche with the deuill so great a warrier, and to beare his force and violence. Otherwise we shoulde but vainely or as it wer in in mockage aske that which we had alreadie in our selues. Surely, they which prepare them to such a battle with trust of them selues, doe not sufficiently understand with how fierce and well armed an enimy they haue to doe. Now we pray to be deliuerned from his power, as out of the mouth of a mad & raging lion, wheras we shoulde be torn in peeces with his teeth & pawes, and swallowed with his throte, vnles the Lord do deliuere vs out of the middest of death: yet therewithall knowing this that if the Lord shall stand by vs, and fight for vs when we are ouerthrowne, we shall in his strength shew strength. Let other trust as they list to their owne abilities and strengths of freewill, which they thinke that they haue of them selues: but let it suffice vs that we stand and are strong by the onely strength of God. But this praier conteineth more than at the first sight it beareth in shew. For if the Spirite of God be our strength to fight out our combate with Satan, we shall not be able to get the victorie vntill we being filled with that Spirite shall haue putt off all the weakenesse of our flesh. When therefore we pray to be deliuerned from Satan and the Deuill, we pray to be from time to time enriched with new encreases of the grace of God, till being fully stufed with them,

Pſal.26.1.

Gen.22.1.

Deut.8.2. & 13.3.

2.Cor.10.13.

2.Pet.2.9.

2.Pet.5.8.

Pſal.60.14.

we may triumph ouer all euill. It seemeth hard and rough to some, that we craue of God that he leade vs not into temptation, for as much as it is contrarie to his nature to tempt, as *James* witnesseth. But this question is already partly assuaged, where wee saide that our owne lust is properly the cause of all the temptations wherewith we are overcome, and therefore woorthily beareth the blame thereof. Neither doth *James* meane any thing else, but that the faultes are without cause and wrongfully laide vpon God, which we are driven to impute to our selues, because we knowe our selues in our conscience guiltie of them. But this withstandeth not but that God may when it please him make vs bond to satan, cast vs away into a reprobate sense, and to filthie lustes, and so leade vs into temptation by his iudgement which is righteous in deed but yet oftentimes secret: for as much as the cause of it is often hid from men, which is yet certainly knowne with him. Whereupon is gathered that this is no vnfit manner of speaking, if we be perswaded that he doth not without cause so oft threaten, that when the reprobate shall be striken with blindnesse and hardening of hart, these shall be sure tokens of his vengeance.

Iam.1.13.

47 These three petitions, wherewith we doe peculiarly commende vs and our things to God, doe evidently shew this which we haue before said, that the praier of Christians ought to be common and to tend to the common edifying of the church, and to the encrease of the communion of the faithfull. For there doth not every man pray to haue any thing priuately gien, but all in common together doe pray for Our bread, for forgiuenesse of sinnes, that we may not be led into temptation, that we may be deliuered from euill. There is furthermore adioyned a cause why we haue both so great boldnesse to aske, and so great truft to obtaine: which although it be not in the latine copies, yet it agreeth more fitly in this place than that it should seeme worthy to be omitted, namely that his is the kingdome, and the power and the glory for euer. This is the perfect and quiet rest of our soule. For if our praiers were to be commended to God by their owne woorthines, who shoulde be so bould, as once to open his mouth before him? Now howsoever we be most miserable, howsoever most vnwoorthie of all men, howsoever voide of all commendation: yet wee shall never want cause to prae, and never be destitute of confidence: forasmuch as our father cannot haue his kingdom, power, & glorie taken away from him. At the end is added Amen, whereby is expressed our feruentnesse of desire to obtaine those things that wee haue asked of God, and our hope is confirmed that all such things are alreadie obtained and shal surely be gien vs because they are promised by God, which cannot deceiue. And this agreeth with that maner of prayer which we haue here before rehearsed, Do it Lord for thy names sake, not for our sakes or our righteouesnesse: whereby the holie ones do not onely expresse the end of their prayers, but also confess that they are vnworthie to obtaine vslesse God fetch the cause from himselfe, and that their trust to speed commeth of the onely nature of God.

48 Thus haue we whatsoever we ought yea or in any wise may aske of God, set forth in this form & as it were a rule of praying taught by the best schoolmaster Christ, whom the Lord hath set ouer vs to be our teacher, and whom alone he hath willed to be harkened vnto. For he both alway hath beeene his eternall wisdome, and being made man is gien to men the angell of great counsel. And this prayer is in al points, so fully perfect, that whatsoever forreine or strange thing is added which cannot bee referred to it, it is vngodlike and vnwoorthie to be allowed of God. For in this summe he hath set foorth, what is meete for him, what is pleasing to him, what is necessarie for vs: finally what he will grant. Wherefore who so dare go further, and to aske any thing of God beside these, first they will adde of their owne to the wisdome of God (which cannot be done without mad blasphemie) then they holde not themselues vnder the will of God, but despising it doe with greedinesse wander further: finally they shall never obtaine any thing, forasmuch as they prae without faith.

*That which is add  
ded in the Lordes  
praier, concerning  
his kingdom, pow  
er and glorie to  
whom we pray,  
giveth us both  
boldnesse to aske  
and great truft to  
obtaine that we  
pray for.*

*The perfection of  
the Lordes prayer,  
and the danger of  
presuming to  
craue things with  
out the compasse  
thereof.*

Matth.17.5.

Esa.11.2.

See August. Of  
prayer to Proba-

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faith. And there is no doubt that all such priers are made without faith, because here wanteth the worde of God, vpon which vnlesse faith bee grounded, can in no wise stand. But they which forsaking the maisters rule, do follow their owne desires, are not onely without the worde of God, but also so much as they be able with their whole endeouour are against it. Therefore *Tertullian* no lesse fitly than truly hath called this a lawfull prayer, secretly signifying that all other are lawlesse and vnlawfull.

De fuga in persecut.

Our requestes  
when we pray are  
not tied to the  
words & syllables,  
but to those things  
which are concer-  
ned within the  
compasse of the  
Lords prayer.

49 We would not haue these things so taken as though we were so bound with this forme of prayer, that we may not change a worde or a syllable. For there are ech where read many prayers in the Scripture, farre differing from this in wordes, yet written by the same Spirit, and which are at this day profitable to be vsed of vs. Many are continually put into the mouthes of the faithfull by the same Spirite, which in likenes of wordes do not so much agree. This onely is our meaning in so teaching, that no man should seeke, looke for, or aske any other thing at all than that which is summarily comprehended in this prayer, and which though it most differ in wordes, yet differeth not in sense. Like as it is certaine that all the prayers which are found in the Scriptures, and which doe come out of godly harts, are applied to this, so verilie none can any where be found, which may match, much lesse passe, the perfectnes of this priera. Here is nothing left out, that might be thought vpon to the praises of God, nothing that ought to come into the minde of man for his owne profits: & the same so fully that all hope is woorthily taken away from all men to attempt to make ane better. In a sum, let vs remember that this is the doctrine of the wisedome of God, which hath taught what he willed, and willed what was needfull.

The necessarie of  
prayer and of set  
times for that pur-  
pose.

50 But although we haue aboue said, that we ought alway to breath vpward with mindes lifted vp to God, and pray without ceasing: yet forasmuch as such is our weakenesse, as needeth to be vpholden with many helpe: such is our dulnesse, as needeth to be pricked forward with many spurs: it is good that euery one of vs appoint to himselfe priuately certaine houres which may not passe away without priera, and which may haue the whole affections of our minde throughly busied to that purpose: as, when we rise in the morning, before that we go to our daies worke, when we sit downe to meate, when we haue been fed by the blessing of God, when we take vs to rest. Only let this not be a superstitious obseruynge of houres, by which, as preying a taske to God, we may think our selues discharged for the other houres: but a training of our weakenesse, whereby it may so be exercised and from time to time stirred vp. Specially we ought carefully to look that so oft as either we our selues are in distresse, or we see other to be in distresse with any hardnes of aduersitie, we run straight way to him, not with feete but with harts: then, that we suffer not any prosperitie of our owne or other mens, to passe but that we testifie that we acknowledge it to bee his with praise and thankesgiving. Finally, this is diligently to be obserued in all prayer, that we go not about to bind God to certaine circumstances, nor to appoint to him, what he shall do, at what time, in what place, and in what manner: as by this prayer we are taught to make to him no lawe, nor to appoint to him any condition, but to leauue to his will that those things which he will do, he may doe in what manner, at what time, and in what place it pleaseth him. Wherefore ere we make any priera for our selues, we first pray that his will be done: where we doe already submit our will to his: with which when it is restrained aswith a bridle put vpon it, it may not presume to bring God into rule, but make him the iudge and gouernour of all her desires.

Confiancie and  
patience in prayer  
needfull.

51 If we do with mindes framed to this obedience, suffer our selues to bee ruled with the lawes of Gods prouidence, we shal easily learne to continue in priera, and with longing desires patiently to waite for the Lord: being assured that although he appeere not, yet he is alway present with vs, and will when he seeth his time declare howe not deafe eares he gaue to the priera, which in the eyes of men seemed to be despised.

despised. And this shall be a most present comfort, that we faint not and fall downe by despaire, if at any time God doe not answere at our first requestes. Like as they are woon to doe, which while they are carried with their sudden heate, doe so call vpon God, that if he come not to them at their first brunts and bring them present helpe, they by and by imagine him to be angrie and hatefullly bent against them, and casting away all hope of obtaining doe ceale to call vpon him. But rather deferring our hope with a well tempered euuenesse or minde, let vs goe forward in that perseuerance which is so much commended to vs in Scriptures. For in the Psalmes we may oftentimes see how *David* and other faithfull men, when they seeme in a manner wearied with praying, did beat the aire, because they threw away their words to God that heard them not, and yet they cease not from praying : because the worde of God hath not his ful authoritie maintained, vnlesse the credit thereof be set aboue all successes of things. Moreouer let vs not tempt God and prouoke him against vs being wearied with our importunacie, which many vs to doe, which doe nothing but indent with God vpon a certayne condition, and binde him to the lawes of their covenanting, as though he were seruant to their desires : which if he doe not presently obey, they disdaine, they chafe, they carpe against him, they murmur, they turmoile. Therfore to such ointentimes in his furor he being angry granteth that, which to other in his mercy he being fauorable denieth. An example hereof are the children of *Israel*, for whom it had beene better not to haue bin heard of the Lord, than with flesh to eat vp his wrath.

52 But if yet at length after long looking for it our sense do not perceiue what we haue preuailed with praying, and feeleth no fruit thereof: yet our faith shall assure vs of that, which cannot bee perceived by sense, namely that we haue obtained that which was expedient for vs, for as much as the Lord doth so oft and so certainly take vpon him that he will haue care of our greeues, after that they haue been once laide in his bosome. And so he will make vs to possesse abundance in pouertie, comfort in affliction. For howsoeuer al other things do faile vs, yet God wil neuer faile vs, which suffereth the waiting and patience of them that be his to be disappointed. He alone shall suffice vs in steed of all things, for as much as he containeth in himselfe all good things, which he shall one day disclose vnto vs at the day of iudgement when he shall plainly shew forth his kingdome. Beside this although God graunt to vs, yet he doth not alway answere according to the expresse forme of our request, but holding vs after ourward seeming in suspence, yet by a meane vnknowen he sheweth that our praieres were not vaine. This is meant by the wordes of *Iohn*, If we knowe that hee heareth vs when we ask any thing of him, we knowe that we haue the petitions which we aske of him. This seemeth a weake superfluousnesse of words: but it is a singularly profitable declaration, namely that God euen when he doth not follow our desires, is yet gentle and fauourable to our praieres, that the hope which resteth vpon his worde may neuer disappoint vs. But with this patience the faithfull doe so fare neede to be sustained, that they shoulde not long stand vnlesse they did stay vpon it. For the Loide doth by no light trials prouoe them that be his, and not tenderly doth exercise them: but oftentimes driueth them into the greatest extremities, and when they are driuen thither he suffereth them long to sticke fast in the mire, ere he giue them any taste of his sweetenesse: and, as *Hanna* saith, he flieth, and quickeneth: he leadeth downe to the hels, and bringeth backe againe. What could they here doe but be discouaged, and fall headlong into despaire: vnlesse when they are in distresse and desolate and alreadie halfe dead, this thought did raise them vp, that God doth looke vpon them, and that there shall be at hande an ende of their euils? But howsoeuer they stande fast vpon the assurednesse of that hope, they cease not in the meane time to pray: because if there be not in praier a stedfastnesse of continuance, we nothing prouale with praying.

*Our praieres not  
fruitless though  
the fruit thereof  
be not alwaies  
sensible.*

*1.John 5.15.*

*1.Sam.2.6.*

# Cap. 21. Of the maner how to receiue

## The xxij. Chapter.

*Of the eternall Election, whereby God hath predestinate some to salvation, and other some to destruction.*

*The necessarie of  
knowing the truth  
in the question of  
predestination that  
God may be glorified,  
our mindes  
both humbled and  
confirmed, and the  
danger of curious  
reading therein  
beyond the bounds  
of scripture.*

Bt now whereas the couenant of life is not equally preached to all men, and with them to whome it is preached it doth not either equally or continually finde like place : in this diuersitie the wonderous depth of the iudgement of God appeereth. For neither is it any doubt but that this diuersitie also serueth the free choise of Gods eternall election. If it be evident that it is wrought by the will of God that saluation is freely offered to some, and other some are debarted from comming to it : here by and by arise great and hard questions which cannot otherwise be discussed, than if the godly mindes haue that certainly stablished which they ought to holde concerning election & Predestination. This is (as many thinke) a comberfome question: because they thinke nothing to bee lesse reasonable than of the common multitude of men some be foreordained to saluation, other some to destruction. But how they wrongfully encumber themselves, shall afterwarde be evident by the framing of the matter together. Beside that in the very same darknesse which maketh men afraid, not onely the profitablenesse of this doctrine, but also the most sweete fruite sheweth foorth it selfe. We shall never be cleerely perswaded as we ought to be, that our saluation floweth out of the fountaine of the free mercie of God, till his eternall election bee knownen to vs, which by this comparison brightly setteth forth the grace of God, that he doth not without difference adopt al into the hope of saluation, but giueth to some that which he denieth to other. How much the ignorance of this principle diminisheth of the glorie of God, how much it withdraweth from the true humilitie, it is plaine to see. But *Paul* denieth that that which is so necessarie to bee knownen, is possible to bee knownen, vnfle God leauing altogether the respect of workes doe choose them whome he hath determined with himselfe. In this time (saith hee) the remnants were sau'd according to the free election, If by grace, then not of workes: for as much as grace shoulde then not be grace. If of workes, then not of grace: for as much as worke should now not be worke. If we must be brought backe to the beginning of election, that it may be certaine that saluation commeth to vs from no other where than from the meere liberalitie of God: they which will haue this principle quenched, doe niggardly so much as in them lieth darken that which ought gloriouſly and with full mouth to haue beene published, and they plucke vp the very roote of humilitie. *Paul*, where the saluation of the remnant of the people is ascribed to free election, cleerely testifieth that onely then it is knownen that God doth by his meere good pleasure saue whome he will, and not render rewardes which cannot be done. They which shut the gates, that none may be bolde to come to the tasting of this doctrine, doe no lesse wrong to men than to God: because neither shall any other thing suffice to humble vs as we ought to be, neither shall wee otherwise feele from our hart how much we are bound to God. Neither yet is there any other where the vpholding staie of sounde affiance, as Christ himselfe teacheth, which to deliuers vs from all feare, and to make vs vnuanquishable among so many dangers, ambushes, and deadly battels, promiseth that whatioever he hath received of his father to keepe, shall be safe. Whereof we gather that they shall with continuall trembling be miserable, whosoever they bee that knowe not themselues to bee the proper poſtſion of God: and therefore that they doc very ill prouide both for themſelues and for all the faithfull, which being blind at these three profits which we haue touched, would wish the whole foundation of our saluation to be quite taken from among vs. Moreouer, hereby the Church appeereth vnto vs, which otherwise (as *Bernard* rightly teacheth)

Rom.11.5.

John.10.25.

Ser. in Cant. 78.

were

were not possible to be found, nor to be knownen among creatures: because both waies in maruellous wise itlieth hidden within the bosome of blessed predestination, and within the Massc of miserable damnation. But ere I enter into the matter it selfe, I must before hand in two sortes speake to two sortes of men. That the intreating of predestination, whereas of it selfe it is somewhat cumbersome, is made verie doubfull yea and dangerous, the curiosnesse of men is the cause: which can by no stops bee restrained from wandring into forbidden compasnes, & climbing vp on hugh: which, if it may, will leauue to God no secret which it wil not search and turne ouer. Into this boldnes and importunacie forasmuch as wee commonly see many to run headlong, and among thole some that are otherwise not euill men: here is fit occasion to warne them what is in this behalfe the due meASURE of their dutie. First therefore let them remember, that when they enquire vpon Predestination, they pearce into the secret closets of the wisdome of God: whereinto if any man do carelesly and boldly break in, he shall both not attaine wherewith to satisfie his curiosnesse, and hee shall enter into a maze whereof he shall finde no way to get out againe. For neither is it meete that man shoulde freely search those things which God hath willed to be hidden in himselfe, and to turne ouer from verie eternitie the height of wisdom, which he willed to be honored and not be conceiuied, that by it also he might be maruellous vnto vs. Those secrets of his will which he hath determined to be opened vnto vs, he hath disclosed in his word: and he hath determined, so faire as he foresaw to pertaine to vs and to be profitable for vs.

2 We are come (saith *Augustine*) into the way of Faith, let vs stedfastly holde it. *Gods worde the only safe waie to make in, and the light to direct our walking in matters of so great hardnesse as this us.*  
 It bringeth into the Kings chamber, in which all the treasures of knowledge & wise-  
 dome are hidden. For, the Lord himselfe Christ did not enuie his excellent and most  
 chosen disciples, when he saide, I haue many things to be saide to you, but yee cannot  
 beare them now. We must walk, we must profit, we must encrease, that our harts may  
 be able to conceiue those things which now we cannot conceiue. If the last day find  
 vs profiting, there we shall learne that which here we could not. If this thought be of  
 force with vs, that the word of the Lord is the only way, that may leade vs to search  
 whatsoeuer is lawfull to be learned of him, that it is the only light, which may giue  
 vs light to see whatsoeuer we ought to see of him: it shall easilie hold backe & restraine  
 vs from all rashnes. For we shall know that so soone as we be gone out of the bounds  
 of the worlde we runne out of the way, and in darknes, in which race we must needs  
 oftentimes straie, slippe, and stumble. First therefore let this bee before our eies, that  
 to couet any other knowledge of Predestination than that which is set forth by the  
 worde of God, is a point of no lesse madnesse than if a man haue a will to go by  
 an vnpassable waie, or to see in darknesse. Neither let vs be ashamed, to be igno-  
 rant of somewhat in it; wherein there is some learned ignorance. But rather let vs  
 willingly abstaine from the searching of that knowledge, whereof the execesse con-  
 ueting is both foolish and perillous, yea and deadly. But if the wantonnes of wit pro-  
 nuke vs, it shall bee profitable alwaies to set this against it, whereby it may be bea-  
 ten backe, that as too much of honie is not good, so the searching of glorie doth  
 not turne vnto glorie to the curious. For there is good cause why wee shoulde bee *Pro. 25.27.*  
 frayed away from that boldnes, which can do nothing but throwe vs downe head-  
 long into ruine.

3 There be other which when they haue a will to remedie this euill, doe com-  
 mand all mention of Predestination to be in a manner buried, at the least they teach  
 men to flee from euery maner of questioning thereof as from a rocke. Although the  
 moderation of these men be heirein worthily to be praised that they judge that my-  
 steries shoulde be tastfed of with such sobertie: yet because they descend too much  
 beneath the meane: they little prouale with the wicke of man, which doth not lightly  
 suffer it selfe to be restrained. Therefore, that in this behalfe also wee may keepe a  
*The doctrine of predestination not veteri y tale bounded and buried in silence.*

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right ende, we must returne to the word of the Lord, in which we haue a sure rule of vnderstanding. For the Scripture is the schoole of the holy Ghost, in which as nothing is left out which is both necessarie and profitable to be knownen, so nothing is taught but that which is behouetfull to learne. Whatsoever therefore is vttered in the scripture concerning predetermination, we must beware that we debar not the fauful from it, least we should seeme either enuiously to defraude them of the benefit of their God, or to blame and accuse the holy Ghost who hath published those things which it is in any wile profitable to be suppressed. Let vs (Isay) give leaque to a christian man, to open his mind and his eares to all the sayings of God which are directed to him, so that it be done with this temperance, that so soone as the Lord hath closed his holy mouth, he may also foreclose to himselfe all the way to inquire further. This shall be the best bond of sobrietie, if not only in learning, we may follow the Lord going before vs, but also when he maketh an end of teaching, we ceale to will to learne. Neither is the danger whiche they feare of so great importance, that we ought therefore to turne away our minds from the oracles of God. Notable is the saying of *Salomon*, that the glorie of God is to conceale a word. But sith both godlines & common reaon teacheth that this is not generally meant of every thing, we must seeke a difference, least brutish ignorance should please vs vnder colour of modestie and sobrietie. That difference is in few words plainly set out by Moses, To the Lord our God (saith he) belong his secrets: but to vs and to our children hee hath disclosed these things. For we see how he commendeth to the people the studie of the doctrine of the law, only by reason of the decree of God, because it pleased God to publish it: and how he withholdeth the people within those bounds, by this only reaon, because it is not lawfull for mortall men to thrust themselves into the secrets of God.

Pro.23.2.

Deut.29.26.

Predestination not  
therefore to be con-  
cealed because pro-  
phane men carpe,  
bark, or scoffe at it,  
as they doe also at  
other parts of chris-  
tian doctrine  
which are not for  
these causes to be  
overpassed.

Cap. 15. vsque  
ad 20.

De bono perse-  
uer. cap. 14.

Lib. 5. de Gen.  
ad 11.

4 Prophane men (I grant) do in the matter of Predestination suddenly catch hold of somewhat which they may carpe, or caull, or barke, or scoffe at. But if their waiwardnes do tray vs awy from it, the chiefe articles of the faith must be kept secret, of which there is almost none which they or such as they be do leauue vntouched with blasphemie. A froward wit will no lesse proudly outrage when he heareth that in the essence of God there are three persons, than if he heare that God forelawe what should become of man when he created him. Neither will they abstaine from laughing, when they shall vnderstand that there is little more than five thousand yeers passed since the creation of the world: for they will ask why the power of God was so long idle and a sleepe. Finally there can be nothing brought foorth, which they wil not scoffe at. For the restraining of these sacrileges, must wee hold our peace of the Godhead of the Sonne, and of the holy Ghost? or must we passe ouer in silence the creation of the world? Yea but the truth of God is both in this behalfe and euerie where mightier than that it need to feare the euill speaking of the wicked: as *Augustine* strongly maintaineth in his worke of the good of Perseuerance. For we see that the false Apostles could not by defaming and slandering the true doctrine of *Paul*, make him to be ashamed of it. But whereas they say that this whole disputation is perillous also for godly mindes, because it maketh against exhortations, because it shaketh faith, because it troubleth the hart it selfe: this is vaine. *Augustine* stickest not to confess that for these causes he was wont to be blamed, for that he did too freely preach Predestination: but, as he had in readines wherewithall, he largely confuteth them. But we, because many & diuers absurdities are thrust into this place, had rather to resue every one to be wiped away in place fit for it. Only this I desire generally to obtaine of them, that those things which the Lord hath laid vp in secret, we may not search: those things which he hath brought openly abload, we may not neglect: least either on the one part we be condemned of vaine curiositie, or on the other part, of vnythankfulness. For this also is verie welltaide of *Augustine*, that we may safely follow the scripture, which as with a motherly pace goeth stoupingly, least it should forsake our

our weakenes. But who so are so ware and so fearefull that they wold haue Predestination to be buried, lefft it shoulde trouble weake soules : with what colour, I beseech you, will they couer their arrogancie, when they indirectly accuse God of foolish vnauidednes, as though he foresawe not the danger, which they thinke themselves to haue wisely met with? Whosoeuer therefore trauelleth to bring the doctrine of Predestination into mistaking, he openly faulth eull of God: as though somwhat had vnauidedly slipped from him which is hurtfull to the Church.

5 Predestination whereby God adopteth some into the hope of life, and iudgeth The doctrine of  
Predestination ob-  
scured by such as  
make Gods fore-  
knowledge, the  
cause thereof: what  
knowledge is and  
what predestina-  
tion, examples of  
both.

some to eternall death, no man that would be accompted godly dare simply denie: But they wrap it vp with many cauillations, specially they which make foreknowlede the cause of it. We in dede doe say that they be both in God, but we say that the one is wrongfully made subiect to the other. When we giue foreknowledge to God, we meane that all things alway haue beeene and perpetually doe remaine vnder his eies, so that to his knowledge there is nothing to come or past, but all things are present, and so present that he doth not imagine only by conceiued formes (as those things are present to vs, whereof our mind holdeth fast the remembrance) but he truly beholdereth and seeth them as set before him. And this foreknowledge extendeth to the whole compasse of the world and to all creatures. Predestination we call the eternall decree of God, whereby he had it determined with himselfe what he willed to become of every man. For all are not created to like estate: but to some eternal life, and to some eternal damnation is fore-appointēd. Therefore as every man is created to the one or other end, so we lay that he is predestinate either to life or to death. But this Predestination God hath not onely testifiéd in every severall person, but hath shewed an example thereof in the whole issue of Abraham, whereby might plainly appeare that it lyeth in his will what shall be the estate of every nation. When the Deut.32.8. Highest deuided the nations, and seuered the children of Adam, his part was the people of Israel, the cord of his inheritance. The separation is before the ties of all men: in the person of Abraham as in a drie stocke one people is peculiarly chosen, all other being refused: but the cause appeareth not, sauing that Moses, to cut off all occasion of gloryng frō posteritie, teacheth that they excell onely by the free loue of God. For Deut.4.37. he assigneth this to be the cause of their deliuernance, for that God loued the Fathers, and chose their seed after them. More plainly in another Chapter: He was pleased in Deut.7.8. you to choose you, not because you passed other nations in number, but because he Deut.10.14. loued you. The same admonition is often repeated with him, Behold, to the Lord thy God belongeth the heauen, the earth, & whatsoeuer things are in it: and he hath pleased himselfe only in your Fathers, & hath loued them, and hath chosen you their seed. Againe in an other place sanctification is commanded them, because they are chosen Deut.23.5. to be a peculiare people. And againe in an other place, Loue is affirmed to be the l'sal.47.5. cause of protection. Which also the Faithfull doe declare with one voice, saying: He hath chosen for vs our inheritance, the glory of Jacob, whom he hath loued. For they doe all impute to free loue all the giftes wherewith they were garnished of God: not onely because they knew that they themselues had obtained them by no deservings, but also that euen the holy Patriarch was not endued with such vertue, that he could purchase to himselfe and his posteritie so great a prerogative of honor. And, the more strongly to tread downe all pride, he vpbraided them that they haue deserued no such thing, forasmuch as they are a stubborne and hard-necked people. And oftentimes Deut.9.6. the Prophetes doe hatefully and as by way of reproch cast the Jewes in the teeth with this election, because they had fowly departed from it. Whatsoever it be, now let them come foorth which will bind the election of God either to the worthines of men, or to the merites of workes. When they see one nation to be preferred before all other, and when they heare that God was led with no respect to be more fauourably bent to a few and vnnoble, yea and froward and disobedient men: will they quarrell

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with him, because his will was to shew such an example of mercie? But they shall neither with their prattling voices hinder his woake, nor with throwing stones of taunts into heauen shall hit or hurt his righteousnesse, but rather they fall backe vpon their owne heads. Moreouer the iſraelites are called backe to this principle of the free couenant, when either thankes are to be giuen to God, or their hope to be raised vp agaist the time to come. He made vs, and not we our ſciues (ſaih the Prophet) his people and the ſcēpe of his paſtures. The negative is not ſuperfluuous, which is added to exclude vs, that they may know that of all the good things wherewith they excell, God is not onely the author, but fetched the cauife thereof from himſelfe, because there was nothing in them worthy of ſo great honour. Also he biddeth them to bee contented with the meere good pleauſe of God, in theſe words. The ſeede of Abraham are his ſeruants: the children of Iacob his elect. And after that he hath reheareſed the continuall benefits of God as fruits of the election, at length he concluded, that he dealt ſo liberally because he remembred his couenant. With which doctrine agreeſt the ſong of the whole Churche, Thy right hand and the light of thy countenance gaue the land to our Fathers, because thou wast pleased in them. But it is to be noted, that where mention is made of the lande, it is a viſible ſigne of the ſecret ſeuering wherein the adoption is contained. To the ſame thankfulness David in another place exhorteth the people, ſaying, Bleſſed is the nation whose God the Lord is, the people which he hath choſen for an inheritance to himſelfe. And Samuel encourageth them to good hope, ſaying, The Lord will not forſake you, for his owne great names ſake, because it pleaued him to creat you for a people to himſelfe. Likewife David when his faith is affaileſd, armeth himſelfe to fight, ſaying, Bleſſed is he whom thou haſt choſen, hee ſhall dwell in thy courts. But for as muſch as the election hidden in God was ſtabliſhed as well by the firſt deliuernace as by the ſecond, and other mean benefits: in Eſay the word of Eleaſing is transferred to this, God ſhall haue mercie on Iacob, and he ſhall yet chooſe out of Iſrael: because he ſignifying the time to come, ſaih that the gathering togidier of the remnant of th: people which hee ſeemed to haue forſaken, ſhall be a ſigne of the ſtable and ſteadfast election, which once ſeemed to haue beene fallen away. When alſo it is ſaid in another place, I haue choſen thee and haue not caſt thee away: he ſetteth out the continuall courſe of the notable liberality of his fatherly good will. And yet more plainly the Angel faſh in Zacharie, God ſhall yet chooſe Ierusalem: as though in hardly cheſtning it, he had reiecteſt it: or as though the exile were an interrupcion of the election: which yet remaineth inuolable, althoſh the ſignes thereof do not alway appear.

6 There is to be added a ſecond degree more narrowly reſtained, or in which was ſene a more ſpeciall grace of God: when of the ſame kinred of Abraham God refuſed ſome, and other ſome by nouriſhing them in the churche he ſhewed that he reſtained among his children Iſmael had at the beginning obtained egall degrēe with his brother Iſaac, because the ſpirituall couenant had beene no leſſe ſealed in him by the ſigne of Circumciſion. He is cut off, and then Iſaac: at the laſt an innumerable multitude and almoſt Iſrael. In Iſaac was the ſeede called: the ſame calling enduere in Iacob. A like example God ſhewed in reiecting Saul: which thing is alſo gloriouſly ſet forth in the Pſalm. He hath put backe the tribe of Iſeph, & the tribe of Ephraim he hath not choſen, but hee hath choſen the tribe of Iuda. Which the holiſtory diuers times repeateth, that the wonderfull ſecret of the grace may the better appear in this change. Iſmael, Iſaac, and ſuch other, (I graunt) fell from the adoption by their own fault and guiltines: because there was a condition adioyned, that they ſhould faithfully keepe the couenant of God, which they falſely brake. But this was yet a ſingular benefit of God, that he vouchſaued to prefer them aboue the other Gentiles: as it is ſaid in the Pſalm, He hath not ſo done to other nations, nor hath opened his iudgements to them. But here I haue not without cauife ſaid that there be two degrees to be noted:

Pſal. 105.6.

Pſal. 44.4.

Pſal. 33.12.  
1.Sam. 20.22.

Pſa'. 55.5.

Eſay. 14.2.

Eſay. 1.9.  
Zach. 2.12.

Of election and  
Prefeſtation  
both generall and  
ſpeciall.

Pſal. 78.69.

Pſal. 47.20.

noted: because now in the choosing of the whole nation God shewed that he is in his owne meere liberalitie bound to no lawes: but he is free, so that equall portion of grace is not to be required at his hand: the vnequalitie wherof sheweth that it is truly of free gift. Therefore *Malachie* amplifieth the vnthankefulnesse of *Israel*, because they being not onely chosen out of all mankind, but also seuered out of a holy house to be a peculiar people, doe vnfalhfully and wickedly despise God so beneficiall a Father. Was not *Esa* the brother of *Iacob*? (sauh he) and yet *Iacob* I loued, but *Esa* I hated. For, God takerit for confessed, that when either of them was borne of a holy Father, and succellour of the couenant, finally a branch of the holy roote: now the children of *Iacob* were more than commonly bond, which were taken into that dignitie. But when *Esa* the first begotten being refused, their Father which was by nature inferior was made the heire, he prooweth them doubly vnthankfull, and complaineth that they were not holden with that double bond.

7 Although it be already sufficiently evident, that God doth by his secret counsell freely choose whom he will, reiecting other, yet his free election is hitherto but halfe shewed, till we come to all particular persons, to whom God not onely offereth saluation, but so assigneth it, that the certaintie of the effect thereof is not in suspense or doubtfull. For, there are accounted in that onely seede, whereof *Paul* maketh mention. For although the adoption was left in the hand of *Abraham*, yet because many of his posteritie were cut off as rotten members: that the election may be effectuall and truely stedfast, we must needs ascend to the head, in whom the heauenly Father hath bound to zether his elect one with another, and hath knit them to himselfe with a knot impossible to be loosed. So in the adoption of the kinred of *Abraham*, shined the liberall fauour of God, which he denied to other men: yet in the members of Christ, appeareth a much more excellent strength of grace, because they being grafted into their head doe never fall away from salvation. Therefore *Paul* doth fitly reasoun out of the place of *Malachie* which I euen now alleaged: that where God with making a couenant of eternall life calleth any people to himselfe, there is in part a special maner of election, that he doth not choose all effectually with common grace. Wheras it is said, I haue loued *Iacob*, this pertaineth to the whole issue of the Patriarch, which the Prophet there setteth in comparison against the posteritie of *Esa*. Yet this withstandeth not but that in the person of one man was set foorth to vs an example of the election, which cannot slip away, but must come to the marke that it tendeth to. These *Paul* doth not vainly note to be called remnents: because experience teacheth that of a great multirude many slide and vanish away, so that oftentimes there remaineth but a small portion. But why the generall election of a people is not alway firme and stedfast, there is a reason offering it selfe in readines: because with whom God couenanteth he doth not by and by give to them the spirite of regeneration, by the power whereof they may continue in the couenant to the ende: but the outward changing without the inward effectualnes of grace, which might be of force to hold them in, is a certaine meane thing betweene the forsaking of whole mankind, and the election of a small number of the godly. The whole people of *Israel* was called the inheritance of God, of whom yet there were many strangers. But because God had not for nothing made couenant with them that he would be their Father and Redeemer, he rather hath respect to his owne free fauour than to the vnfalhfull falling away of many: by whom also his truth was not abolished: because where he referred any remnant, it appeared that his calling was without Repentance. For whereas God did from time to time choose vnto himselfe a Church rather out of the children of *Abraham*, than out of the prophane nations, he had regard to his couenant, which being broken of the whole multitude he restrained to a few, that it should not vtterly fall away. Finally the common adption of the seede of *Abraham* was a certaine visible image of a greater benefite, which God hath

*Election outward  
and inward, in the  
general body of  
men inwardly  
elected, inwardly  
which inwardly  
are not elected.  
the Spirite.*

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vouchsafed to graunt to fewe out of many. This is the reason why *Paul* so diligently putteth difference betwene the children of *Abraham* according to the flesh, and his spirituall children which were called after the example of *Isaac*. Not that it was a vaine and vnfruiful thing simply to be the childe of *Abraham* (which might not bee said without dishonor of the covenant) but because the vnchangeable counseil of God, whereby he hath predestinate whom he would, is by it selfe effectuall onely to this latter sorte vnto saluation. But I warne the readers that they bring not a foreconceiuied judgement on either side, till it appeare by the places of scripture brought foorth what is to be thought. That therefore which the scripture cleerely sheweth, we say that God by ~~eternal~~ and vnchangeable counsell hath once appointed whom in time to come he would take to saluation, and on the other side whom hee woulde condemne to destruction. This counsell as touching the elect, we say to be grounded vpon his free mercie without any respect of the worthines of man, but whom hee appointeth to damnation, to them by his iust in deed and irreprehensible, but also incomprehensible judgement the entry of life is foreclosed. Now in the elect we set vocation, to be the testimonie of election: and then iustification to be another signe of the manifest shewing of it, till they come to glory wherin is the fulfilling of it. But as by vocation and election God maketh his elect: so by shutting out the reprobate either from the knowledge of his name or from the sanctification of his spirit, he doth as it were by these markes open what judgement abideth for them. I will here passe ouer many fained inuentions, which foolish men haue forged to ouerthrow predestination. For they need no confutacion, which soone as they are brought forth, do largely bewray their owne falsoenesse. I will tary only vpon those, which either are in controuersie among the learned, or which may bring any hardnes to the simple, or which vngodlynes with faire seeming shew pretendeth, to scoffe at the righteousness of God.

## The xxij. Chapter.

*A confirmation of this doctrine by testimonies of the Scripture.*

*God was not moued with the forefeare of mans inabilitie to predestination, neither is he graunted as for preferring some, and passing by others, whom particularly he hath chosen.*

AL these things which we haue set are not without controuersie among many, specially the free election of the faithfull: which yet cannot be weakened. For the common sort doe thinke that God, as he foreseeth that euerie mans deserving shall be, so maketh difference betwene men: that therefore whom he foreknoweth that they shall be not vnworthy of his grace, them he adopteth into place of children: and whose natures hee espieth that they will bee bent to wickednesse and vngodlynesse, them he appoyneth to the damnation of death. So by cloaking it with the veile of foreknowledge they do no onely darken election, but fame that it hath beginning from elsewhere. And this opinion received of the common sort is not the opinion of the common sort alone: for in all ages it hath had great maintainer. Which I do plainly confess, to the entent that no man should trust that it shall much hurt our cause if their names be objected against vs. For, the trueth of GOD herein is more certaine, than that it may be shaken: more cleare, than that it may bee darkened with the authoritie of men. But some other neither exercised in the scripture, nor woorthise of any voice, doe rail at this doctrine with greater malicioussesse, than that their forward pride ought to be suffered. Because God choosing some after his owne will, leaueth other some, they picke a quarrell agaist him. But if the thing it selfe be knowne for true, what shall they preuale with brawling against God? We teach nothing but that which is approued by experiance, that it was alway at libertie for GOD, to bestow his gracie to whom he will. I will not enquire whereby the posterite of *Abraham* excelled other, but by that vouchsafing; whereof there is founde no cause eliewhere than in GOD. Let them answere

why

why they be men rather then oxen or asses. When it was in the hand of God to make them dogs, he fashioned them after his owne image. Will they giue leaue to blute beasts to quarrell with God for their estate, as though the difference were vnrigh-  
teous? Truly it is no more righteous, that they should enjoy the prerogative which they haue obtained by no deseruings, than for God diuersly to deale abroad his be-  
nefits according to the measure of his owne iudgement. If they skip ouer to persons, where the inequality is more hatefull to them, at the least at the example of Christ, they ought to be afraid to prate so boldly of so high a mysterie. He is conciued of the seed of David, a mortall man: by what vertues will they say that hee deserued to be in the very wombe made the head of angels, the onely begotten sonne of God, the image & glory of the Father, the light, righteoufnes, & saluation of the world? This thing *Augustine* wisely noted, that in the very head of the church is a most clear mir-  
ror of free election, least it should trouble vs in the members: and that he was not by righteously liuing made the sonne of God, but that he had so great honour freely gi-  
uen him, that he might afterward make other partakers of his gifts. Heere if any man  
askes why other were not the same that he was, or why all we are so farre distant from  
him, why all we be corrupt and he purenesse: such a man shall bewray not onely his  
madnesse, but therewithall also his shamelesnesse. But if they go forward to labour  
to take from God the free power to choose and refuse, let them also take awaie that  
which is giuen to Christ. Now it is woorth the trauaile to consider what the scripture  
pronounceth of euery one. *Paul* verily, when he teacheth that wee were chosen in  
Christ, taketh away all respect of our owne worthines. For it is all one as if hee had  
said: because in the whole seed of Adam the heauenly father found nothing woorthy  
of his election, he turned his eies vnto his Christ, to choose as it were members out of  
his body them whom he would take into the fellowship of life. Let this reason then be  
of force among the faithfull, that we were therefore adopted in Christ into the hea-  
uenly inheritance, because in our selues we are not able to receiue so great excellen-  
cie. Which also he touched in another place, when he exhorteth the *Colossians* to gi-  
ving of thankes, for this that they were by God made fit to bee partakers of the estate  
of the holie. If election goe before this grace of God that wee bee made fit to ob-  
taine the glorie of the life to come: what shall God himselfe now finde in vs whereby  
he may be moued to elect vs? My meaning shall yet bee more openly exprest by  
another saying of his. He hath chosen vs (saith he) ere the foundations of the worlde  
were laid, according to the good pleasure of his will, that we might be holy, and vn-  
spotted, and vnreprovable in his sight: where hee setteth the good pleasure of God  
against all our deseruings whatsoever they be.

2 That the prooffe may bee more strong, it is woorth the labour to note all the parts of that place, which being coupled togither do leaue no doubt. Where hee nameth the elect, it is no doubt that he speaketh to the faithfull, as he also by and by af-  
terward affirmeth. Wherfore they do with too foule a glose abuse that name, which wrest it to the age wherein the Gospell was first published. Where hee saith that they were elect before the beginning of the world, he taketh away all respect of worthines. For what reason of difference is there betweene them which yet were not, and those which afterward shoulde in Adam be egall? Now if they be elect in Christ, it followeth that not onely euery man is severel without himselfe, but also one of them from another, forasmuch as we see that not al are the members of Christ. That which is added, that they were elect that they might be holy, plainly confuteth the error which de-  
riueth election from foreknowledge, forasmuch as *Paul* crieth out against it & saith that whatsoever vertue appeereth in men, it is the effect of election. Now if a higher cause be sought, *Paul* answereth that God hath so predestinate, yea and that ac-  
cording to the good pleasure of his will. In which wordes he ouerthroweth what-  
soever meanes of their election men doe imagine in themselues. For hee also tea-

De correpti. &  
gratad Valent.  
c.15. De bono  
perle.ca.vit.  
Dever.Apost.8

Eph.1.4.

Col.1.12.

Eph.1.4.

*Speciall and free  
election without  
respect of merit  
growing before or fol-  
lowing after, de-  
monstrated out of  
S Pauls wordes to  
the Ephesians.*

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cheth that whatsoeuer things God giueth toward spirituall life, they flow out of this one fountaine, because God hath chosen whom he would, and ere they were borne he had seuerally laid vp for them the grace which he vouchsafed to give them.

*Our sanctification  
the end whereunto,  
not she cause  
wherefore we were  
chosen.*

*2. Tim. 1. 9.*

3 But wherefoeuer this pleasure of God reigneþ, there no works come to be considered. He doth not here indecde pursue the comparison of contraries, but it is to be vnderstanding such as he himselfe declareth. He hath called vs (saith he) with a holy calling, not according to our works, but according to his purpose and the grace which is giuen of Christ before the times of the world. And we haue already shewed that all doubt is taken away in this which followeth, that we might be holy and vnspotted. For if thou say, because he foresaw that we should be holy, therefore he chose vs, thou shalt peruernt the order of *Paul*. Thus therefore thou maist safely gather. If he chose vs that we might be holy: then he chose vs, not because he forelawe that we would be such. For these two things are contrarie the one to the other: that the godly haue it of election that they be holy, and that they come to it by meanes of works. Neither is their cauillation here any thing worth to which they commonly flee, that the Lord doth not render the grace of election to any works going before, but yet graunteth it to works to come. For when it is said that the faithfull were chosen, that they might be holy: therewithall is signified that the holynesse which was to come in them tooke beginning at election. And how shall this saying agree together, that those things which are deriu'd from election gaue cause to election? The same thing which he said he scemeth afterward to confirme more strongly, where he saith, According to the purpose of his will which he had purposed in himselfe. For, to say that God purposed in himselfe, is as much in effect as if it had bene laid, that without himselfe he considered nothing whereof he had any regard in decreeing. Therefore he by and by addeth, that the whole summe of our election tendeth to this end, that we should be to the prayse of the grace of God. Truly the grace of God deserueth not to be praised alone in our election, yvnlesse our election be free. But free it shall not be, if God in electing his, do consider what shall be the works of euerie one. Therefore we find that that which Christ said to his discipiles, hath place vniuersally among all the faithfull, Yc haue not chosen me, but I haue chosen you. Where he not onely excludeth deseruings past, but also signifieth that they had nothing in themselves why they shold be chosen, if he had not preuented them with his mercie. Like as this saying of *Paul* is also to be vnderstoode: Who first gaue to him, and shall receiue recompence? For he meaneþ to shew that the goodness of God so preuenteth men, that it findeþ nothing in them neyther past nor to come, whereby he may be wonne to be fauourable to them.

*Ephe. 1. 5.*

*John. 15. 16.*

*Rom. 11. 35.*

*Speciaall and free  
election proued  
out of Saint Paul  
to the Romances.  
Rom. 9. 6.*

4 Now to the *Romanes*, where he fetcheth this question further off, and followeth it more largely, he denieth that all they are Israelites, which are issud of Israel: because although by right of inheritance they were all blessed, yet the succession did not equally passe to them all. The beginning of this disputation proceeded of the pride and deceitfull gloryng of the Iewith people. For when they claimed to themselves the name of the Church, they wold haue the credit of the Gospell to hang vpon their will: as the Papists at this day wold gladly with this fained colour thrust themselves into the place of God. *Paul*, although he grant that the offspring of *Abraham* is holy by reason of the couenant, yet affirmeth that the most part of them are strangers in it: and that not only because they swarue out of kinde, so that of lawfull children they become bastards, but because the especiall election of God standeth aboue and reigneþ in the highest top, which alone maketh the adoption thereof sure. If their owne godlinesse stablished some in the hope of saluation, and their owne falling away alone disherited other some: *Paul* verilie should both fondly and vncoveniently lifp the readers eu'en to the secret election. Now if the will of God (the cause whereof neither appeareth nor is to be sought, without himselfe) maketh the

one sort differing from the other, so that not all the children of Israell be true Ifraelites, it is vainly fained that euerie mans estate hath beginning in himselfe. Then he further followeth the matter vnder the example of *Iacob* and *Esaу*. For when they both were the sonnes of *Abraham*, both together enclosed in one mothers wombe, it was a monsterlike change that the honour of first birth was remoued to *Iacob*, by which change *Paul* affirmeth that there was testified the election of the one, and the reprobation of the other. The originnall and cause of it is enquired, which the teachers of foreknowledge will haue to be set out in the vertues, and vices of men. For this is an easie short way with them, that God shewed in the person of *Iacob*, that he chooseth the worthy of his grace: and in the person of *Esaу*, he refuseth them whom he foreseeth to be vnworthy. Thus they say boldly. But what saith *Paul*? when they Rom.9.11. were not yet borne, and had not done any good or euill, that according to election the purpose of God might abide, not of workes, but of him that calleth, it is said: The elder shall serue the yonger: as it is written, *Iacob* I haue loued, but *Esaу* I haue hated. If foreknowledge were of any force in this difference of the brethren, then verily mention were vnsiftie made of the time. Let vs graunt that *Iacob* was chosen, because he had worthines gotten by works to come: to what purpose should *Paul* say that he was not yet borne? And this now shoulde be vnaudisidie added, that he had yet done no good: because this shal be a readie answere, that nothing is hidden from God, and that so the godlines of *Iacob* was present before him. If works do win grace, they should then worthily haue had their price before that *Iacob* was borne as if he had bene growne to full age. But the Apostle goeth forward in vndoing this knot, and teacheth that the adoption of *Iacob* was not made of workes, but of the calling of God. In workes he enterlaceteth not the time to come or time past: and then he directly setteth them against the calling of God, meanning by stablishing of the one exprely to ouerthrow the other: as if he had said that it is to be considered what hath pleased God, not what men haue brought of themselves. Last of all it is certaine that by the words of election and Purpose, all cautes whatsoever men are wont to faine elsewhere than in the secret counsell of God, are quite remoued from this matter.

5 What colour will they bring to darken these things, who in election affigne some place to workes either past or to come? For this is vtterlie to mocke out that which the Apostle affirmeth, that the difference of the brethren hangeth not vpon any consideration of workes, but vpon the meere calling of God, because it was put betweene them when they were not yet borne. Neither had he beene ignorant of this their furtlerie, if it had had any foundnes in it: but because he very well knew, that God can foresee no goodnes in man, but that which he hath first determined by the benefit of his election to give him: he fleeth not to that vnorderlie order, to let good works before the cause of themselves. Thus haue we by the words of the Apostle, that the saluation of the faithfull is founded vpon the will of the onely election of God: and that the same fauour is not gotten by workes, but commeth of free calling. We haue also as it were an image of that thing set before vs. *Esaу* and *Iacob* are brethren, issuing both of the same parents, enclosed yet both in one wombe, not yet brought out into the world. In them all things are egall, yet of them the iudgement of God is diuers. For he taketh the one and forsakeith the other. There was nothing but the onelie first birth, by right whereof the one excelled the other. But this also being passed ouer, that thing is giuen to the yonger which is denied in the elder. Yea, and in other alio God seemeth alway as of set purpose to haue despised first birth, to cut off from the flesh all matter of gloryng, Refusing *Israell*, he cast his minde to *Isaac*. Plucking backe *Manasse*, he more honoured *Ephraim*.

6 If any man interrupt me with saying that we must not by these inferiour and small benefits determine of the summe of the life to come, that he which hath bin aduancto to the honor of the first birth, should therefore be reckoned to be adopted

The doctrine is  
so cleare and the  
example so plaine  
which S. Paul's  
producceth, that  
there is no place  
at all left to casu-

Their election  
whome S. Paul  
speakeith of, was  
not onely to an  
earliche inheritance  
but an hea-  
uenlie.

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into the inheritance of heauen: (for there besome which spare not *Paul* himselfe, as though in alleaging these testimonies he had wrested the scripture to a strange sense:) I answere as I haue done here before, that the Apostle neither slipped by vnauidenesse, nor wilfully abused the testimonies of the Scripture. But he sawe (which they cannot abide to consider) that God minded by an earthly signe to declare the spirituall election of *Jacob*, which otherwise was hidden in his inaccessible throne. For vnaess we referre the first birth graunted to him vnto the world to come, it shoulde be a vaine and fond forme of blessing whereby he obtained nothing but manifold miseries, discommodities, grefeful banishment, and many bitternes of torow and cares. Therefore when *Paul* saw without doubting, that God by outward blessing testified the blessing which he had in his kingdome prepared spirituall and neuer decaying for his seruant: he doubted not for prooфе of this spirituall blessing, to fetch an argument from that outward blessing. This also we must remember that to the lande of Canaan was adioyned the pledge of the heauenly dwelling: so that it ought not at all to be doubted that *Jacob* was grafted with the Angels into the bodie of Christ, that he might be partaker of the same life. *Jacob* therefore is chosen, when *Iesu* is relected: and by the predestination of God is made different from him from whence he differred not in any deseruings. If you aske a cause, the Apostle readreth this, because it is said to *Moses*, I will haue mercie vpon whom I wil haue mercie, and I will vouchsafe to graunt mercie to whom soever I will vouchsafe to graunt mercie. And what I beseech you meaneh this? Verily, the Lord hirselfe most plainly pronounceth that men haue in themselves no cause why he should do good to them; but he fetcheth the cause from his owne mercie onely: and therefore that the saluation of his is his owne worke. When God setteth thy saluation in himselfe alone, why wilt thou descend to thy scle? When he appointeth to thee his mercie alone, why wilt thou run to thine owne deseruings? When he holdeth thy thought wholy in his mercifulnesse alone, why wilt thou turne part to the beholding of thine owneworks? Therfore we must needs come to that lesser people, which *Paul* in another place said to haue been foreknownen to God: not in such sort as these men imagin, to foreknow out of an idle watchtoure the things that he worketh not: but in such sense as it is oft read. For truly when *Peter* saith in *Luke*, that Christ was by the determinate counsel and foreknowledge of God appointed to death: he doth not bring God as a looker on but the author of our saluation. So the same *Peter* also, where he saith that the fathfull to whom he wotc were chosen according to the foreknowledge of God, properly expresseth that secret predestinatio wherby God hath marked for his children whom he would. And the word Purpose, which he ioymeth for a diuers word, expressing all one thing, for as much as it doth every where signifie a stedfast determination as they commonly call it, vndoubtedly teacheth that God when he is author of our saluation goeth not out of himselfe. In which sense he saith in the same Chapter that Christ was the lamb foreknownen before the creation of the world. For what is more fond or trifling, than to say that God from on high did stand looking whence saluation should come to mankind? Therefore in *Paul* the foreknownen people is as much as a small portion mingled with the multitude which falsly pretendeth the name of God. In another place also *Paul* to beat down their boasting which being but couered with a visor, do take vpon themselves the chiefe preeminence among the godly before the world, saith that God knoweth who be his. Finally by that saying *Paul* pouicth vnto vs two sortes of people: the one, of the whole kinred of *Abraham*: the other, severally chosen out of it, and which being laid vp vnder the eies of God, is hidden from the sight of men. And it is no doubt that he tooke this out of *Moses*, which affirmeth that God will be mercifull to whom he will (although he there spake of the elect people, whose estate in outward seeming was equall) as if he should haue said, that in the common adoptio is included with him a speciall grace toward som, as it were a more holy treasure;

Rom. 9.15.

Rom. xi. 2.

Act. 2.23.

1. Pet. 1.2.

2. Tim. 2.19.

treasure: and that the common couenant withstandeth not but that the same small number may be exempt in degree: and he willing to make himselfe the free disposer and ruler of this thing, p[re]cise[ly] denieth that he will be mercifull to one rather than to an other, for any other reason, but for that it so please[n]th him: because when mercy commieth to him that seeketh it, though he in deede suffer not a deniall, yet he either preuenteth or partly getteth to himselfe the fauour wherof God claimeth to himselfe the prayse.

7 Now let the souereigne Judge and master pronounce of the whole matter. Speciall and free election proued by the wordes of Christ in S. Iohn.

When he saw so great hardnes in his hearers, that he did in a maner waſt his words without fruit among the multitude: to remedy this offence, he cryeth out, Whatsoeuer my Father giue[n] me, it shall come to me. For this is the will of my Father, that whatsoeuer my Father hath giuen me, I shall not loose any thing of it. Note that the beginning is taken at the Fathers gift, that we may be deluerned into the faithfull keeping and defence of Christ. Here ſome man peraduenture will turne a circle about, and will take exception, ſaying that they only are accounted in the proper poſſeſſion of the Father, whose yeelding hath beene voluntary by faith. But Christ standeth onely vpon that point, that although the fallings away of great multitudes do ſhake the whole world, yet the counſell of God ſhall be ſtedfast and ſtand faster than the heauens themſelues, that his election may neuer faile. They are ſaid to haue beene the elect of the Father, before that he gaue to them his only begotten Sonne. They aske whether it were by nature: yea rather, them which were ſtrangers he made his owne by drawing them to him. There is a greater cleerencie in the wordes of Christ than can by ſhifting be couered with any daikenesſe. No man (faith he) can come to Iohn.6.44. me, vntleſſe my Father drawe him. But who ſo hath heard and learned of my Father, he commeth to me. If all generally without diſference ſhould bow their knee before Christ, then the election were common: but now in the fewneſſe of the beleeuers appeareth a maniſt diuerſitie. Therefore after that Christ had affirmed that the diſciples which were giuen him, were the peculiар poſſeſſion of God the Father, within a little after he added, I pray not for the world, but for those whom thou haſt Iohn.17. giuen me, because they are thine. Whereby is proued that the whole world belongeth not to the Creator of it, ſauing that grace deliuere[n]th a few from the wrath of God, and from eternall death, which oþerwise ſhould haue periſhed: but the world it ſelue is left in his owne deſtruiction to which it was appointed. In the meane time although Christ put himſelue meane betweene, yet he claime[n]th to himselfe the power of choosing in common with the Father. I ſpeak not (faith he) of all: I know whom Iohn.13.18. I haue choſen. If any man aske from whence he hath choſen them, he anſwereth in Iohn.15.19. an other place, Out of the world, which he excludeth out of his praierſ where he commendeth his diſciples to his Father. This is to be holden, that when he affirme[n]th that he knoweth whom he hath choſen, there is ſignified ſome ſpeciall ſort in the generall kinde of men: then, that the ſame ſpeciall ſort is made to diſfer not by the qualitie of their owne vertues, but by the heauenly decree. Whereupon followeth that many excell by their owne force or diſtinguishedneſſe, when Christ maketh himſelue the author of election. For when in another place he reckoneth *Iudas* among the elect, whereas he was a deuell, this is referred only to the office of Aþtleship which although it be a cleere mirrour of the fauour of God (as *Pauſi* ſo oftentimes acknowledgeth in his owne person,) yet it conteine[n]th not in it ſelue the hope of eternall ſaluation. *Iudas* therefore, when he did vnaþtifully bear the office of an Aþtle, might be worse than the deuell: but of thoſe whome Christ hath once graſſed into his bodie, he will ſuffer none to perish: because in preſeruing their ſaluation he wil performe that which he hath promised, that is, he wil ſtretch forth the power of God which is greater then all. For whereas he ſayth in an other place, Father, of thoſe whome Iohn.10.29. thou haſt giuen mee, I haue lost none but the ſonne of perdition: although it be an abuſive.

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abusive speech by figure, yet it hath no doubtfull meaning. The summe is that God maketh them his children by free adoption whom he will haue to be his children: and that the inward cause thereof is in himselfe: because he is content with his own secret good pleasure.

The opinion of  
ancient Fathers  
touching the cause  
of election.

Retract. li. 1. cap. 2.  
Epi. ad Sixt. 106.

Homil. in Ioh. 8.

Ioh. 15. 16.

De predest.  
sancto. cap. 19.

Exod. 33. 15.

The shift which  
Thomas useth in  
solving this questi-  
on, reprinted.

8 But Ambrose, Origene, and Hierome thought that GOD distributeuth his grace among men, as he foreseeth that every man will vse it well: Yea and Augustine was once in the same opinion. But when he had better profited in knowledge of the election. Scripture, he not only reuoked it as evidently false, but also strongly confuted it: yea and after his reuoking of it, in reproouing the Pelagians for that they continued in the same errore, saith: who cannot maruell that the Apostle knew not this most subtle sense? For when he had set out a thing to be wondred at of these brethren, while they were not yet borne, and afterward obiected a question against himselfe, saying: what then? Is there vniustice with God? Here was fit place for him to answere, that God foresaw the merites of them both: yet he saith not this, but flieth to the judgementes and mercy of God. And in another place, when he had taken away all merites before election, Here (saith he) is confuted their vaine reaoning which defend the foreknowledge of God against the grace of God, and therefore say that we are chosen before the making of the world because God foreknew that we would be good, not that he himselfe would make vs good. He saith not this, which saith, Ye haue not chosen me, but I haue chosen you. For if he had therefore chosen vs, because he foreknew that we would be good: he shoulde therewithall also haue foreknownen that we would choose him: & so foorth as followeth to that effect. Let the testimonie of Augustine be of force among them that willingly rest in the authoritie of the Fathers. Howbeit Augustine suffreth not himselfe to be seuered from the rest: but by cleere testimonies sheweth that this disagreement is false with the malice whereof the Pelagians burdened him. For in the xix. Chapter of his booke of the predestination of Saints, he alleageth out of Ambrose, Christ calleth whom he hath mercy on. Againe, if he had willed, of the vndeuour he might haue made devout. But God calleth whom he vouchsaueth, and whom he will he maketh religious. If I listed to knit together a whole volume out of Augustine, I could readily shew to the readers that I neede no other words but his: But I will not load them with tediousnes. But go to, let vs imagine that they speake not at all: but let vs give heede to the matter it selfe. A hard question was moued, whether God did righteously in this that he vouchsaueth to grant his grace but to some: Of which question Paul might haue vncombred himselfe with one word if he had alleagd the respect of workes. Why therefore doth he it not, but rather continueth on a discourse which abideth in the same hardnesse? Why, but because he ought not? For the Holy Ghost which speake by his mouth, had not the disease of forgetfulness. Therefore without any circumstancies he answeryeth, that God therefore fauoureth his elect, because he will: therefore hath mercy, because he will. For this Oracle of God, I will haue mercie vpon whom I will haue mercie, and I will shew mercy to whom I will shew mercy, is as much in effect as if it had beeene said, that God is moued to mercy by no other reason but because he will haue mercy. Therefore this saying of Augustine remaineth true, that the grace of God doth not find men fit to be chosen, but maketh them.

9 Neither doe we any thing passe vpon the subtletie of Thomas, that the foreknowing of deseruings, is not in deede the cause of Predestination on the behalfe of the act of him that doth predestinate, but on our behalfe it may after a certaine manner be so called, that is, according to the particular weyng of Predestination: as when it is said that God predestinateth glory to man by deseruings, because he hath decreed to give to him grace by which he may deserue glory. For sith the Lord will in election haue vs to looke vnto nothing but his meere goodnessse, if any man shall couet here to see any more, it shall be a wrongfull greedinesse. If we listed

to stiue in suttletie, we want not wherewith to beate backe this silly suttletie of Thomas. He affirmeth that to the elect glorie is after a certaine manner predestinate by deseruings, because the Lord doth after a certaine manner predestinate to them the grace, by which they may deserue glorie. What if I ansyvre on the contrarie side and say that predestination vnto grace, serueth election vnto life, and is as it were a waiting maide after it? that grace is predestinate to them, to whom the possession of glorie hath beene long agoe appointed: because it pleaseith the Lorde to bring his children from election into iustification? For thereupon it shall follow that the predestination of glorie was rather the cause of the predestination of grace, than contrariwise. But away with these striuings as things superfluous for such as shall thinke that there is wisedome ynough for them in the word of God. For this was in olde time truly written of an Ecclesiasticall writer, that they which assigne the election of God to merits are more wise than they ought to be.

10 Some doe obiect that God shoulde be contrarie to himselfe if he shoulde universallie call all men to him, and receive but a fewe elect. So by their opinion the universallesse of the promise taketh away the difference of speciall grace. And thus certaine sober men speake, not so much to oppresse the truth, as to debarre crabbed questions, and to bridle the curiositie of many. Their will is praise woorthis, but their counsell is not to be allowed: because dallyng by shifftes is neuer excusale. But their obiecting of it which doe more railingly inueigh against it, is verily too fonde a cauillation, or too shamefull an error. How the Scripture maketh these two to agree together, that by outward preaching all men are called to repentance and faith, and yet not to all men is giuen the Spirit of repentence and faith, I haue in another place alreadie declared, and by and by somewhat of it must be repeated againe. Now that which they require I denie to them, sith it is two waies falle. For, he that threateneth that while it raineth vpon one citie, there shall be drought vpon another: Hee that pronounceth that there shal in another place be famine of doctrine, bindeth not himselfe with a certayne lawe to call all men egallie. And he which forbidding Paul to speake in Asia, and turning him from Bithinia draweth him into Macedonia, sheweth that it is in his owne power to distribute this treasure to whosoever it shal please him. Yet more plainly he sheweth by Esay, how he peculiarly directeth to the elect the promises of salvation: for he saith of them only, and not of al mankind indifferently, that they shall be his Disciples. Whereby it is certaine that the doctrine of saluation is wrongfully set open in common to all men to profite effectually, which is saide to be seuerallie laide vp onely for the children of the Church. Let this suffice at this present, that although the voice of the Gospell speake generally to all, yet the gift of faith is rare. Esai assigneth the cause, for that the arme of the Lorde is not open to all men. If he had saide that the Gospell is maliciously and frowardly despised, because many do stubbornely refuse to heare: peraduenture this colour touching universall calling shoulde preuale. Neither is it the purpose of the Prophet to diminish the fault of men, when hee teacheth that the fountaine of blindnesse is, that God vouchsafeth not to open his arme to them: only hee giveth warraig, that because faith is a singular gift, the eares are beaten in vaine with outward doctrine. But I would faine knowe of these doctors, whether onely preaching, or faith, make the children of God. Certainly when it is saide in the first Chapter of John, Whosoever belieue in the onely begotten Sonne of God, are dy misclues also made the childe[n] of God, there is not in that place a confused heape amblled vp together: but a speciall order is giuen to the fauill, which are borne nor of bloud, nor of the will of the flesh, nor of the will of man, but of God. But (saie they) there is a mutuall consent of faith with the worde, namely whereforever is faith. But it is no newe thing that seed fall among thornes or in stony places: not onely because the greater part appereith indeede obstatute against God, but also because not al men haue eies & eates.

Ambroſe vo-  
cat gent. lib. 1.  
cap. 1.

*There is no repre-  
guancie between  
God's calling of all  
and calling effec-  
tually by chosen  
only.*

Amos. 4.7.  
& 8.11.

A&S. 16.6.

Esa. 8.16.

Esa. 53.1.

Ioh. 1.12.

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De verb. Apost.  
scr. 11.

Eph. 1.3.

Tit. 1.1.

Ad Tho. prepos.  
Beruel. Epi. 1007.

Ioh. 6.46.

Ioh. 10.4.

Rom. 9.13.

The ground of re-  
probation the will  
of God to reject &  
not men deserving  
to be rejected.

cares. How then shall it agree that God calleth to him them whom hee knoweth will not come? Let *Augustine* answere for me. Wilt thou disspire with me? Maruaile with me, and crie out, O depth. Let vs both agree in feare, least we perish in error. Moreouer if election (as *Paul* witnesseth) be the mother of faith, I turne backe the argumēt vpon their own head, that faith is therfore not general, because election is special. For by the orderly hanging togither of causes and effectes, it is easly gathered that where *Paul* saith, that we are full of all spirituall blessing, as God had chosen vs before the creation of the world: therfore these riches are not common to al, because God hath chosen onely whom he woulde. This is the reason why in another place hee commendereth the faith of the elect, least it shoulde be thought that any man doth by his owne motion get faith to himselfe: but that this glorie may remaine with God, that they are freely enlightened of him, whom hee had chosen before. For *Bernard* saith rightly, Friends do furerally heare, to whom he also saith, Feare not thou small flocke: for to you it is giuen to know the mysterie of the kingdome of heauen. Who be these? euen they whom he hath foreknownen and predestinate to be fashioned like to the image of his Sonne. A great and secret counsell is made knownen. The Lorde knewe who be his: but that which was knownen to God is made manifest to men: neither doth hee vouchsafe to make any other partakers of so great a mysterie, but those selfe same men whom he hath foreknownen and predestinate to bee his. A little after hee concludeth. The mercy of God is from eternitie euen to eternitie vpon them that feare him: from eternitie, by reason of predestination: to eternitie, by reason of blessed making: the one without beginning, the other without ending. But what neede I to cite *Bernard* for witnesse, when we heare of the masters owne mouth, that none do see but they which are of God? By which words he signifieth, that all they which are not begotten againe of God, do dazell at the brightnes of his countenance. And to election faith indeed is fityn ioyned, so that it keepe the second degree. Which order the words of Christ do cleerely expresse in another place, This is the will of my Father, that I loose not that which he hath giuen. For this is his will, that whosoeuer belieueth in the Sonne, shall not perish. If he would haue all sau'd, he would appoint ouer them his Sonne to be their keeper, and would graffe them all into his body with the holy bond of faith. Now it is certaine that faith is a singular pledge of his fatherly loue, laid vp for his children whom he hath adopted. Therefore Ch. ist in another place saith that the sheepe followe the shepheard, because they know his voice: but they follow not a stranger, because they know not the voice of strangers. Whence commeth this difference, but because their eares are boared by God? For no man maketh himselfe a sheepe: but hee is made one by the heauenly grace. For which cause also the Lorde teacheth that our safetie shall alway be certaine and free from danger, because it is kept by the invincible power of God. Wherefore hee concludeth that the vnbelieuers are not of his sheepe: namely because they are not of the number of them, whom God hath promised by *Esay* that they shall be his disciples. Now because in the testimonies which I haue alleged is expressed persecurance, they do therewithall testifie the vnmooueable stedfastnes of election.

11 Now let vs speake of the reprobate, whom the apostle ioyneth there togither. For as *Jacob*, hauing yet with good workes deserued nothing, is taken into grace: so *Esau*, being yet defiled with no wicked doing, is hated. If we turne our eies to works, we do wrong to the Apostle, as though he sawe not the same thing which we cleerely see. It is proued that he sawe it not, forasmuch as he exprefly enforceth this point, that when they had not yet done any good or euil, the one was chosen, and the other refused, to proue that the foundation of the predestination of God is not in workes. Againe when he moued the obiection, whether God be vnrighteous, hee alleageth not that which had been the most certaine and plaine defence of his righ-teousnesse, namely that God reduced to *Esau* according to his euilnesse: but he was

content with another solution, that the reprobate are stirred vp to this ende, that the glorie of God may be set foorth by them. Last of all he adioyneth a concluding sentence, that God hath mercie vpon whom he will, and hardeneth whom he will. See you not how he imputeth both to the onely will of God? Therefore if we cannot declare a reason why he vouchsafeth to grant mercie to them that be his, but because it so pleaseith him: neither also shall we haue any other cause in reiecting of other, than his owne will. For when it is said that God hardeneth, or sheweth mercie to whom he will, men are thereby warned to seeke no cause elsewhere than in his will.

### The xxij. Chapter.

*A Confutation of the flanders wherewith this doctrine hath alway  
beene wrongfully burdened.*

**B**ut when the wit of man heareth these things, the frowardnesse thereof cannot be restrained, but that by and by as at the bloudie blast of a trumpet sounding to battell, it diuersly and excessiuely turmoileth. And many in deede, as though they would driue away the malice from God, doe so grant election, that they denie that any man is reprobate: but they doe too ignorantly and childishly: for as much as election it selfe could not stande vnfesse it were set contrarie to reprobation: God is said to seuer them whom he adopteth vnto saluation: it should be more than foolishly said that other do either by chaunce or by their owne endeuer obtaine that which onely election giueth to a few. Therefore whom God passeth ouer, he reiechteth: and for none other cause, but for that he will exclude them from the inheritance which he doth predestinate to his children. Neither is the waiwardnesse of men tolerable, if it suffer not it selfe to be bridled with the word of God, where the incomprehensible counsell of God is intreated of, which the Angels themselues doe worship. But we haue alreadie heard, that hardening is no lesse in the hande and will of God than mercie. Neither doth *Paul* (as these men doe that I haue spoken of) busily labour to excuse God with a lying defence: but onely he teacheth that it is not lawfull for the thing formed to quarrell with him that formed it. Now who so do not admit that any are rejected of God, how will they vncumber themselves from that saying of Christ, Every tree which my father hath not planted, shall be plucked vp by the roote? They plainly heare that all they are adjudged and auowed to destruction, whom the heauenly Father hath not vouchsafed to plant as holy trees in his ground. If they denie this to be a signe of reprobation, then is there nothing so cleere that it may be proved to them. But if they cease not to wrangle, let the sobrietie of faith be contented with this admonition of *Paul*, that there is no cause to quarrell with God, if he willing Rom.9.21. on the one side to shew his wrath and to make his power knownen do with dum suffrage, and lenitie beare with the vessels of wrath prepared to destruction: and on the other side he make known the riches of his glorie toward the vessels of mercy which he hath prepared to glorie. Let the Readers marke, how *Paul* to cut off occasion from whisperings and backbitings, giueth the chiefe rule to the wrath and power of God: because it is vnjust that thole deepe iudgements which swallow vp all our senses, should be made subiect to our determination. Our aduersaries awere is very trifling, that God doth not vtterly reiecht them whom he suffereth in lenitie, but abideth with a mind hanging in suspence toward them, if peraduenture they may repente. As though *Paul* giueth to God a patience, to looke for their turning, whom he saith to be made to destruction. For *Augustine* saith rightly where he expoundeth this place, where power is ioyned to sufferance, God doth not suffer, but gouerne with his power. They further say also that it is not for nothing saide that the vessels of wrath are prepared to destruction; but, that God hath prepared the vessels of mercie: because Lib.5.contra Iul.cap.5. by

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by this meane he ascribereth and challengeth the praise of saluation to God, but the blame of destruction he casteth vpon them which by their owne will doe bring it vpon themselves. But although I graunt to them that *Paul* by the diuers manner of speaking did soften the roughnesse of the first part of the sentence, yet is it not meete to affigne the preparing vnto destruction to any other thing than to the secret counsell of God : which also is affirmed a little before in the rest of the text. That God stirred vp *Pharao*: Then that he hardeneth whom he will. Whereupon followeth that the hidden counsell of God is the cause of hardening. This at the least I get which *Augustine* saith, that when God of woolues maketh sheepe, hee doth with a mightier grace reforme them, that their hardnesse may be tamed: and therefore God for his cause doth not conuert the obstinate, because he doth not shew forth in them the mightier grace, which he wanteth not if he would shew it foorth.

Lib. 1. de pre-  
dict. sanct. c. 2.

There is no stri-  
king against God  
in this cause.

2 These sayings in dede should be sufficient for the godly and sober, and them which remember themselves to be men. But for as much as these venomous dogs doe cast vp not only one sort of venome against God, we will as the matter shall serue, answere to every one particularly. Foolish men doe diuers waies quarrell with God, as though they had him subiect to their accusations. First therefore they aske, by what right the Lord is angrie with his creatures, of whom he hath not been first prouoked by any offence: for to condemne to destruction whom he will, agreeith rather with the wilfulness of a tyrant, than the lawfull sentence of a judge. Therefore they say that there is cause why men should charge God, if by his bare wil, without their owne deseruing, they be predestinate to eternall death. If such thoughts doe at any time come into the minde of the godly, to breake their violent assults they shall be sufficiently armed with this, although they had no more, if they consider how great wickednesse it is, even so much as to inquire of the causes of the will of God: sith of all things that are, it is the cause, and worthily so ought to be. For if it haue any cause, then somewhat must go before it, whereto it must be as it were bound: which it is vnlawfull once to imagine. For the will of God is to the highest rule of righteouesesse, that whatsoever he willeth, even for this that he willeth it, it ought to be taken for righteous. When therefore it is asked, why the Lord did it: it is to be answered, because he willed it. But if thou go further in asking why he willed it, thou askest some greater & higher thing than the will of God: which cannot be found. Let therefore the rashnesse of man restraine it selfe, and not seeke that which is not, least peraduenture it may not finde that which is. With this bridle (I say) he shall be well withholden whosoever he be that will dispute of the secrets of God with reverencie. As for the boldnesse of the wicked, which dread not openly to speake euill of God: against it the Lord with his owne righteouesnes, without any our defence shall sufficiently defend himselfe, when he shal take all shifting from their consciences, and hold them fast conuincid, & condemne them. Neither doe we yet thrust in the fained devise of absolute power, which as it is prophanie, so woorthily ought to be abhorred of vs. We faine not God lawlesse, who is a law to himselfe: because (as *Plato* saith) men stand in neede of lawes, who are troubled with vnlawfull lustes: but the will of God is not only pure from all fault, but also is the highest rule of perfection, yea and the lawe of all lawes. But we denie that he is subiect to yeeld account. Wee denie also that we are meete judges, which would pronounce of this cause after our owne sense. Wherfore if we attempt further than we lawfully may, let that threatening of the Psalme bring vs in feare, that God shal ouercome so oft as he is judged of any mortall man.

This is taken out  
of Augustin lib. 1.  
de Gent contra  
Manic. cap. 3.

Psal. 51. 6.  
The truth hath  
sufficient to stop  
their mouths,  
who aske why  
God should fore-  
appoint some unto  
death, when they  
not being could not  
deserve the death  
whereunto they  
were appoynted.

3 So can God in keeping silence, put his enemies to silence. But, that we may not suffer them freely to scorne his holy name, he deliuereth to vs out of his word weapons against them. Wherefore if any man assiale vs with such words: why God hath from the beginning predestinate some to death, which when they were not, could not yet deserve the iudgement of death: wee in stede of answere may againe on our side

side aske of them, what they thinke that God oweth to man, if hee will iudge him by his owne nature. In such sort as we be all corrupted with sin, we cannot but be hatefull to God: and that not by tyrannous crueltie, but by most vpright reason of justice. If all they whom the Lord doth predestinate to death, are by the estate of nature subiect to the judgement of death: of what vniustice against themselues, I beseech you, may they complaine? Let all the sonnes of Adam come: Let them stiuie and diluite with their creator, for that by his eternall prouidence they were before their generation condemned to euerlasting miserie. What shall they be able once to mutter against this defence, when God on the other side shall call them to reknowledging of themselues? If they be all taken out of a corrupt masse, it is no maruaile if they bee subiect to damnation. Let them not therefore accuse God of vniustice, if by his eternall judgement they be appointed to death, to which they themselues do feele whether they will or no, that they are willingly led of their owne nature. Whereby appeareth how wrongfull is the desire of their murmuring, because they doe of set purpose hide the cause of damnation which they are compelled to acknowledge in themselves, that the laying of the blame vpon God may acquite them. But though I doe a hundred times confess, as it is most true that God is the author of it, yet they do not by and by wipe away the guiltines which being engrauen in their consciences from time with oft recourse, presenteth it selfe to their eies.

4 Againe they except and say: were they not before predestinate by the ordinance of God to the same corruption which is now alleged for the cause of damnation? When therefore they perish in their corruption, they do nothing but suffer the punishment of that miserie into which by his predestination Adam fell and drew his posteritie headlong with him. Is not he therefore vniust, which doth so cruelly mock his creatures? I grant indeed that all the children of Adam fell by the will of God into that miserie of state wherein they be nowe bound: and this is it that I saide at the beginning, that at length we must alway returne to the determination of the will of God, the cause whereof is hidden in himselfe. But it followeth not by and by that God is subiect to this slander. For we will with Paul answere them in this manner, Rom. 9. 20. O man, what art thou that contendest with God? doth the thing formed say to him that formed it, Why hast thou formed me so? Hath not the potter power to make of the same lumpe one vessell to honour, and another to dishonour? They will saie that the righteousnesse of God is so not truly defended, but that we seeke a shift, such as they are wont to haue that want a iust excuse. For what else seemeth here to be said, than that God hath a power which cannot be hindred from doing any thing whatsoever it be as he will himselfe? But it is farre otherwise. For what stronger realon can be brought than when wee are commanded to thinke what a one God is? For how should he commit any vniustice, which is iudge of the world? If it properly pertaine to the nature of God to doe iudgement, then he naturally loueth righteouesnesse, and abhorreth vnrighteouesnesse. Wherefore the Apostle did not, as though hee were ouertaken, looke about for holes to hide him: but shewed that the reason of the righteousness of God is higher than that either it is to bee measured by the measure of man, or may be comprehended by the slender capacitie of the wit of man. The Apostle indeed confesseth that there is such depth in the iudgements of God, wherwith the mindes of men should be swallowed, if they endeououred to pearce into it. But he teacheth also how hainous wrong it is, to binde the works of God to such a law, that so soone as we understand not the reason of them, we may be bolde to disallow them. It is a knownen saying of Salomon (which yet few do rightly vnderstande) The Pro. 26. 10. great creator of all rendreth reward to the foole, and reward to transgressors. For he crieth out concerning the greanesse of God: in whose will it is to punish fooles and transgressors, although he doe not vouchsafe to let them haue his spirite. And monstrous is the madnesse of men, when they so couet to make that which is vnmeasurable,

*God not vniust  
though man be condemned for that  
corruption whereunto they were  
foreappointed.*

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2. Tim. 5. 22.

stable, subiect to the small measure of their reason. The Angels which stood still in their vprightnes, *Paul* calleth elect. If their stedfastnes was grounded vpon the good pleasure of God, the falling away of the other prooueth that they were forsaken: Of which thing there can no other cause be alleaged than reprobation, which is hidden in the secret counsell of God.

A reason of the  
will of God in re-  
jection of the wicked,  
we neither can  
 finde neither  
should search.

5 Go to: let there now be present some Manichee, or Celestine, a slanderer of the prouidence of God: I say with *Paul* that there ought no reason to bee rendred thereof: because with the greatnes of it, it farre surmounteth our vnderstanding. What maruaile? or what absurditie is it? Would he haue the power of God so limited, that it might be able to work no more, than his mind is able to conceiue? I say with *Augustine*, that they are created of the Lord, whom he without doubting fore-knew that they shold go into destruction: and that it was so done because he so willed, but why he willed, it is not our part to ask a reason of it, who cannot comprehend it: neither is it meet that the will of God shold come down into contiouerie among vs, of which so oft as mention is made, vnder the name of it is named the highest rule of righteouesnes. Why therefore is any question moued of vngrighteouesnes where righteoues clearly appeareth? Neither let vs be ashamed, after the example of *Paul*, so to stop the mouthes of the wicked; and from time to time so oft as they shall be bold to barke against it, to repeate this, Who be ye miserable men, that lay an accusation to Gods charge and doe therefore lay it to his charge, because he doth not temper the greatnes of his workes to your dulnesse? As though they were therefore wrongfull, because they are hidden from flesh. The vnmeasurablenes of the iudgements of God is by cleere experiences knowne vnto you. Yee know that they are called the deepe bottomeles depth. Now aske of the narrowt capacities of your witt, whether they comprehend that which God hath decreed with himselfe. What good doth it you therefore with mad searching to plunge your selues into the bottomeles depth, which reason it selfe teacheth you that it shall be to your destruction? Why are ye not at the least restrained with some fear of the which both that historie of *Job* and the booke of the Prophets do report of the incomprehensible wisdome, and terrible power of God? If thy minde be vnuquieted, let it not greeue thee to embrase the counsell of *Augustine*. Thou being a man lookeft for an awnswere at my hande: and I also am a man. Therefore let vs both heare him that sayeth: O man, what art thou? Better is a faithfull ignorance than rash knowledge. Socke merit: thou shalt finde nothing but paine. O depth, *Peter* denieth: The Theefe beleeueth. O depth: Seest thou a reason? I wil tremble at the depth. Reason thou, I will wonder, dispute thou, I will beleue: I see depth, but I reach not the bottome. *Paul* rested, because he found wndering. He calleth the iudgements of God vnsearchable: and art thou come to teache them? Hee saith that his waies are impossible to be traced out: and doest thou trace them? with proceeding further we shall nothing profit: For neither we shall satisfie their way wanton curiosines, neither doth the Lord neede any other defence, than which he hath vsed by his spirit, which spake by the mouth of *Paul*: and we forget to speake well, when we ceaſe to speake with God.

Psal. 136.  
Aug de verb.  
apo. scim. 20.

Necessarie of sin  
vnyng number excus-  
ing the sinner, nor  
charge God  
justly with ini-  
stice for condam-  
ning them that  
ſo sinner.

6 Their other obiectio also ariseth out of vngodlinesse, which yet tendeth not so directly to the accusing of God as to the excusing of the sinner. Howbeit the sinner which is condemned of God cannot be justified without dishonour of the judge. Thus therefore prophane tonges do barke agaist God, saying: why should God impute those things for sinne to men, whereof he hath by his predestination layde neccesse vpon men? For, what should they do? Should they wrastle with his decares? But to should they do it in vaine, fith they cannot do it at all. Therefore they are not rightfully punished for those things, whereof the chiefe cause is in Gods predestination. Here I will abstaine from that defence, whereunto the Ecclesiastical writers do commonly flee, namely that the foreknowledge of God withstandeth not but

but that man may be accounted the sinner: because God foreseeth the euils of man, not his owne. For so the cauillation would not stay here, but will rather preesse vs fur-  
ther with saying that God might if he had would, haue prouided remedie for those e-  
uils which he foresaw: & that sith he hath not so done, he hath of determined purpose  
created men to that end that he should so behauie himselfe in earth: and if by the  
prouidence of God, man was created to this condition, that he should doe all those  
things that he doth: then he is not to be blamed for that which he cannot auoid, and  
which he enterprised by the will of God. Therefore let vs see how this knot ought  
to be well loosed. First of all this ought to bee holden certaine among all men  
which *Salomon* saith, that God hath created all things for himselfe, and the wicked Pro. 16.4.  
man to an euill day. Behold, when the disposing of all things is in the hand of God,  
when in his power remaineth the rule of safetie and deth: he so ordereth them by  
his counsell and becke, that among men there are borne some adiudged even from  
their mothers wombe to death, which with their destruction may glorifie his name.  
If any man answere, that there is no necessarie laid vpon them by the prouidence of  
God, bnt rather that he created them in such estate, because he foresaw their peruersi-  
nes to come: he neither saith nothing at all, nor altogether. The old writers are wont  
in deed sometimes to vse this solution: but as it were doubtingly. But the Schoole  
men rest vpon it, as though nothing could be objected against it. In deed I will wil-  
lingly graunt, that foreknowledge alone bringeth no necessarie to creatures, although  
all men doe not so agree: for there be some that will haue it also to be the cause of  
things. But it seemeth to me that *Valla*, a man otherwise not much practised in holy  
writings, sawe both more deeplye and more wisely, which shewed that this conten-  
tion is superfluous: because both life and death are rather the dooings of Gods will  
than of his foreknowledge. If God did but foresee the successies of men, and did not  
also dispose and order them by his will, then this question should not without cause  
be moued, whether his foreseeing any thing availeth to the necessarie of them. But  
sith he doth none otherwise foresee the things that shall come to passe, than because  
he hath decreed that they should so come to passe: it is vaine to moue controuersie  
about foreknowledge, where it is certaine that all things doe happen rather by ordi-  
nance and commandement.

7 They say that this is not written in expresse words, that it was decree of God,  
that *Adam* should perish by his falling away. As though the same God, whom the  
Scripture reporteth to doe whatsoeuer he will, created the noblest of all his creatures  
to an uncertaine end. They say he had freewill, that he might shape to himselfe his  
owne fortune: and that God decreed nothing, but to handle him according to his  
deseruing. If so colde a deuse be receiued, where shall be that almightyneſſe of God,  
whereby he gouerneth all things according to his ſecret counell, which hangeth vpon  
none other thing than it ſelte? But Predestination, whether they will or no, ſnew-  
eth himſelfe in *Adams* posterite. For it came not to passe naturally that all men  
should loose ſaluation by the fault of one Parent. What hindreth them to confeſſe of  
one man, that which againſt their wiſes they confeſſe of all mankind? For why ſhould  
they looſe their labor with dallyng ſluſts? The Scripture crieth out that all men were  
in the person of one man made bound to eternall death. Sith this cannot be imputed  
to nature, it is plaine that it proceeded from the wondrous counell of God. But it is  
too much absurditie that theſe good Patrones of the righteouſneſſe of God doe ſo  
ſtumble at a straw, and leape ouer great beames. Againe I aske: how came it to passe,  
that the fall of *Adam* did wrap vp in eternall death ſo many nations with their  
children being infantes without remedie, but because it ſo pleased God? Here  
their toonges which are otherwise ſo pratling, muſt of neceſſarie be dumbe. It is a ter-  
rible decree, I graunt: yet no man ſhall be able to deny, but that God foreknew what  
end man ſhould haue, ere he created him, and therefore foreknew it because he  
God did not onely  
foreſee, but diſpoſe  
the fall of man,  
and in him the  
ruine of hiſ po-  
sterite.

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had so ordained by his decree: If any man here inueigh agaist the foreknowledge of God, he rashly and vndiscreetly stumbleth. For, what matter is there, I beseech you, why the heauenly iudge should be accused for that he was not ignorant of that which was to come? Therefore if there be any either iust or colourable complaint, it toucheth predestination. Neither ought it to seeme an absurdite which I say, that God foresaw not only the fall of the first man, and in him the ruine of his posteritie, but also disposed it after his owne will. For as it belongeth to his wisedome, to foreknow all things that shall be: so it belongeth to his power, to rule and gouerne all things with his hande. And this question *Augustine* verie well discusseth, as he doth other, saying. We most wholecomely confess that which we most rightly beleue, that the God and Lord of all things, which created all things very good, and foreknew that euill things should spring out of good, and knew that it more pertained to his almighty goodnes even of euil things do wel, than not to suffer them to be euill: that he so ordered the life of Angels and men, that in it he might first shew what free will cou'd do, and then what the benefit of his grace and judgement of iustice could do.

Enchir.ad  
Lautent.

*The wicked do sin  
and perish not by  
Gods permission  
only, but by his will  
and appoiment.  
De Gen.ad lите.  
lib.6, cap.15.*

8 Here they runne to the distinction of will and permission, by which they will haue it graunted that the wicked do perish, God onely permitting but not willing it. But why should we say that he permitteth it, but because he so willetteth? Howbeit it is not likely that man by himselfe, by the onely permission of God, without any his ordinance, brought destruction to himselfe: as though God appointed not, of what condition he would haue the chiefe of his creatures to be. I therefore will not doubt to confess simply with *Augustine*, that the will of God is a necessarie of things, & that what he willetteth, it must of necessitate come to passe: as those things shall truly come to passe which he hath foreseen. Now if for excuse of themselves and of the vngodly, either the *Pelagians*, or *Manichees*, or *Anabaptists*, or *Epicurians* (for with these fower sects we haue to do in this question) shall object against vs necessitate where-with they be bound by the predestination of God: they bring nothing fit to the purpose. For if predestination be nothing else but a dispensation of righteousnesses of God, which is hidden indeed, but yet without fault: Forasmuch as it is certaine that they were not vnworthy to be predestinate to that estate, it is also as cercaine that the destruction is most righteous which they enter into by predestination. Moreouer their destruction lothangeth vpon the predestination of God, that both cause and matter thereof is found in themselues. For the first man fell, because the Lord so judged it to be expedient: why he so judged, is unknownen to vs: yet it is certaine that he so judged for no other reason but because he saw that thereby the glorie of his name should be worthyly set forth. Whenthough hearest mention of the glorie of God, there thinke of his righteousness: for it must be righteous that deserueth praise. Man therefore falleth, the prouidence of God so ordaining it: but he falleth by his own fault. The Lord had a little before pronounced, that all the things which he had made were very good. Whence therfore commeth that peruersnes to man, to fal away from his God? Least it should be thought to be of creation, the Lord with his commendation allowed that which came from himselfe. Therfore by his owne euilnes he corrupted the nature which he had received pure of the Lord, and by his fall he drew his whole posteritie with him into destruction. Wherefore let vs rather behold an evident cause of damnation in the corrupted nature of mankind, which is neerer to vs, than feare h for a hidden and vtterly incomprehensible cause therof in the predestination of GOD. Neither let it grieve vs so far to submit our wit to the vnmeasurable wisedome of God, that it may yeeld in many secrets of his. For of those things which it is neither granted nor lawfull to know, the ignorance is wel learned: the coueting of knowledge is a kind of madnes.

9 Some man perhaps will say, that I haue not yet brought ynought to subdue that

Gen.1.31.

that wicked excuse. But I verily confess that it can never be brought to passe, but that *The judgement of God in punishing men for their*  
*gainesaying.* *men for their*  
*of he hath laide a*  
*necessite upon th*  
*is righteous, but the*  
*reaso[n] how it is*  
*righteous is un-*  
*knownen to us who*  
*should rather be-*  
*warie inquierie in*  
*our selues, than*  
*seeke the cause*  
*thereof in God.*

vngodliness will alway grudge and murmur against it: yet I thinke that I haue spoken so much as might suffice to take away not onely all reason but also all colour of gainesaying. The reprobate would be thought excusable in sinning, because they cannot escape the necessite of sinning: specially sith such necessite is cast vpon them by the ordinance of God. But we deny that they are thereby well excused, because the ordinance of God, by which they complain that they are destitute to destruction, hath his righteousnesse, vnknownen in dede to vs, but yet most certaine. Whereupon we conclude, that they beare no euill which is not laide vpon them by the most righteous judgement of God. Then, we teach that they doe overthwartly, which to leake out the beginning of their damnation, doe bend their eies to the secret closets of the councell of God, and winke at the corruption of nature, from whence their damnation springeth. And this withstandeth that they cannot impute it to God, for that he witnesseth of his owne creation. For although man is created by the eternall prouidence of God to that calamite, whereunto he is subject: yet the matter therof he tooke of himselfe, not of God, for amuch as he is by no other meane so lost, but because he went out of kinde from the pure creation of God into a corrupt and vnpure perusiones.

10 Now the aduersaries of Gods Predestination doe slander it also with a third absurditie. For when we impute it to nothing else but to the choyce of the will of God, that they are made free from the vnuertall destruction, whom he maketh heires of this kingdome, thereby they gather that there is with him accepting of persons, which the Scripture every where denieth: and therefore, that either the Scripture disagreeth with it selfe, or that in the election of God there is respect of deſeruings. First, the Scripture in another ſense denieth, that God is an accepter of persons, than as they iudge it. For by the name of person, it ſignifieth not a man, but thofe things which being ſene with eies in man are wont to procure either fauour, grace, and dignitie, or hating, contempt, and shame: as riches, wealth, power, nobilitie, office, countrey, excellencie of beautie, and ſuch other: on the other ſide, pouertie, neede, base-nesſe, vilenesse, contempt, and ſuch other. So Peter and Paul doe teach that the Lord is not an accepter of perions, because he putteth not diſference betweene the Jew and the Grecian, to refufe the one and embrake the other for onely ſpect of nation. So James vſeth the ſame words when he mindeþ to affirme, that God in his iudgement nothing regardeth riches. But Paul in another place ſpeaketh thus of God, that in iudging he hath no conſideration of freedom or bondage. Wherefore there ſhall be no contrarietie if we ſhall ſay that God according to the will of his good pleafeure without any deſeruing chooſeth to his Sonnes whom he will, reiecting and reſuſing other. But the matter may thus be opened, that men may be more fully ſatisfied. They问我 how it commeth to paſſe, that of two betweene whom no deſeruing putteth any diſference, God in his electing paſſeth ouer the one and taketh the other. I on the other ſide doe aſke them, whether they think that in him that is taken there is any thing that may make the minde of God to encline toward him. If they confeſſe (as they needes muſt) that there is nothing, it ſhall follow that God looketh not vpon man, but from his owne goodneſſe fetcheth a cauſe why to doe good to him. Whereas therefore God chooſeth one man, refuſing an other, this commeth not of respect of man, but of his mercie alone, which ought to haue libertie to ſhew foorth and vtere it ſelfe where and when it pleafeth him. For we haue in another place alſo ſhewed, that there were not from the beginning many called noble, or wiſe, or hono-table, that God might humble the pride of flesh: ſo farre is it off, that his fauour was bound to perſons.

11 Wherefore many do falſly and wickedly accufe God of partiall vnrigheteousnes, for that he doth not in his Predestination keepe one ſelue course toward all men.

*God not to bee charged as a partiall accepter of persons.*

A& 10. 14.  
Rom. 2. 10.  
Gal. 3. 28.  
Iam. 2. 5.

Col. 3. 25.  
Eph. 6. 9.

Aug. ad Bon.  
lib. 1. cap. 7.  
1. Cor. 1. 26.

*God finding all guilty is not partiall in condem-*

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*ning any but in sa-  
ving some mer-  
ciful.*

If (say they) he finde all guiltie, let him equally punish all: if he finde them vnguiltie, let him withhold the rigor of his judgement from all. But so they deale with him, as if either mercie were forbidden him, or when he would haue mercie he be compelled altogether to give ouer his judgement. What is it that they require? if al be guilty, that all may togither suffer all one paine. We graunt the guiltines to be common, but we say that the mercie of God helpeth some. Let it helpe all, say they. But we answeare, that it is rightfull that hee should also in punishing shew himselfe a rightfull judge. When they suffer not this: what do they else but either go about to spoile God of his power to haue mercie, or at least to grant it him vpon this condition, that he vtterly give ouer his judgement. Wherefore these sayings of *Augustine* do very well agree together. Sith in the first man the whole masse of mankind fell into condamnation, theire vessells that are made of it to honor, are not the vessels of their owne rightcounnes, but of the mercie of God: and whereas other are made to dishonour, the same is not to be imputed to vnrigheteousnes but to judgement, &c. That to those whom he resuleth, God rendreth due paine: to thole whom he calleth, he giueth yndeserved grace: that they are deliuered from all accusation, after the maner of a creditour, in whose power it is, to forgive to the one, and aske of the other. Therefore the Lord also may give grace to whom he will, because he is mercifull: and give it not to all, because he is a iust judge. He may by giuing to some that which they do not deserue, shew his free grace: and by not giuing to all, declare what all deserue. For whereas *Paul* writeth that God encloed all vnder sinne, that he might haue mercie vpon all, it is therewithall to be added that he is debtor to no man: because no man first gaue to him, that he may require like of him.

*Rom. 11.31.*

*Predetermination ta-  
keth not away the  
care of welding.*

*Aphe. 1.4.*

12 This also they often say, to ouerthrow predestination, that while it standeth, all carefulnesse and endeour of well doing falleth away. For who (say they) shall heare that either life or death is certaintely appointed for him by the eternall decree of God, but that it will by and by come into his minde that it maketh no matter how he behaueth himselfe, sith the predestination of God can by his worke be nothing hindered or furthered? So shall all men dissolutely throwe foorth themselues, and after a desperate maner runne headlong whither their lust shall carrie them. And verily they say not altogether falsly, for there be many swyne, which with filthie blasphemies defile the doctrine of predestination: and by this pretence also do mock out all admonisments and rebukings, saying, God knoweth what he hath once determined to do with vs: if he haue decreed our salvation, he will bring vs to it at the time appointed: if he haue predestinate our death, we should trauell in vaine to the contrary. But the scripture, when it teacheth with how much greater reuerence and religiouenes we ought to thinke of so great a mysterie, doth both instruct the godly to farre other sense, and well confute these mens outrage. For it doth not speake of predestination to this end, that we should be encouraged to boldnes, and with vnlawful rashnesse attempt to search the vntainted secrets of God: but rather that being humbled and abased we should learne to tremble at his judgement, and reverently to look vp to his mercie. To this mark the faithfull will leuell themselves. As for that filthie groaning of swyne, it is wel confuted of *Paul*. They say that they go carelesly forward in vices: because if they be of the number of the elect, their vices shall nothing hinder them, but that they shall at length be brought to life. But *Paul* telleth that wee be to this ende, that we should leade a holy and faultlesse life. If the marke that election is directed vnto be holines of life, it ought more to awake and sturre vs vp cheerfully to practise that holiness, than to serue for a cloaking of slothfulness. For howe greatly doe these things differ the one from the other? to cease from wel doing, because election sufficeth to saluation: and that the appointed end of election is that we should apply our selues to the endeouer of good doings. Away therefore with such sacrileges which do wrongfully misturne the whole order of election. Where they stretch

stretch their blasphemies further, when they say that he which is reprobate of God, shall loose his labour if he go about to make himselfe alloweable to him with innocencie and honestie of life: therein they are taken with a most shamelesse lie. For, whence could such endeour come but of election? For whosoever be of the number of the reprobate, as they are vessels made to dishonour, so they cease not with continual wicked doings to prouoke the wrath of God against themselues, and by euident tokens to confirme the judgement of God which is alreadie pronounced vpon them: so fare be they from striuing with him in vaine.

13 But other do maliciouslie and shamefully slander this doctrine, as though it did ouerthrow all exhortations to godly liuing. For which matter in old time *Augustine* was burdened with a great malice. Which hee wiped away with his booke of *correction and grace written to Valentine*, the reading whereof will appease all godly and tractable men: yet I will touch a fewe things, which (as I trust) shall satisfie them that be honest and not contentious. Wee haue alreadie seene how open and loude a preacher of the free election *Paul* was: was he therefore colde in admonishing and exhorting? Let these good zealous men compare their earnestnesse with his, and it shall be found in them selfe in comparison of his incredible heate. And truely this principle taketh away all doubts, that we are not called to vncleanesse, but that euerie man shoulde possesse his vessell in honor, &c. Againe, that we are the handie worke of *God created to good workes, which he hath prepared that we should walke in them*. *1.Thef.4.7.*

*Summariy, they that are even but meanly exercised in Paul, shall without long declaration easily perceiue how fitly he maketh these things to agree, which they faine to disagree.* Christ commandeth that men beleue in him: Yet is his definitiue sentence neither false nor contrarie to his commandement, where hee saith: No man can come to me, but he to whom it is giuen of my father. Let preaching therefore haue his course, which may bring men to faith, and with continuall profitting hold them fast in perfeuerance. *Ioh.6.61.*

Neither yet let the knowledge of predestination bee hindered, that they which obey may not be proud as of their owne, but may glory in the Lord. Christ not for nothing saith: Who so hath eares of hearing, let him heare. Therefore when we exhort and preach, they that haue eares do willingly obey: but who so lacke eares, in them is fulfilled that which is written, That hearing they heare not. But why (*Augustine*) shoulde some haue, and othersome not haue?

Who hath knownen the minde of the Lorde? Must that therefore be denied which is open, because that cannot be comprehended which is hidden? These sayings I haue faithfully reported out of *Augustine*: but because peraduenture his wordes shall haue more authoritie than mine, go to, let vs bring forth the very wordes that are read in himselfe. If when this is heard, many are turned into dulnes and fluggishnes, and being inclined from labour to lust do go after their desires: ought that therefore to bee accompted false which is spoken of the foreknowledge of God? If God haue foreknownen that they shal be good, shal they not be good, in how great euilnes soever they now liue? and if he haue foreknownen that they will be euill, shall they not be euill in how great goodnesse soever they be nowe seene? shall therefore those things which are truly spoken of the foreknowledge of God, be for such causes either to be denied or to be left vnspeken of? namely then when if they be not spoken of, men go into errors? The rule (saith he) to keepe truth vnspeken of, is one thing, and the necessarie to speake truth is another. As for the cause of leauing truth vnspeken, it were long to search them out all: of which yet this is one, that they be not made worse which vnderstande it not, while wee meane to make them more learned that vnderstande it,

who when we speake any such thing are indeed not made more learned, nor yet are made worse. But when a true thing is in such case, that when we speake it, he is made worse that cannot conceiue it: and when we speake it not, he is made worse that can conceiue it: what thinke we now to be done? Is not the truth rather to be spoken

*Matth.13.9.*  
*Esay 6.9.*

*Lib. de bono perfici. c. 15.*

*Cap.16.*

## Cap. 23. Of the maner how to receiue

that he may conceiue it, that can conceiue it: than to keepe it vnspeken, that not only neither of them may conceiue it, but also he that more understandeth may be the worse? whereas if he did heare and conceiue it, by him also many should learne. And we will not say that which, as the Scripture witnesseth, we lawfully might haue spoken. For we feare forlooth least when we speake, he be offended that can not conceiue it: but we feare not least while we hold our peace, he that can conceiue truth be deceiued with falsehoode. Which sentence he at the last shortly knitting vp, more plainly allo confirmeth. Wherefore if the Apostles, and they which followed them, the doctors of the Church did both, namely both godly preach of the eternall election of God, and hold the faithfull in awe vnder the discipline of godly life: why do these our aduersaries being confuted with invincible violence of truthe, thinke that they say well in saying that that which is spoken of predestination is not to be preached to the people although it be true? Yea it must in any wise be preached, that he which hath eares to heare may heare. But who hath eares if he hath not received them from him that promiseth that he will give them? Truely let him that receiueth not, refuse it: so that yet he which receiueth it, do take and drinke, do drinke and liue. For as godlines is to be preached, that God may be rightly worshipped: so is also predestination, that he which hath eares to heare of the grace of God, may glorie in God and not in himselfe.

*Vndiscreete deli-  
vering of the do-  
ctrine which con-  
cerneth predesti-  
nation.*

14 And yet that holy man, as he had a singular desire to edifie, so tempereth the manner of teaching the truthe, that offence be wisely auoyded so faire as it lawfully may be. For he sheweth that those things which are truly said, may also be conueniently sayd. If any man do thus preach to the people: If ye beleue not, the cause is for that ye are already predestinate of God to destruction: such a man doth not only cherith slothfulnes, but also maintaine wickednes. If any man also stretch his saying to the time to come, and say that they which heare shall not beleue, because they are reprobate: this shalbe rather a curling than a teaching. Such therefore *Auguſtine* not vnworthily biddeth to depart from the Church, as foolish teachers, and vnlucky and ill prophecyng Prophets. In an other place he truely affirmeth that it is to be holden that a man then profiteth with rebuking, when he hath mercy and helpeth which maketh to profite whom he will, euen without rebuking. But why some thus and some otherwise? God forbid that, that we should say that the power of judging belongeth rather to the clay than to the potter. Againe afterward. When men by rebuking either come or returne into the way of righteousness, who worketh saluation in their hearts, but he, which when any whosoeuer he be planteth and wattereth, giueth the increase, whom when he will saue, no freewill of man resisteth? It is therefore not to be doubted that the wils of men cannot resist the will of God (which both in heauen and earth hath done whatsouer he would, and which hath also done those things that are to come) but that he may do what he will, forasmuch as euen of the verie wils of men he doth what he will. Againe, when he will leade men to him, doeth he binde them with corporall bonds? He inwardly worketh, inwardly holdeth hearts, inwardly moueth hearts, and draweth them with their willes which he himselfe hath made in them. But, that which he by and by addeth ought in no wise to be omitted: that because we know not who belongeth or not belongeth to the number of the predestinate, we ought so to be affected that we wold all men to be sau'd. So shall it come to passe, that whomsoever we find, we shalbe traueil to make him partaker of peace. But our peace shall rest vpon the children of peace. Therefore for our part, we must applie holosome and sharpe rebuking to all men like a medicine, that they perish not, nor destroy other, but it shalbe the wo:ke of God to make it profitable to them whom he hath foreknownen and predestinate.

## The xxiiij. Chapter.

*That election is stablished by the calling of God, but that the reprobate doe bring vpon themselves the iust destruction wherunto they are appointed.*

B V T, that the matter may more plainly appeare, we must intreate both of the calling of the elect, and of the blinding and hardening of the wicked. Of the first of these I haue alreadie spoken somewhat, when I confuted their error, which thinke that the generalnesse of the promises extendereth egally to all mankind. But this election which otherwise God hath hidden with himselfe he doeth not without choise at length disclose by his calling, which a man may therefore call the testifying of it. For, whome he hath foreknownen, them he hath also foreappointed to be fathio-  
ned like the image of his sonne : whom he hath foreappointed, them he hath also called : whome he hath called, them he hath also iustified, that in time to come he may glorifie them. When the Lord hath by electing alreadie adopted his into the number of his children : yet we see how they enter not into possession of so great a benefite, but when they be called : on the other side, how being called they do now enioy a certaine communicating of his election. For which reason *Paul* calleth the spirit Rom.8.29. which they receive, both the spirit of adoption, and the seale, and earnest of the inheritance to come: namely because it doth with the testimonie thereof establish & seale Eph.1.13. to their hearts the assurednes of the adoption to come. For though the preaching of the Gospell spring out of the fountaine of election : yet because it is also common to the reprobate, therefore it could not by it selfe be a sure prooef thereof. But God effectually teacheth his elect, that he may bring them to faith: as we haue before alleadged out of the words of Christ, Who so is of God, he and none other feeth the Father. Againe, I haue shewed thy name to the men whome thou hast giuen me : Whereas he saith in another place, no man can come to me, vnlesse my Father draw him. Which place *Augustine* wisely weyeth, whose words are these. If (as Truth) faith every one that hath learned, commeth: who so euer commeth not, certainly neither hath he learned. It doth not therfore follow that he which can come, also commeth, vnlesse he haue both willed and done it. But every one that hath learned of the Father, not only can come, but also commeth, whē now there is present both the profite of comming, and the affection of willing, and the effect of doing. Also in another place more plumbly. What is this else, Euery one that hath heard of the father, & hath learned, cometh to me, but there is none that heareth and learneth of the father and cometh not to me ? For if every one which hath heard of the father and learned, commeth: truely every one that cometh not, hath not heard of the father, nor learned: for if he had heard and learned, he would come. This schoole is farre from the senses of the flesh, in which schoole the father is heard and teacheth, that men may come to the sonne. And a little after. This grace which is secretly giuen to the hearts of men, is received of no hard heart: for it is therefore giuen, that the hardnesse of the heart may first be taken away. When therefore the father is heard within, he taketh away the stonie heart, and giueth a fleshy heart. For so he maketh the children of promise and vessels of mercy, which he hath prepared to glorie. Why therefore doth he not teach all, that they may come to Christ, but because all whom he teacheth, by mercie he teacheth: whom he doth not teach, by judgement he doth not teach? because he hath mercie vpon whom he will, and hardeneth whom he will. Therefore God assigneth them for children to himselfe, and appointeth himselfe father to them, whom he hath chosen. Now by calling he bringeth them into the houeshold, and vniteth himselfe to them, that they may be one together. But, when calling is ioyned to election, in that manner the Scripture sufficiently signifieth that, in it nothing is to be

*Gods effectuall  
and inward cal-  
ling of some  
whose election is  
therby sealed.*

Rom.8.29.

*John 6.46.*

*John 17.6.*

*John 6.44.*

*Lib. de Grat.*

*Christ. contra*

*Pela. & Cal. ca.*

*14. & 31.*

*De prædest. sanct.*

*cap. 8.*

## Cap.24. Of the maner how to receiue

bee required but the mercie of God. For if wee aske, whome hee calleth and for what reason : hee aunswereþ, whome he had elected. But when we come once to election, there the onely mercie of God appeereth on every side. And here that saying of *Paul* truly hath place, It is not of him that willetteth, nor of him that runneth, but of God that hath mercie. Neither yet that same so as they commonly take it, which part it betweene the grace of God, and the willing and running of man. For they expounde it, that the desire and indeuour of man haue in deede no force of them-selues, vnalesse they be prospered by the grace of God : but when they are holpen by his blessing, then they affirme that they haue also their partes in obtaining saluation. Whose cauillation I had rather confute with *Augustines* wordes than mine owne : If the Apostle meant nothing else but that it is not of him only that willetteth or runneth, vnalesse the Lord be there present mercifull: we may contrariwise turne it against them and say that it is not of onely mercie, vnalesse there be present willing and running. But if this be openly wicked, let vs not doubt that the Apostle giueth all to the mercie of the Lorde, and leaueth nothing to our wils or endeuours. To this effect speaketh that holy man. And I set not a strawe by that nice suttletie, that they say that *Paul* would not haue so said vnalesse there had beene some indeuour and some will in vs. For he did not consider what was in man: but when he saw that some did assigne part of saluation to the endeavour of men, he simply condemned their error in the first part of the sentence, and in the second he challenged the whole summe of saluation of the mercie of God. And what other things doe the Prophets trauell about but continually to preach the free calling of God?

*It is of Gods most  
free and vndeser-  
ued fauour, that  
we are effectually  
called to salua-  
tion.*

*Ela.65.1.*

*Ios.4.23.*

*2. John.5.24.*

*A&2.13.14.*

*We are not wor-  
kers with God of  
our owne election,  
neither doth it  
hang in suspense  
upon our faith.*

2 More ouer the very nature also and dispensation of calling doth cleerly shew it, which consisteth not in the onely preaching of the worde, but also in the inlighcning of the Spirite. To whome God offereth his worde, is shewed vs in the Prophet : I am found of them that sought me not : I haue openly appeared to them that did not aske for me. To a people which hath not called vpon my name I haue said, Lo I am present. And least the Iewes shoulde thinke that this kindnesse belonged onely to the Gentiles, he doth also put them in remembrance from whence he tooke their father *Abraham*, when he vouchsafed to ioyne him to himselfe, namely from meree idolatrie, in which he was drowned with all his. When he first shineth with the light of his worde to men not deseruing it, he therein sheweth an example plaine enough of his free goodnessse. Here therefore the vmeasurable goodnessse of God sheweth forthit selfe, but not vnto saluation to all : because for the reprobate there abideth a more greeuous iudgement, for that they refuse the testimonie of the will of God. And God also, to fet forth his glorie, withdraweth from them the effectuall force of his Spirite. Therefore this inward calling is a pledge of saluation, which cannot deceiue vs. For which purpose maketh that saying of *John*. Thereby wee knowe that we are his children, by the spirite which he hath giuen vs. And least flesh shoulde glorie, that it did at the least answere to him when he called and of his owne will offered himselfe, hee affirmeth that it hath no cares to heare, no eies to see, but which he hath made : and that hee maketh them, not according to every mans thankfulnessse, but according to his owne election. Of which thing you haue a notable example in *Luke*, where both Iewes and Gentiles in common together heard the preaching of *Paul* and *Barnabas*. Whereas they were at that time all taught with one selfesame word, it is faide that they beleued which were ordained to euerlasting life. With what face may we denie that the calling is free, in which euen to the very last part election reigneth alone?

3 But here we must beware of two errors, because many make man a worker together with God, that he by his consent may make the election to be of force : so by their opinion, the will of man is aboue the counsell of God. As though the Scripture did teach, that it is onely giuen vs that we may beleue, and not rather faith it selfe.

selfe. Other some, although they do not so weaken the grace of the holy Ghost : yet being led by I wot not what reason, hang election vpon faith as though it were doubtfull, yea and vneffectuall vntill it be confirmed by faith. It is in deede certaine that it is confirmed, as toward vs : and we haue already shewed that the secret counsell of God beginneth to shine out, which was before hidden : so that by this word you vnderstand nothing else, than that it is approued which was vnownen, and is as it were sealed with a seale. But it is falsly said, that election is then and not till then effectuall, whē we haue embrased the gospell, and that therof it taketh liuely strength. We must indeede from thence fetch the certaintie of it: Because if we attempt to reach vnto the eternall ordinance of God, that deepe bottomlesse depth wil swallow vs vp. But when God hath opened it vnto vs, we must climbe vp higher, least the effect shoulde drowne the cause. For what greater absurdtie or shamefull vnjusticē is there, than that when the Scripture teacheth that we are enlightened as God hath chosen vs, our eyes shoulde be so daseled with this light, that they shoulde refuse to looke vpon election? Yet in the meane time I deny not, that to the end we may be certaine of our saluation, we must begin at the word, and that our affiance ought therewith to be contented, that we may call vpon God by the name of Father. For some quite contrary to right order, that they may be certified of the counsell of God (which is neere vnto vs, in our mouth and in our heart) do couet to flie aboue the Deut.30.14. cloudes. Therefore that rafnesse is to be restrained with sobrietie of faith, that it may suffice vs that God in his outward word is a witnessē of his hidden grace : to that the conduit pipe out of which there floweth water largely for vs to drinke, do not hinder but that the springhead may haue his due honour.

4 Therefore as they do wrongfully, which hang the strength of election vpon the faith of the gospell, by which faith we feele that election pertaineth to vs : so we shall keepe the best order, if in seeking the certainty of our election, we sticke fast in these latter signes, which are sure witnessings of it : Satan doth with no temptation either more greeduously, or more dangerously astonish the faithfull, than when disquieting them with doubt of their election, he doth also moue them with a peruerse desire to seeke it out of the waie. I call it seeking out of the way, when a wretched man enterpriseth to breake into the hidden secrets of the wisedome of God, and to pearce even to the highest eternity to understand what is determined of himselfe at the judgement seate of God. For then he throweth himselfe headlong to be swallowed vp into the depth of the vmeasurable deuouring pit : then he wrappeth himselfe with innumerable snares and such as he cannot winde out of : then he ouerwhelmeth himselfe with the bottomlesse depth of blinde darknesse. For so is it rightfull that the foolishnesse of the wit of man be punished with so horrible ruine, when he attempteth of his owne force to rise vp to the height of the wisdome of God. And so much more deadly is this temptation, as there is none to which we are commonly all more bent. For there is most scarcely any man to be found, whose mind is not sometime striken with this thought. Whence hast thou saluation, but of the election of God? And of Election what reuelation hast thou? which thought, if it haue once taken place in any man, either perpetually vexeth the miserable man with terrible torments, or vtterly dismayeth him. Truely I would haue no surer argument than this experiance to prooue, how wrongfully such men imagine of predestination. For the minde can be infected with no errour more pestilēt, than that which plucketh downe, and thrusteth the conscience from her peace and quietnesse toward God. Therefore if we feare shipwracke, we must diligently beware of this rocke, which is neuer striken vpon without destruction. And though the disputing of predestination be esteemed like a dangerous sea, yet in passing through it there is found a safe and quiet yea & pleasant sayling, vnselſe a man do wilfully couet to be in daunger. For as they doe drowne themselves in the deadly bottomlesse depth, which to be certified of their election doe

*The certaintie of  
our election to be  
searched not in  
the bosome of God  
but in our selues  
according to that  
light which he  
hath giuen vs in  
his word.*

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doe enquire of the secret Counsell of God without his word : so they which do rightly and orderly search it in such sort as it is contained in the word, receiue thereof a singular fruite of comfort. Let this therefore be our way to search it, that we begin at the calling of God, and end in the same. Howbeit this withstandeth not, but that the Faithfull may thinke that the benefits which they dayly receive at the hand of G O D, doe descende from that secret adoption : as they lay in *Esaie*, Thou hast done maruels, thy thoughts are olde, true, and faithfull : forasmuch as by that adoption as by a token, the Lords wil is to cōfirme so much as is lawfull to be knownen of his counsell. But least any man should thinke this a weake testimonie, let vs consider how much both clearenesse and certaintie it bringeth vs. Of which thing *Bernarde* speaketh fully. For after that he had spoken of the reprobate, he saith : The purpose of God standeth, the sentence of peace standeth vpon them that feare him, both couering their euils, and rewarding their good things : so as to them after a marueilous manner not only good things, but also euill doe worke togither vnto good. Who shall accuse the elect of God ? It sufficeth me to all righteousnes, to haue him alone mercifull, to whom a lone I haue sinned. All that he hath decreed not to impute to me, is so as if it never had beene. And a little after: O place of true rest, & to which not vnworthily I may giue the name of a bedchamber, in which God is seene not as troubled with wrach, not as withholden with care : but his will is prooued in him good, and well pleasing, and perfect. This sight doth not make afraide, but calmeth : doth nor stire vp vnquiet curiositie, but appeaseth it: doth not wearie the senses, but quieteth them : Here is quiet truely taken, God being appeased, appeaseth all things : and to behold him quiet, is to be quiet.

*Being chosen in  
Christ in him we  
must behold our  
choosing assur-  
ained.*

*Mat. 3.17.*

*Eph. 1.4.*

*Rom. 8.31.*

*John 3.15.  
John 5.24.  
John 6.35.*

5 First, if we seeke a fatherly kindnesse and fauourable minde of God, we must turne our eies to Christ, in whome alone the soule of the father resteth. If we seeke saluation, life, and the immortalitie of the heauenly kingdome, we must then also flee to no other: forasmuch as he alone is both the fountaine of life, and Author of saluation, and heire of the kingdome of Heauen. Now whereto serueth election, but that being adopted of the heauenly Father into the degree of children, we may by his fauour obtaine saluation and immortalitie ? Howsoever in seeking thou tolle it and shake it, yet thou shalt find that the vttermost marke of it extendeth no further. Therefore whom God hath taken to his children, it is not said that he hath chosen them in themselves, but in his Christ : because he could not loue them but in him, nor giue them the lione of the inheritance of his kingdome, vniuersall they had first beeene made partakers of him. If we be chosen in him, we shall not finde in our selues the certainty of our election : no, nor yet in God the Father, if we imagine him naked without the Sonne. Christ therefore is the mirror, in whom we both must, and without deceite may behold our election. For sith it is he into whose body the Father hath appointed to graffe all them whom from eternitie he hath willed to be his, that he may take for his children so many as he reknowledgeth among his members: we haue a witnes plaine and sure enough, that we are written in the booke of life, if we communicate with Christ. And that sure communion of himselfe he gaue vs, when by the preaching of the Gospell he testified that he was gauen to vs of the Father, that he with all his good things shoulde be ours. We are said to put on him, and to growe together into him, that we may liue : because he liueth. So oft is this doctrine repeated, The Father spared not his onely begotten Sonne, that whosoever beleueith in him, may not perish. But he that beleueith in him, is said to haue passed from death into life. In which sense he calleth himselfe the Bread of life, which whosoeateth, he shall not die for euer. He (I say) hath beeene a witnesse to vs, that they shall be receiued of the heauenly Father in place of his children, of whom he hath beeene received by Faith. If we couer any more than to be accepted among the children and heires of God, then we may climbe aboue Christ. If this be our vttermost marke: how much

much bwee mad in seeking without him that which we haue alreadie obtained in him, and which may be founde in him alone? Moreouer sith he is the eternall wisdome, the vnchangeable trueth, and fast settled counsell of the father: it is not to be feared least that which he declareth to vs in his worde, should varie any thing be it neuer so little from that will of the Father which we seeke: but rather he faithfully openeth it vnto vs, such as it was from the beginning, and euer shall be. The practise of this doctrine ought also to be in vre in prayars. For though the faith of election doth incourage vs to call vpon God: yet when we make our prayers, it were vnorderly done to thrust it into the presence of God, or to couenant with this condition. Lord, if I be elected, heare me: for as much as he wilth vs to be content with his promises, and no where else to seeke whether he wil be intreatable to vs or no. This wisedome shall deliuere vs from many snares, if we can skill to apply that to a right vse which hath beene rightly written: but let vs not vndiscreetely draw hither and thither that which ought to haue been restrained.

6 There is also for stablishing of our affiance another stay of election, which we haue saide to be ioyned with our calling. For whom Christ taketh being enlightened with the knowledge of his name into the bosomme of his Church, them he is saide to receiue into the faith and protection. And whome soever he receiueth, they are saide to be committed to him of the Father, and deliuered to his trust, that they may be kept into eternall life. What meane we? Christ crieth out with a lowd voice, that so many as the Father wilth to be sauied, he hath deliuered them into his protection. Therefore if we list to know whether God hath care of our safetie, let vs seeke whether he hath committed vs to Christ, whom he hath made the onely Sauiour of all his. Now if we doubt whether we be received of Christ into his faith and keeping, he preuenteth our doubting, when he voluntarily offereth himselfe to be our shepheard, and pronounceth that we shall be in the number of his sheepe if we heare his voice. Let vs therefore embrace Christ, being liberally set open for vs, and comming to meet vs, he shall number vs in his flocke, and shall keepe vs inclosed within his folde. But there entreth into vs a carefulnesse of our state to come. For as Paul teacheth that they are called, which were before chosen: so Christ sheweth that manie are called, but fewe are chosen. Yea and also Paul himselfe in another place dihorteth vs from carefulnesse: Let him that standeth (saith he) looke that he fall not. Againe, Art thou grafted into the people of God? Be not proud, but feare: for God is able to cut thee off againe that he may graffe other. Finally we are sufficiently taught by experiance it selfe, that calling and faith are of small value, vnfesse there be adioyned continuance which happeneth not all men. But Christ hath deliuered vs from this care: for verilie these promises haue respect to the time to come. All that my father giueth me shal come to me: and him that shall come to me, I will not cast him out of dores. Again, this is the will of him that sent mee, the Father, that I looie nothing of all things that he hath giuen me, but may raise them vp againe in the last daie. Againe, My sheepe heare my voice, and they followe mee: I knowe them, and I give them eternall life, and they shall not perish for euer, neither shall any man take them out of my hande. The father which gave them to mee, is greater than all: and no man can take them out of the hand of my father. Nowe when he pronounceth, every tree which my father hath not planted, shall be plucked vp by the roote: hee signifieth on the contrarie side, that they can neuer be plucked from saluation, which haue roote in God. Where with agreeth that saying of Iohn, If they had beeene of vs, they had not at all gone out from vs. Hereupon also commeth that noble glorying of Paul against life and death, present things and things to come: which glorying must needs bee grounded vpon the gifte of continuance. Neither is it any doubt that he directeth this saying to all the faithfull. In another place the same Paul saith, He that hath begun in you a good worke, shall ende it euen vntill the daie of Christ. Phil.3.16.

*Our election being  
found established  
in Christ, our hearts  
must needs bee  
thereby confirmed  
with steadfast trust  
and affiance of  
persisting in the  
state of grace and  
of salvation to the  
end.*

Ioh.6.27. & 17.6.

Iohn.10.3.

Rom.8.30.  
Math.22.14.  
1. Cor.10.12.

Ioh.6.37. & 40.

Iohn.10.17.

Math.15.13.

1. Ioh.2.29.  
Rom.8.38.

As

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Psal. 13:3.8.

Luk. 22:32.

As also *Dawid*, when his faith fainted, leaned vpon this stay: Thou shalt not forsake the worke of thy hands. And now neither is this doubtfull, that Christ when he prayeth for all the faithfull, asketh the same thing for them which he asketh for *Peter*, that their faith may never faint. Whereby we gather, that they are out of danger of falling away, because the sonne of God, asking stedfast continuance for their godlinesse, suffered no deniall. What would Christ haue vs to learne heereby, but that we shoulde trust that we shall perpetually be safe, because we are once made his?

*They which fall from Christ were in truch never Christians in whō amodst, humble, and religiouse feare of falling doth forsake away assurance of continuing him.*

Ioh. 16:12.  
Ioh. 2:19.

7 But it daili happeneth, that they which seemed to be Christes, doe againe revolt from him and fall. Yea and in the very same place where he affirmeth that none had perished of them which were giuen him of the Father, yet he excepteth the son of perdition. That is true indeed: but this is also as certain, that such did never cleave to Christ with that affiance of hart with which I say that the assurednes of our election is established. They went out ffor vs (saith *Iohn*) but they were not of vs. For if they had beeene of vs, they had still tarried with vs. Neither doe I denie that they haue like signes of calling as the elect haue: but I doe not grant that they haue that sure establishment of election which I bid the faithfull to fetch out of the word of the Gospell. Wherfore let not such examples moue vs but that we quietly rest vpon the promise of the Lord, where he pronounceth, that all they are giuen to him of the father,

Ioh. 3:16. & 6:39. which receive him with true faith, of whom fith he is their keeper and Pastor, none shall perish. Of *Iudas* we shall speake heereafter. *Paul* doth not counsell Christians from assurednes altogether, but from carelesse and loose assurednesse of the flesh, which draweth with it, pride, presumption, and disdaine of other, and quencheth humilitie and the reverence of God, and bringeth forgetfulness of grace received. For he speaketh to the Gentiles, whom he teacheth, that they ought not proudly and vngently to reproch the Iewes for this, that the Iewes being disherited, they were set in their stead. Feare also he requireth not wherewith they shoulde be distained and stagger, but with framing vs to the receiuing of the grace of God, shoulde abate nothing of the affiance thereof, as we haue said in another place. Beside that he doth not there speake to euery man particularly: but to the sefts themselves generally. For when the Church was diuided into two parts, and enui bred dissencion, *Paul* putteth the Gentiles in minde that their being supplied into the place of the peculiar and holie people ought to be to them a cause of feare and modeftie. And among them there were manie puffed vp with glorie, whose vaine boasting it was profitable to beate downe. But we haue in another place shewed, that our hope is extended to the time to come euen beyond death, and that nothing is more contrarie to the nature of it, than to doubt what shall become of vs.

*Calling generall  
and speciaall.*

8 That saying of Christ, of many being called but fewe chosen, is verie ill taken after that maner. There shall be nothing doubtfull if wee holde fast that which ought to be cleare by the things aboue spoken, that there are two sorts of calling. For there is an vnuerfall calling whereby through the outward preaching of the word, God calleth altogether to him, euen them also to whom he setteth it foorth vnto the saour of death, and vnto matter of more grievous condemnation. The other is a speciaall calling which for the most part he vouchsafeth to give onely to the faithfull, when by the inward enlightening of his spirite he maketh that the worde preached is settled in their harts. Yet somtime he maketh them also partakers of it whom he enlighteneth but for a time, and afterward by the deseruing of their vnthankfulnes forsaketh them, and striketh them with greater blindnes. Now when the Lord saw the Gospell to be published farre and wide, and to bee despised of many, but to bee had in due price of fewe: he describeth to vs God vnder the person of a king, which preparing a solemne feast sendeth his messengers round about to bid a great multitude to bethis guestes, and yet can get but a fewe, because euerie one alleageth lets for his excuse, so that at length he is compelled vpon their refusall, to call out of the high waies every

Math. 22:

one that he meeteth. Hitherto every man seeth that the parable must be vnderstood of the outward calling. He addeth afterward that God doth like a good maker of a feast, which goeth about the tables, to cheere his guestes. If he finde any not clothed with a wedding garment, he will not suffer him with his vncleanlinesse to dishonour the solemnitee of the feast. This part of the parable, I graunt, is to be vnderstood of them which enter into the church by the profession of faith, but are not clothed with the sanctification of Christ. Such dishonors and as it were botches of his Church, the Lord will not suffer for euer: but, as their filthinesse deserueth he will cast them out. Therefore few are chosen out of a great number of them that are called, but yet not with that calling by which we say that the faithfull ought to judge their election. For, that generall calling is also common to the wicked: but this speciaall calling bringeth with it the spirit of regeneration, which is the earnest and seale of the inheritance to come, wherwith our harts are sealed vp against the day of the Lord. In a summe sith hypocrites boast of godlinesse as well as the true worshippers of God, Christ pronounceth that at length they shal be cast out of the place which they wrongfully possesse: as it is said in the Psalme, Lord, who shall dwell in thy tabernacle? The innocent in hands, and a man of a pure hart. Againe, in another place. This is the generation of them that seeke God, of them that seeke the face of the God of Jacob: And so doth the Spirit exhort the faithfull to sufferance, that they take it not greeuously that the Israelites bee mingled with them in the Church: for at length their visor shall be plucked from them and they shall be cast out without shame.

9. The same reason is of the exception even now alleaged, where Christ saith that none perisched but the sonne of perdition. It is in deede an vnproper speech, but yet not darke. For he was not accounted among the sheepe of Christ, for that he was one in deede, but because he kept the place of one. And where in another place the Lord affirmeth that he was chosen with the Apostles, that is spoken onely in respect of the ministerie. Twelue (with he) haue I chosen, and one of them is a Dwele: that John.17.12. is, he had chosen him to the office of an Apostle. But when he speakest of choosing John 4.73. to saluation, he denieth him faire away from the number of the chosen, saying : I John.13. speake not of all: I knowe whom I haue chosen. If a man doe in houl plates con<sup>t</sup> found the word of Chooing, he shall miserably entangle himselfe: if he make difference, nothing is more plaine. Therefore Gregorie teacheth very ill and pestilently Hom.38. when he saith that we knowe onely our calling, but are vncertaine of our election: whereby he moueth all men to feare and trembling: vsing also this reaon, but because we knowe what we be to day, but what we shall be we knowe not. But in that place he sufficiently declareth, how he stumbled at this blocke. For, because he hangeth election vpon the merites of works, he had matter enough, and more to discourage the mindes of men: but he could not strengthen them, which did not remoue them from themselves to the affiance of the goodness of God. Herof the faithfull haue some taste of that which we haue determined at the beginning that predestination if it be rightly thought vpon, bringeth not a shaking of faith, but rather the best strengthening of it. And yet I denie not, that the holy Ghost framed his talke to the small meaure of our sence. As when he saith, In the secret of my people they shall not Ezecl.13.9. be, and in the roule of my seruants they shall not be written. As though God did begin to write in the booke of life, them whome he reckoneth in the number of his: whereas yet we know, even by the witnesse of Christ, that the names of the children of God are from the beginning written in the booke of life. But in these words is only expressed the casting away of them which seemed the chiese among the elect: as it is saide in the Psalme. Let them be blotted out of the booke of life, and let them not Phil.4.3. be written with the righteous.

10. But the elect are neither immediately from the wombe, nor all at one time, by calling gathered together into the flocke of Christ, but as it please God to distribute

Ephe.1.13.  
Psal.15.1.

Psal.22.2.

The fall of Judas,  
and the error of  
Gregorie about  
the certaintie of  
our election.

John.17.12.  
John 4.73.  
John.13.

Ezecl.13.9.

Phil.4.3.

Psal.69.29.  
No difference be-  
fore vocation, be-  
tweene the elect of  
God and others,

bute

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bute his grace to them. But erē they bee gathered together to that chiefe shepheard, they are scattered abroad and stray in the common desert, and differ nothing from other, sauing that they be defended by the singular mercie of God, from falling into the extreme headlong downe-fall of death. Therefore if you looke vpon them-selues, you shall see the offspring of Adam, which sauoureth of the common corruption of the whole masse. That they be not carried into extreme and despaired vngodlinesse, this commeth not to passe by any goodnesse naturally planted in them, but because the eie of God watcheth, and his hande is stretched out to their saluation. For they that dreame that from their very nativitie there is planted in their harts, I wote not what seede of election, by the vertue whereof they are alway inclined to godlinesse and to the feare of God, they bothe are not holpen to prooue it by the authoritie of Scripture, and also are confuted by experiance it selfe. They doe in deede bring foorth a few examples to prooue that the elect even before their enlightening, were not vtterly strangers from religion: that Paul in his being a Pharisee liued vnreproeable, that Cornelius was by almes and praiers accepted of God: and such other. Of Paul, we graunt to them: of Cornelius, we say that they are deceiued, For it appeereth that hee was then already enlightened and regenerate, so that hee wanted nothing but the cleere revealing of the Gospell. But what will they wring out by these few examples? that all the elect are alway endued with the spirite of godlinesse? No more than if a man by shewing the vrightnesse of Aristides, Socrates, Zenocrates, Scipio, Curius, Camillus, and other, should thereof gather that all they that are left in blindnes of idolatrie, were desirous followers of holines and honestie. Yea and the Scripture in more places than one, openly crieth out against them. For, the state which Paul describeth of the Ephesians before their regeneration, sheweth not one graine of this seede. Yee were (asith he) dead with defaultes and sinnes, in which yee walked according to the time of this worlde, according to the prince of the aire, which now worketh in the obstinate children: among whom we all also were sometime conuersant in the lustes of our flesh, doing those things that liked our flesh and minde. And wee were by nature the children of wrath, as other also were. Againe, remember that yee were sometime without hope, and lacked God in the worlde. Againe, Yee were sometime darknesse: but now ye are light in the Lorde, walke as the children of light. But peraduenture they will haue these things to be referred to the ignorance of the true God, wherewith they deny not that the elect are holden, before that they be called. Albeit this were a shamelesse cauilling, sith he thereof conclude:th, that they ought now no more either to lie or to steale: yet what will they answere to other places? as is that place to the Corinthians, where when he had pronounced that neither whooremongers, nor idolaters, nor adulterers, nor weaklings, nor buggerers, nor theeuers, nor covetous men, shall be heires of the kingdome of God: he by and by addeth that they were wrapped in the same hainous offences before that they knew Christ: but now that they are both washed by his blood and made free by his spirit. Againe another place to the Romanes. As ye haue giuen your members bond to vncleanesse, and to iniquite vnto iniquite, now yeclede them in bondage to righteousnesse. For what fruit had you of these things in which ye are now woorthily ashamed, &c.

In men before  
God call them,  
there is no bud  
of righteousnesse,  
vermed by some  
the seede of elec-  
tion.

1.Pet.4.3.

11 What manner of seede of election, I pray you, did then bud in them, which being manifolde defiled in all their life, as it were with desperate wickednesse, wallowed in the most abominable and accursed sinne of all? If he would haue spaken after their opinion, he should haue shewed how much they were bond to the bountifulnesse of God, by which they had bee preserued from sliding into so great filthinesse. So Peter also shoulde haue exhorted his to thankfulness for the perpetuall seede of election. But he contrariwise putteth them in minde that the time past sufficed to make an end of the lusts of the Gentiles. What if we come to examples? what bud

bud of righteousness was there in *Rahab* the harlot, before faith? in *Manasse*, when *Ios.2.1.*  
*Hierusalem* was dipped and in a manner drowned in the blood of the Prophets? in *2.King.12.17.*  
 the Theeſe, which among his last gaspings began to thinke of repentaunce? Awaie  
 therefore with these arguments, which ſilly curious men doe rathly deuife to them-  
 ſelues without the Scripture. But let that abide certaine with vs, which the Scripture  
 hath, that all haue ſtraied like loſt ſheepe, euerie one hath ſwarued into his own way,  
 that is, perdition. Out of this gulfe of perdition; whom the Lorde hath determined  
 once to plucke foorth, them he deferreth till his fit time: onely hee preſerueth them,  
 that they fall not vnto vnpardonable blaſphemie. *Efa.53.6.*

12 As the Lord by the effectualnes of his calling towarde the elect maketh per-  
 fect the ſaluation, whereunto he had by eternall counſell appointed them: ſo he hath  
 his iudgements againſt the reprobate, whereby hee executeth his counſell of them.  
 Whom therefore he hath created vnto the shame of life, and deſtruclion of death,  
 that they ſhoule bee instruments of his wrath, and examples of his feueritie: from  
 them, that they may come to their end, ſometime he taketh away the power to heare  
 his word, and ſometime by the preaching of it he more blindeþ and amafeth them.  
 Of the firſt manner, whereas there be innumerable examples, leſs choose out one  
 more cleere and notable than all the reſt. There paſſed away about fourc thouſand  
 yeeres afore Christ, in which hee hid from all the Gentiles the light of his health  
 bringing doctrine. If any man anſwere that he therefore made them not to enioy ſo  
 great a benefite becauſe he judged them vnoorthe, they which come after ſhal not  
 be prooued any more woorthie. Of which thing, beſide the experience, *Malachie* is a  
 ſubſtantiall witneſſe, which reproouing infidelitie mingled with groſſe blaſphemies, yet  
 declareth that there ſhall come a Redemeer. Why therefore is hee rather giuen to  
 theſe than to thoſe? He ſhall trouble himſelfe in vaine, that ſhall heere ſearch for a  
 cauſe higher than the ſecret and vnsearched counſell of God. Neither is it to bee  
 feared leaſt any ſcholler of *Porphyrie*, ſhould freely gnaw at the righteouſnes of God  
 while we anſwer nothing in defence of it. For when we ſay that none perish vndeser-  
 ving, and that it is of the free bountifulnes of God that ſome bee deliuereſ, there is  
 largely enough ſaid for the ſetting forth of his glorie, ſo that it needeth not our ſhift-  
 ing. The ſoueraigne iudge therefore maketh a way for his predeſtination, when who  
 he hath once reſected, them being deprived of the communicating of his light, hee  
 leaueth in blindnes. Of the other maner there are both daily examples, and alſo ma-  
 ny contained in the ſcripture. One ſelfeſame preaching is commonly made to a hun-  
 dred, twentie receive it with readie obedience of faith: the reſt do either ſet naught  
 by it, or ſorne it, or hiſſe it out, or abhorre it. If any man anſwere that this diueritie  
 proceedeth of their malice and perueritie, hee ſhall not yet ſatisfie vs: because  
 the others wiſe alſo ſhoule bee poſſeſſed with the ſame malice, vnlleſſe God did  
 amende it with his goodneſſe. Therefore we ſhall ſtill bec encombrede, vnlleſſe wee  
 call to minde that which *Paul* ſaith, Who maketh thee to differ? Whereby he ſig-  
 niſiſheth that ſome excell other ſome, not by their own vertue, but by the onely grace  
 of God. *1.Cor.4.7.*

13 Why therefore doth he in granting gracie to thoſe paſſe ouer theſe? Of  
 thoſe *Luke* ſheweth a cauſe, Because they are ordeneed to liue. Of theſe, what ſhall we  
 thinke, but because they are the veſſels of wrath vnto diuonor? Wherefore let it not  
 grieue vs to ſay with *Augustine*. God (ſaith hee) might turne the will of the euill into  
 good, because he is almighty. He might indeed. Why therefore doth he not? because  
 he would not. Why he would not, is in himſelfe. For we ought to be no more wiſe  
 than we ought to be. And that is much better, than to ſhift with *Chrysſofome*, and ſay  
 that he draweth him that is willing & reacheth his hand, that the diſference may not  
 ſeeme to ſtande in the judgement of God, but in the onelie will of men. True-  
 lie it ſo standeth not in proper motion of man, that even the godlie and they that  
*Mun. I* *feare*

The meaneſs wher-  
 by reprobates come  
 to ther ends: ſome  
 debarred of the po-  
 wer of hearing the  
 wordes, ſome by the  
 lighe thereof bli-  
 ded.

*Mal.4.1.*

*1.Cor.4.7.*

The diſference be-  
 tweene one ſort &  
 another hangs  
 upon the ſevere  
 counſell and wiſeſſe  
 of God, whereof there  
 is no higher cauſe  
 then hu man will.

*A&T.13.4.8.*  
*De Gen.ad lite.*  
*lib.2.cap.10.*  
*Ho.de concil.*  
*Paul.*  
*A&T.16.14.*

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fear God haue neede of a singular instruction of the spirite. *Lydia the purple seller* feared God , and yet it behoued that her heart shold be opened , that the might haiken to the doctrine of *Paul*, and profit in it. This is not ipoken of one woman alone , but that we shold know that the profiting of cuerie man in godlinesse is the secret wouke of the spirite. This verily cannot be brought in question , that the Lord sendeth his word to many , whose blindnesse he will haue to be more enforced. For, to what purpose doth he bid so many commaundements to be carried to *Pharao?* was it because he hoped that with often repeated messages he would be appeased? No, but before he began, he foreknew and foretold the end. Goe (said he to Moses) and declare to him my will: but I will harden his heart, that he obey not. So when he stirreth vp *Ezechell*, he warthe him aforehande that he sendeth him to a rebellious and stubborne people: to the ende that he shold not be afraide if he perceue himselfe to sing to deafe men. So he foretelleth to *Ieremie*, that his doctrine shoulde become a fire, to destroy and waste the people like stubble. But the prophecy of *Esaiac* yet more enforceth it. For he is thus sent of the Lord: Goe and say to the children of Israell: With hearing heare ye, and understand not: With seeing see yee, and knowe not. Make obsteinate the heart of this people, and make heauie their eares, and ouerplaster their eies: least peraduenture they may see with their eies, and heare with their eares, and vnderstand with their heart, that being turned they may be healed. Beholde he directeth his voice to them, but that they waxe more deafe: hee lighteth a light, but that they may be made more blinde: he sheweth forth doctrine, but that they may be made more dull: he layeth to them a remedie, but not thatthey may be healed. And *John* alleaging this prophecie, affirmeth that the Iewes could not beleue the doctrine of Christ, because this curse of God lay vpon them. Neither can this also be in controuersie, that whom God will not haue to be enlightened, to them he deliuere his doctrine wrapped vp in darke speeches, that they may nothing profite thereby but to be thrust into greater dulnesse. Christ also testifieth, that he doth therefore expound onely to the Apostles the parables in which he had spoken to the multitude, because to them it was giuen to know the mysteries of the kingdome of God, but to the common people not so. What meaneth the Lord (wilt thou say) in teaching them, of whom he prouideth that he may not be vnderstood? Consider whence is the fault, and thou wilt cease to aske. For in the worde how great darkenes souer there be, yet there is alway light enough to conuince the conscience of the wicked.

*The unchangeable decree of God concerning the destruction of the wicked u[on] the ground of their unoward & profis-  
sion to the means whereby men are saved.*

*Rom 9.17.*

*2.Sam.2.25.*

*John 12.38.*

14 Now remaineth for vs to see, why the Lord doth that which it is plaine that he doth. If it bee answered that it is so done because men haue so deserued by them vngodlinesse, wickednesse, and vnthankfulnes: the same shall in deed be well and truely saide: But because there appeareth not yet the reason of this diuersitie, why then some are bowed to obedience, othersome continue hardened, in searching it we must needs goe to that which *Paul* hath noted out of *Moses*, namely that God hath raised them vp from the beginning, that he might shew his name in the whole earth. Whereas therefore the reprobate do not obey the word of God opened vnto them, that shall be well imputed to the malice and peruersenesse of their heart, so that this be therewithall added, that they are therefore giuen into this peruersenesse, because by the righteous but yet vnsearchable judgement of GOD they are raised vp to set forth his glory with their damnation. Likewise when it is said of the sons of *Holy*, that they harkened not to holosome warnings, because the Lord willed to kill them: it is not denied that the stubborenesse proceeded of their owne naughtinesse: but it is therewithall touched why they were left in stubborenesse, when the Lorde might haue softened their heartes, namely because his vnhaungeable decree had once appointed them to destruction. To the same purpose seruch that saying of *John*, When he had done so great signes, no man beleued in him: that the word of *Esay* might

*Exod.27.*

*Ezecl.2.3. & 12.2.*

*Iere.1.10.*

*Esay.6.9.*

*John.12.39.*

*Matt.13.11.*

might be fulfilled, Lord, who hath beleeued our saying? For though he do not excuse the stiffecked from blame, yet he is content with that reason, that the grace of God is vnsauorie to men, till the holy Ghost bring tast. And Christ alleging the prophecie of *Esaie*: They shall all be taught of God, tendeth to no other ende but to prooue: that the *Jewes* are reprobate and strangers from the Church, because they are vnapt to learne: and he bringeth no other caule thereof, but for that the promise of God doth not pertaine to them. Which thing this saying of *Paul* confirmeth, that Christ which to the *Jewes* is an offence, and to the *Gentiles* foolishnesse, is to the called the strength and wisedome of God. For when he hath tolde what commonly happeneth so oft as the Gospell is preached, namely that some it maketh more obstinate, and of some it is despised, he saith that it is had in price of them onely which are called. He had in deed a little before named them beleeuers, but he meant not to take away the due degree from the grace of God which goeth before Faith, but rather he addeth this second saying by way of Correction, that they which had embrased the Gospell should give the praise of their Faith to the calling of God: As also a little after he teacheth that they are chosen of God. When the vngodly heare these things, they crye out that God with inordinate power abuseth his poore creatures for a sport to his crueltie. But we which know that all men are so many waies endangered to the judgement seate of God, that being asked of a thousand things they can not satisfie in one, doe confesse that the reprobate suffer nothing which agreeith not with the most iust judgement of God. Whereas we doe not clearly attaine the reason thereof, let vs not be discontent to be ignorant of somewhat, where the wisedome of God lifteth vp it selfe into so great height.

15 But forasmuch as there are a few places of Scripture wont to be objected, in which God seemeth to denie that it is done by his ordinance that the wicked doe perish, but by this that, he crying out against it, they wilfully bring death vpon themselves: let vs briefly declaring these places, shew that they make nothing against the sentence aboue set. There is brought foorth a place of *Ezechiel*, that God will not the death of a sinner, but rather that he may be turned and live. If they will extende this to all mankind: why doth he not moue many to Repentance, whose mindes are more pliable to obedience, than theirs which at his dayly allurements waxe harder and harder? With the *Sodomites* (as Christ witnesseth) the preaching of the Gospell and Miracles would haue brought foorth more fruite than in *Jurie*. How commeth it to passe therefore, if God will al to be sau'd, that he openeth not the gate of Repentance to those miserable men that would haue beene more readie to receiue grace? Hereby we see that the place is violently wrested, if the will of G O D, whereof the Prophet maketh mention, be set against his eternal counsell, whereby he hath seuered the elect from the reprobate. Now if we seeke for the true naturall meaning of the Prophet: his purpose is to bring hope of pardon to the penitent. And this is the sum, that it is not to be doubted but that God is ready to forgive so soone as the sinner turneth. Therefore he willeth not his death, in so much as he willeth his repentance. But experience teacheth that he so willeth them to repent whom he generally calleth to him, that yet he toucheth not all their harts. Yet is it therefore to be said that he dealeth deceitfully, because although the outward voice doe but make them vnexcusable which heare and doe not obey it, yet it is truely accounted the testimonie of the grace of God, by which testimonie he reconcileth men to himselfe. Therefore let vs hold this for the meaning of the Prophet, that the death of a sinner please not God: that the godly may haue affiance, that so soone as they shall be touched with Repentance, there is pardon ready for them with G O D and the wicked may feele that their fault is doubled, because they answere not to so great mercifull kindenesse and gentlenesse of God. The mercie of God therefore will alway meeke Repentance, but to whom Repentance is guuen, both all the Prophets, and

*Places of scripture  
opened, wherein  
the destruction of  
the wicked, seemeth  
denied to be  
by the will and  
ordinance of God.*  
*Eze.34.11.*

*Matt.13.23.*

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Apostles, and *Ezechiel* himselfe do plainly teach. Secondly there is alleged a place of *Paul*, where he saith that god willeth al men to be sauēd, which although it haue a diuers meaning from the other, yet in sone thing they agree togither. I auſwer, first that by the rest of the text it is made plaine how he willeth. For *Paul* coupleth togither, that he willeth them to be sauēd, and to come to the acknowledgēing of the truth. If they will haue this to be determined, by the eternall counſell of G O D that they receiuē the doctrine of ſaluation, what meaneth that ſaying of *Moses*, What nation is ſo noble, that God commeth neere to it as hee deeth to thee? Howe came it to paſſe that G O D restrained from many peoples the light of the Gospell, which other enjoyed? Howe came it to paſſe that the pure knowledge of godliſtie neuer came to ſome, and ſome ſcarcely taſted ſo much as any darke principles of it? Hereof it ſhall now be eaſie to gather, whereto *Paul* tendeth. He had commaunded *Timothée* to make ſolemne praierſ in the Churche for kings and princes. But when it ſeemeth ſomewhat an abſurditie that praierſ ſhould be made to God for a kinde of men in a manner defayred (because they were not onely ſtrangers from the body of Christ, but alſo endeouored with all their forces to opprefſe his kingdome) hee added, that the ſame is acceptable to God which willeth all men to be ſauēd. Whereby verilie he ſignifieth nothing elſe but that he hath ſtopped vp the way to ſaluation to no degree of men; but rather that he hath ſo powred out his mercie that he willeth no man to be voide of it. The other ſentences do not declare what God hath by his ſecret iudgement determined of all men: but do ſhewe that there is pardon ready for all ſinners which do onely turne themſelues to require it. For if they more ſtiffly stand vpon this that it is ſaid that he will haue mercie vpon all, I will on the contrarie ſide aunſwere them with that which is written in another place. That our God is in heauen where he doth whatſoever he will. This worde therefore muſt ſo be expounded that it may agree with the other, I will haue mercie vpon whom I will haue mercie, and I will ſhew mercie to whom I will ſhew mercie. He that chooſeth ou them whom he will haue mercie on, doth not giue it to all. But ſith it clearely appeareth that in that place is ſpoken not of all particular men, but of degrees of men, we will make no longer diſputing about it. Howbeit it is alſo to be noted, that *Paul* doth not affirme what God doth alway and every where and in all men: but leaueth it to him at his libertie at length to make kings and magistrates partakers of the heauenly doctrine, althoſh by reaſon of their blindnesſ they do now rage againſt it. They ſeeme to preſte vs more ſtrongly with obiecting the place of *Peter*, that God willeth none to perish, but receiueth all to repenteance. But the vndoing of this knot doth by and by offer iuſtelfe in the ſecond word, because the will to receive cannot be underſtended to be any other than that which is euerie where taught. Truly the turning is in the hand of God: whether he wil turne all or no, let himſelfe be asked, when he promiſeth that he wil giue to a certayne fewe men a fleshy heart, leauing to other ſome a ſtonie heart. It is true indeed, that vnlleſſe he were readie to receive them which call vpon his mercie, this ſaying ſhould be falſe. Turne to me, and I will turne to you. But I ſay that none of all mortall men doth come to God but he that is preuented of God: And if repenteance were in the will of man, *Paul* would not ſay, If peraduenture he give them repenteance. Yea vnlleſſe the ſame God which with word exhorteth all men to repenteance, did with ſecret moouing of his ſpirite bring the chosen to it: *Ieremie* would not ſay, Turne me, Lord, and I shall be turned: for when thou haſt turned me, I haue repented.

16. But (thou wilt ſay) if it be ſo, there ſhall be ſmall truthe in the promises of the Gospell, which when they teſtifie of the will of God, affirme that he willeth that which is againſt his immuolable decree. Not ſo. For howſoever the promises of ſaluation be vniuersall, yet they nothing diſagree with the predestination of the reprobate, ſo that we direct our minds to the effect of them. We know that then and not til then

1. Tim. 2.4.

Deut. 47.

Pſal. 115.3.  
Exod. 33.19.

Eze. 36.26.

Zac 1.3.  
2. Tim. 2.25.

Ier. 31.18.  
*No repugnancie  
between the pro-  
mises of ſaluation  
offered vniuersally  
vnto all and the  
purpoſe of God  
concerning the  
condemnation  
of ſome.*

the promises are effectuall to vs, when we receiue them by Faith, on the other side when Faith is made voide, the promise is therewithall abolished. If this be the nature of them, let vs then see whether thet things disagree together : that it is saide that God hath from eternitie ordene<sup>d</sup> whom he will embrace with loue, and vpon whom he will exercise wrath : and that hee promiseth saluation to all without difference. Truely I say that they agree very well. For in so promising he meaneth nothing else than that his mercie is let open for all which doe couet and craue it : which thing none doe but they whom he hati. enlightened. And them he enlightneth, whom he hath predestinate to saluation. They (I say) haue the truth of the promises sure and vn. haken, so as it cannot be faide that there is any ditagreement betweene the eternall election of God, and the testimonie of his grace which he offreth to the Faithfull. But why nameth he all > verily that the consciences of the godly may the more safely rest, when they understand that there is no difference of sinners, to that Faith be present : and that the wicked may not cauill for their excuse, that they want a sanctuarie wherunto they may withdraw themselves from the bondage of sinne, when with their owne vnthinkulnes they refuse it being offered them. Therefore when the mercie of God is by the Gospele offered to both sorts, it is Fairth, that is to say the enlightning of God, which maketh difference betweene the godly and vn-godly, to as the one sorte feeleth the effectuallnesse of the Gospele, and the other sorte obtaine no fruite thereof. The enlightning it selfe also hath the eternall election of God for the rule thereof. The complaint of Christ, which they alleadge, *Jerusalem*, Mat.23.37. how oft haue I willed to gather together thy chickens, but thou wouldest not ? maketh no dyligne for them. I graunt that Christ there speaketh not onely in the person of man, but also reprocheth them that in all ages they haue refused his grace. But we must define that wil of God which is entreated of. For neither is it unknownen, how diligently God endeouored to keepe still that people, and with how great stiffernes they euen from the first to the last being giuen to their wandring desires refused to be gathered together : but it followeth not thereof that the counsell of God was made void by the malice of men. They answeare and say that nothing lesse agreeth with the nature of God than to haue a double will in him. Which I grant to them, so that they fitly expound it. But why doe they not consider so many testimonies, where God putting vpon him the affections of man descendeth beneath his owne maiestie? He saith that he hath with stretched out armes called the rebellious people, that he hath early and late traauailed to bring them backe to him. If they will apply all these thinges to God, and not consider the figure, there shall arise many superfluous contentions, which this one solution bringeth to agreement, that the proprietie of man is figuratively applied to God. How be it the solutio which we haue brought in an other place largely sufficeth, that although the will of God be, as to our sence manifold : yethe doth not in himselfe diuersly will this & that, but according to this wisedome, which is diuersly manifold (as *Pauel* calleth it) he answerest our sences, till it shall be giuen vs. Esaie.65.2. to know that he marueilously willetteth that which now seemeth to be against his will. They also mocke with cauillations, that sith God is the Father of all, it is vnrighteous that he shoulde disherite any that hath not before with his owne fault deserued this punishment. As though the liberaltie of God stretcheth not euen to hogges and dogges. But if they speake onely of mankind, let them answeare why God bound himselfe to one people, to be the Father thereof: and why also out of the same people he picked a small number as it were a floure. But their owne lust of euill speaking hindreth these railers that they consider not that God so bringeth foorth his Sun to shine vpon the good & euill, that the inheritance is laid vp for a few, to wh<sup>o</sup> it shall one day be said, come ye blessed of my Father, posseſſe the kingdom, &c. They obiect also that God hateth none of these things that he hath made. Which although I grant the<sup>e</sup>, yet this remaineth ſafe whch I teach, that the reprobate are hatefull to God, & that very Mat.5.45. Matt.25.34.

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rightfully, because they being destitute of his Spirit can bring forth nothing but cause of curse. They say further, that there is no difference of the Jewe and the Gentile, and therefore that the grace of God is without difference set before all men: namely if they grant (as Paul determineth) that God calleth as well out of the Jewes as out of the gentiles, according to his good pleasure, so that he is bound to no man. After this manner also is that wiped away which they object in another place, that God hath enclosed all things vnder sin, that he may haue mercie vpon all: namely because he wil that the saluation of all them that are saved be ascribed to his mercie, although this benefit be not common to all. Now when many things are alleged on both parts, let this be our conclusion, to tremble with Paul at so great depth, and if wanton toongs shall be busie, that we be not ashamed of this his crying out, O man, what art thou that striuest with God? For Augustine truly affirmeth that they do peruerely which measure the righteousness of God by the measure of the righteousness of man.

Rom. 9.24.

Rom 11.22.

Rom. 9.20.

De praedict. &  
gratia.ca.2.

## The xxv. Chapter.

*Of the last Resurrection.*

*The use and no-  
cessitie of medita-  
ting continually  
vpon the resurrec-  
tion of the dead.*  
2. Tim. 1.12.  
John. 5.24.  
Ephe. 2.19.

Rom. 8.28.  
Heb. 11.1.  
2. Cor. 5.6.  
Col 3.3.  
Tit. 2.12.

2. Pet. 1.8.  
Col. 1.5.

Mat. 7.21.

**A**lthough Christ the sonne of righteousness, hauing overcome death, shinning by the Gospell, giueth vs the light of life ( as Paul witnesseth ) whereby also it is saide that by beleeving wee haue passed from death into life, beeing nowe not forciners & strangers, but citizens with the saints, & of the houhold of god, which hath made vs to sit with the only begotten sonne himselfe in heauenly places, that nothing may be wanting to perfect felicitie: yet least it shoulde be grievous vnto vs to be exercised vnder this hard warfare, as though we had no fruit of the victorie which Christ hath gotten, we must hold fast that which is in another place taught of the nature of hope. For, because we hope for those things which appear not, and (as it is said in another place) faith is a demonstration of things invisible: so long as we are inclosed in the prison of the flesh, we are wayfaring from the Lord. For which reason the same Paul saith in another place that we are dead, and that our life is hidden with Christ in God, and that when he which is our life, shall appeare, then shall we also appeare with him in glorie. This therefore is our condition, that with liuing soberly and iustly and godly in this world, we looke for the blessed hope, and the comming of the glorie of the great God, and of our Sauiour Iesus Christ. Heere we neede a singular patience, that we be not wearied & either turne backe our course or forsake our standing. Therefore whatsoeuer hath beene hitherto set out concerning our saluation, requireth mindes lifted vp to heauen, that we may loue Christ whom we haue not seene, and beleeving in him may reioyce with vnspakable and glorious ioysfullnesse till we receive the ende of our faith, as Peter telleteth vs. After which manner, Paul saith that the faith and charite of the godly hath respect to the hope which is laide vp in heauen. When we thus with our eies fastened vpon Christ doe hang of heauen, and nothing withholdeth them in earth from carrying vs to the promised blessednesse: then is that truely fulfilled, Our heart is where our treasure is. Hereupon commeth that faith is so rare in the worlde, because nothing is more hard to our dulnes than through innumerable steppes to climbe vp above them with endeouuring forward to the price of our heauenly calling. To the great heap of misteries wherewith wee bee almost ouerwhelmed, are added the mockings of ungodlie men, wherewith our simplicitie is rayled at, when voluntarie forsaking the allurments of present good things, wee seeme to followe the blessednesse hidden from vs, as it were a fleeing shadowe. Finally aboue and beneath vs, before vs and behinde vs, violent tentations beseege vs, to the sustaining of the feare whereof our courages shoulde bee farre too weake, vnlesse beeing vncumbered of earthly

earthly things they were fast bound to the heavenly life, which in seeming is far from vs. Wherefore only he hath soundly profited in the Go'pell, which is enured to a continual meditation of the blessed resurrection.

2 Of the soueraigne end of good things, the Philosophers haue in old time curiously disputed, and also strived among themselves: yet none except Plato acknowledg'd the soueraigne good of man to be his conioyning with God. But what manner <sup>The felicitie or sorrowne good of man, & the cheerfull trauaile which bee shoule undertake for the attaining thererof.</sup> of conioyning that was, he could not perceiue so much as with any small taste, and no maruell, sith he had never learned of the holy bonde thercof. To vs the onelie and perfect felicitie is knownen even in this earthly waifaring: but, such as dailie more and more enkindleth our harts with desire of it, till the full enjoying may satisfie vs. Therefore I saide that none receiuе fruite of the benefits of Christ, but they that lift vp their mindes to the resurrection. For, *Paul setteth vp this marke to the faithfull, towards which he saith that he endeoureth, and forgetteth all things till he come to it.* And so much the more cheerfully ought we to trauaile towarde it, least if this worlde withhold vs, we suffer greevous punishment for our slouthfulness. Phil. 3. 8.

Wherefore in another place he marketh the faithfull with this marke, that their conuersation is in heauen, from whence also they looke for their Sauour. And that their courages shoulde not faint in this race, hee ioyneth all creatures companions with them. For, because euerie where are seene deformed ruines, hee saith that all things in heauen and earth do endeavour to the renewing. For sith *Adam by his fall dissolved the perfect order of nature to the creatures, their bondage is painfull and greeuous, wherunto they are subiect by reason of the sin of man, not for that they are indued with any feeling, but for that they naturally couer the perfect estate in which they are fallen.* Therfore *Paul saith that they groane, & are as in paine of childe bearing,* that we to whom are giuen the first fruits of the Spirit, may bee ashamed to pine away in our corruption, & not at the least to follow the dead elements, which beare paine of anothers sin. And the more to prick vs forward, he calleth the last coming of Christ our redemption. It is true indeede that all the parts of our redemption are alreadie fulfilled: But because Christ hath once beene offred for sinnes, he shall bee seene againe without sin vnto saluation. With what miseries souer we be pressed, let this redemption sustaine vs even vntill the performance of it. Rom. 8. 19. Heb. 10.

3 The very weight of the thing it selfe shall whet our endeouour. For neither doth *Paul without cause affirme that the holy Gospell is vnde and deceitfull, vnlike the reuertion of the flesh weightie and hard: the weight a moeue to make vs carefull to retaine. the fauour thereof: Christ a meane to take awaie the hardness of believing it.* the doctrine of the resurrection of the flesh weightie and hard: the weight a moeue to make vs carefull to retaine. the fauour thereof: Christ a meane to take awaie the hardness of believing it.

brefflie to entreate of it, that the Readers may learne, when they haue receiued Christ the authour of their saluation, to rise vp higher, and may knowe that he is clothed with heauenly immortalitie and glorie, that the whole body may be made like fashioned to the head, as also the holy Ghost oftentimes setteth foorth in his person an example of the resurrection. It is a thing hard to bee beleueed, that bodies when they haue beene consumed with rotteness, shall at their appointed time rise vp againe. Therefore where many of the Philosophers haue affirmed soules to bee immortal, the resurrection of the flesh hath beene allowed of fewe: wherein although there was no excuse, yet we are thereby put in minde, that it is too harde a thing to drawe mans senses to beleue it. That faith may ouercome so great a stop, the scripture ministreth two helpe: the one is in the likenesse of Christ, the other is the almightynesse of God. Nowe so oft as the resurrection is thought of, let the image Mm 4 of

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of Christ come into our mindes: which in the nature that he tooke of vs, so ranne out the race of mortall life, that now hauing obtained immortalitie, he is to vs a pledge of the resurrection to come. For in the miseries wherewith we are besieged, we carie about his mortifying in our flesh, that his life may be openlie shewed in vs. And we may not seuer him from vs, neither can we possiblie, but that he must be torne in sunder. Whereupon commeth that argument of *Paul*, If the dead do not rise againe, then neither is Christ risen againe, because verilie he taketh that principle for confesſed, that Christ was not made subiect to death, nor obtained victorie of death by rising againe, priuately for himselfe: but, that that was begun in the head which must needs be fulfilled in all the members, according to the degree and order of euerie one. For it were not right that they shold in all points be made egall with him. It is said in the Psalme. Thou shalt not suffer thy meeke one to see corruption: although a portion of this trust pertaine to vs according to the measure of gift, yet the full effect hath not appeared but in Christ, which being free from all rotting hath received againe his bodie whole. Now least the fellowship of blessed resurrection with Christ should be doubtfull to vs, that we may be contented with this pledge, *Paul* exprefſlie affirmeth that he therefore sitteth in heauen, and shall come at the last day a judge, that he may make our base and vile bodie like fashioneſ to the glorious bodie. In an other place also he teacheth, that God railed not vp his ſonne from death to the intent to shew a token of his power: but to ſtretch out the ſame effectuall force of the ſpirite toward vs which are faithfull: whom he therefore calleth life, while he liueth in vs, because he was giuen to this end that he ſhould make alue that which is mortall in vs. I knit vp in a briefe abridgement thoſe things which might both be more largelie handled, and are worthie to be more gorgeouſlie ſet out: and yet I truſt that the godlie readers ſhall in few words find matter enough which may ſuffice to edify their faith. Christ therefore is riſen againe, that he miſte haue vs companions of the life to come. He was riſed vp of the father, in ſo much as he was the head of the Church, from which he doth in no wiſe ſuffer himſelfe to be plucked away. He was riſed vp by the power of the Spirite, which is common to vs vnto the office of quickening. Finally he was railed vp, that he ſhould be reſurrecſtion and life. But as we haue ſaid that in this mirrorre, there is to be ſene of vs a lively image of the reſurrecſtion, ſo let it be to vs a ſure ſubſtance to ſtay our mind, ſo that yet we be not lothfull or wearie of long tarrying: because it is not our part to meaſure the ſeasons of times by our will, but patiently to reſt, till God at his owne fit time repaire his kiſdom. To which purpose ſeemeth that exhortation of *Paul*: The firſt fruities is Christ: and then they that are Christes, euerie one in his order. But that no queſtion ſhould be moued of the reſurrecſtion of Christ, vpon which the reſurrecſtion of vs all is founded, we ſee by how manie and how diuerſe meaneſ he hath made it approoued by witneſſe to vs. Fine nosed men will laugh at the historie which the Euangelifts rehearſe, as at a childeſh mockery. For of what importance ſhall the message be which fearefull ſilly women bring, and afterward the diſciplines conſirme being in a manner alſtonished? Why did not Christ rather ſet vp the triunphing enſignes of his victorie in the midſt of the temple and the market place? Why came he not forth terrible into the ſight of Pilate? Why doth he not alſo proue himſelfe to the priſteſ, and to whole Ieruſalem that he is riſen vp aliue againe? As for the witneſſe which he choſe, prophanē men will ſcarcely grant them to be ſufficient. I anſwere that although in theſe beginnings the weakeſſe thereof was conteſtible, yet all this was gouerned by the wonderfull prouidence of God: that partly the loue of Christ and zeale of godliſſe, and partly their owne hardnes of beleefe ſhould carrie them in haſt to the ſepulchre which had lately been diſmaied for feare, that they miſt not only be ſeeing witneſſe of the thing, but alſo ſhould heare of the Angels that which they ſaw with their eyes. How ſhall we ſuſpect their credite, who thought

2. Cor. 4. 10.

2. Cor. 15. 13.

Pſal. 16. 10.

Phil. 3. 21.

2. Cor. 35.

thought it to be a fable which they had heard of the women, till they were brought to the present sight of the thing it selfe? As for all the people and the Ruler himselfe, after that they had bin largely conuincid, it is no maruell if as well the sight of Christ, as other signes, was not graunted them. The sepulchre was sealed vp, the watchmen watched it, the third day the bodie was not found. The souldiers corrupted with mony scattered a rumor that his disciples had stolen him awaie: As though they had had power to gather a band together, or had armour, or were practised men to enterprize any such feate. If the souldiers had not courage enough to drive them away, why did they not pursue them, that with the help of the people they might haue taken some of them? Pilate therefore with his ring truely sealed the resurrection of Christ: and the watchmen which were set at the sepulchre both in their holding their peace and in their lying, were made publishers of the same resurrection. In the meane time the voice of Angels sounded, He is risen, he is not here. The heauenly glistering plainly shewed that they were not men but Angels. Afterward, if there remained any doubting, Christ himselfe tooke it away. The disciples saw him ofter than once, and also felt his feete and his hands, and their hardnes of beleeving not a little profited to the strengthening of our faith. He dispueth among them of the mysteries of the kingdome of God, and at the last in their sights beholding him, he ascended into heauen. And not onely this sight was shewed to the xi. Apostles, but also he was seene at once of moe than five hundred brethren. Now when he sent the holy Ghost, he shewed a sure prooef not onely of life, but also of the souereigne power: as he had said before, It is profitable for you that I go: otherwise the holy Ghost shall not come. But now Paul was ouerthrown by the way, not by the strength of a dead man, but he felt him whome he persecuted to haue most high power. To Stephen he appeared for another end, namely that with assurednesse of life he might ouercome the feare of death. To discredit so many authentike witnesses, is not onely a part of distrustfulnesse, but also offward and furious stubbornnesse.

4 This which we haue said, that in prouing the resurrection our senses must be directed to the infinite power of God, Paul briefly teacheth, that he may make (saith he) our vile bodie like fashioned to the body of his brightness, according to the working of his power, by which he may subdue all things to himselfe. Wherefore nothing is more vnuemeete, than here to haue respect what may naturally be done, where an inclemable miracle is set before vs, which with the greatness thereof swalloweth vp our senses. Yea, Paul by setting forth an example of nature, reproueth their dulnes which denie the resurrection. Thou foole (saith he) that which thou lowest is not quickened vniess it first dye, &c. He saith that in seed is seene a forme of the resurrection, because out of rottennesse groweth corne. Neither were it so hard a thing to beleue, if we were as heedfull as we ought to be to the miracles which throughout all the coasts of the world do offer them selues to our eyes. But let vs remember that none is truly perswaded of the resurrection to come, but he which being rauished into admiration, giueth to the power of God his glorie. Esay lifted vp with this affiance, crieth out, Thy dead shall liue, my carcase shall rise againe. Awake ye, and praise, ye dwellers of the dust. In despaired case he lifteth vp himselfe to God the author of life, in whose hand are the ends of death, as it is said in the Psalme, Job also being liker to a carrion than to a man, trusting vpon the power of God, stickeith not as though he were whole and sound to lift vp himselfe to that day, saying, I know that my redeemer liueth: and in the last day he shal rise vpon the dust (namelie to shew forth his power therein) and I shall againe be compassed with my skinne, and in my flesh I shall see God, I shall see him, and none other. For albeit that some do suttly wrest these places, as though they ought not to be vnderstand of the resurrection, yet they strengthen that which they couet to overthrow: because the holy men in their euils seeke comfort from no where else than from the likenesse of the

Matth. 27. 66.  
and 28. 11.

Luk. 24. 6.

A&1.13.

1. Cor. 15. 6.  
Iohn. 16.  
A&9.4.  
A&7.55.

*The infinitie of  
the power of God  
confirmeth in the  
assured certaintie  
of the resurrection.  
Phil. 3. 20.*

Esa. 26. 19.

Psal. 86.

Iob. 19. 25.

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the resurrection. Which better appeereth by the place of *Ezechiel*. For when the Lewes beleueed not the promise of their retурne, and obiecttēd that it was no more likely that a way shoulde be made open for them, than that dead men shoulde come out of their graue : there was a vision shewed to the Prophet, a field full of drie bones : those the Lord commaunded to take againe flesh and linewes. Although vnder that figure he raiſeth vp the people to hope of retурne : yet the matter of hoping he gathereth of the resurrection : as it is to vs an exemplar of the deliuerances which the faithfull doe feele in this worlde. So Christ when he had taught that the voice of the Gospell gueth life : because the Lewes received not this, he by and by saide further : Maruell not at this, because the hower commeth in which all that are in the graues shall heare the voice of the sonne of God, and shill come foorth. Therefore after this example of *Paul*, let vs already checrefully triumph in the middest of battels, because he which hath promised life to come, is mightie to keepe that which is left with him : and so let vs glorie that a crowne of righteousnesse is laide vp for vs, which the iust judge shall deliuere vs. So shall it come to passe, that whatsoeuer greeues we suffer, they shall be to vs a shewing of the life to come, because it agreeth with the nature of God to render affliction to the wicked which affliet vs : but to vs which are vnjustly afflieted, rest at the appearing of Christ with the Angels of his power, in a flame of fire. But that is to be holden which he addeth by and by afterward, that he shall come that he may be glorified in his Saints, and be made woorderfull in all them that haue beleueed, because the Gospell hath beene beleueed.

The Sadducees &  
others denying the  
resurrection of the  
dead refused.

*Eccle. 9.4.*

*Eccle. 3.21.*

*Mar. 12.18.*  
*Luk. 20.27.*  
*A&2.8.*

*Reue. 20.4.*

5 But although the mindes of men ought to haue been continually occupied in this studie : yet as though they woulde of set purpose destroy all remembrance of the resurrection, they haue called death the vttermost bond of all things and the destruction of man. For verily *Salomon* speaketh of the common and receiued opinion, when he saith that a liuing dog is better than a dead Lion. And in another place : Who knoweth whether the soule of a man goe vpwarde, and the soule of a beast downeward ? But in all ages this brutish senselesse error hath beene common in the world, yea and hath broken into the Church it selfe : for the Sadduces haue presumed to profess openly that there is no resurrection, yea and that soules are mortall. But that this grossē ignorance should not helpe to excuse any man, the infidels euen by very instinct of nature haue alway had an image of the resurrection before their eies. For to what purpose serued that holy and inuiolable manner of burying, but to be an earnest of new life ? Neither may it be answered that this spring of error : because the religiousnesse of buriall was alway in vre among the holy Fathers, and God willed the lame maner to remain among the Gentiles, that an image of the resurrection set before them might awake their drowsinesse. But although that ceremonie wanted his vse of profiting, yet it is profitable for vs if we wisely marke the ende of it, because it is no slender confutacion of vnbeleefe, that altogether professed that which no man beleueed. But Satan hath not onely astonished the sensēs of men, so that they haue buried with the bodies the remembrance of the resurrection, but also hath practised to corrupt this parte of doctrine with diuers fained inuentions, that at length it might vtterly die. I passe ouer how in *Paul's* time Satan began to pinch at it : but in a little after there followed the Millenaries, which limited the raigne of Christ to a thousand yeeres. This error is childish, that it needeth not or is not woorthise of any confutacion. Neither doth the Reuelation make on their side, by which it is certaine that they coloured their error : for as much as in the place where he mentioneth the number of a thousand, he entreateth not of the eternall blessednesse of the Church, but onely of the diuers troubles which were to come vpon the Church while it yet trauelled in earth. But the whole Scripture crieth out that there shall be no end of the blessednesse of the elect, nor of the punishment of the reprobate. Now of all things which both are hidden from our sight and doe farre passe the capacite of our minde, either

either we must fetch the credite out of the certaine oracles of God, or we must vtterly cast it awaie. They which assigne to the children of God a thousand yeeres to enioy the inheritance of the life to come, do not marke how great a dishonor they do both to Christ and his kingdome. For if they shall not be clothed with immortallitie: then neither is Christ himselfe, to whose glory they shall be newly fashioned, received into the immortall glorie. If their blessednesse shall haue any end: then the kingdom of Christ, vpon the stedfastnes whereof it standeth, endureth but for a time. Finally, either they are most vnskilfull of all matter concerning God, or they go about with crooked maliciousnes to ouerthrow the whole grace of God, and power of Christ, the fulfilling whereof is no otherwise perfect, but when sinne being blotted out and death swallowed vp, eternal life is fully restored. But very blind men may see how fondly they plaine the fooles: which feare that they should ascribe to God too great cruelty if the reprobate be condemned to everlasting paines. The Lord forsooth shall do wrong, if he deny his kingdome to them which haue by their unthankefulnesse made themselues vnworthy of it. But (say they) their sinnes endure but for a time. I graunt: but the maiestie, yea and the righteousness of God which they haue offended by finning, is eternall. Worthily therefore the remembrance of iniquitie dieth not: But so the paine exceedeth the measure of the fault. This is a blasphemie not to be suffered, when the maiestie of God is so little set by, when the despising thereof is esteemed at no greater value than the destruction of one soule. But let vs leaue these trifles, least contrary to that which we haue before said, we may seeme to judge their dotages worthy of confutacion.

6 Beside these, there haue bin two other doting errors brought in by men peruersly curious. The one sort thought, as though the whole man died, that the soules shall rise againe with the bodies. The other forasmuch as they graunt that the soules be immortall spitories, saie that they shalbe clothed with new bodies: whereby they denie the resurrection of the flesh. Of the first sort, because I haue touched somwhat in speaking of the creation of man, it shalbe enough for me to warne the readers againe, how beastly an error it is to make of a spirit fashioned after the image of God, a vanishing blast which doth nothing but quicke the body in this fraile life, and to bring the temple of the holy Ghost to nothing. Finally, to spoile that part of vs wherein diuinenesse chiefly shineth and marks of immortallitie appeare, to spoile it (I say) of this gift: so that the estate of the body shoulde be better and more excellent than the estate of the soule. The scripture teacheth far otherwise, which compareth the bodie to a cottage, out of which it sayeth that we remoue when we die, because it esteemeath vs by that part which maketh vs differing from bruite beasts. So Peter being nigh to death, sayih that the time is come, when he must lay away his tent. And Paul speakeing of the faithfull, after that he hath said: That when our earthly house shalbe dissolved, there is a building for vs in heauen, adioyneth that we are wayfaring from the Lord so long as we abide in the bodie, but do desire the presence of God in the absence of the bodie. If the soules doe not ouerlive the bodies, what is it that hath God present when it is leuerned from the body? But the Apostle taketh away all doubting, when he teacheth that wee are ioyned in fellowship to the spirites of the righteous. Heb.12.23. By which wordes he sheweth, that we are ioyned in fellowship to the holy fathers, which euen beeinge dead do keepe the same godlinesse with vs, so that we cannot be the members of Christ vnselue we growe together with them. Unlesse also the soules being unclothed of the bodies, did keepe still their substance and were able to receiue blessed glorie, Christ would not haue said to the theefe: This day thou shalt be with me in Paradise. Hauing so cleare testimonies, let vs not doubt after the example of Christ when we are dying, to commend our soules to God, or after the example of Stephen to commit them to Christ to keepe, which not vnworthily is called a faithfull shepheard and Bishop of them. To enquire of their meane state,

*Their error who  
haue thought that  
man is utterly ex-  
tinguished by  
death and that  
the soules shall as  
well be raised a-  
gaine as the bodies.*

1. Pet.1.14.  
2. Cor.5.1.

Heb.12.23.

Luk.23.43.

Act 7.59.

1. Pet.2.25.

is.

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is neither lawfull nor expedient. Many doe much comber themselues with disputing what place they keepe, and whether they doe now enioy the heauenly glory or no. But it is folly and railnes, to search deeper of vnknownen things, than God doth giue vs leue to know. When the Scripture hath saide that Christ is present with them, and receiuthe them into Paradise that they may enioy comfort, on the other side that the soules of the reprobate doe suffer such paines as they haue deserued: it goeth no further. What teacher or Master shall now open to vs that which God hath hidden? Of the place, the question is no lesse fonde and vaine: forasmuch as wee knowe that there is not the same dimension of the Soule which is of the bodie. Whereas the blessed gathering together of holy Spirites is called the bosom of Abraham, it is enough for vs after this wafering to be received of the common father of the Faithfull, that hee may communicate with vs the fruite of his Faith. In the meane time sith the Scripture every where biddeth vs to liue vpon the expectation of Christ's coming, and deferreth the crowne of glory till then: let vs be content with these bonds appointed vs of God: namely, that the Soules of the godly hauing ended the labor of their warfare doe goe into a blessed rest, where with happie ioyfulnes they looke for the enioying of the promised glory: & that so all things are holden in suspense till Christ the redeemer appeare. As for the reprobate, it is no doube that they haue the same estate which Iude assigneth to the diuels, to be holden bound with chaines, till they be drawnen to the punishment wherunto they are condemned.

Iud. 1. 6.

Their error which  
haue imagined  
that we shall in the  
day of there surrec-  
tion receive not the  
same bodies which  
die but others for  
them.

2. Cor. 7. 1.  
2. Cor. 5. 10.  
2. Cor. 4. 10.  
3. Thes. 5. 23.

1. Cor. 6. 15.  
2. Tim. 2. 8.

1. Cor. 6. 19.

1. Cor. 15. 53.

Rom. 14. 11.

7 No lesse monstrosit is their error which imagine that Soules shall not receiue againe the same bodies wherewith they are now clothed, but shall haue newe and other bodies. And the reason of the Manichees was very trifling, that is, that it is not meete that flesh which is vncleane should rise againe. As though there were no vncleanness of Soules, which yet they debarred not from the hope of euerlasting life. It was therefore all one as if they shold say that that which is infected with the filth of sinne cannot be cleansed by God. For I now passe ouer that dotage, that flesh was naturally vncleane, because it was creat of the Diuell: Onely I shew that whatsoeuer is now in vs vneworthie of heauen, it hindereth not the resurrection. And first whereas Paul biddeth the Faithfull to cleanse themselues from all defiling of the flesh and of the Spirite, thereupon followeth the judgement which he in another place pronounceth, that every man shall receive by his body either good or euill. Wherwith agreeth that which he wrieth to the Corinthians, That the life of Iesus Christ may be openly shewed in our mortall flesh. For which reason in an other place he doth no lesse pray that God preserue the bodies whole vnto the day of Christ, than the Soules and Spirites. And no maruell, because it were a most great absurditie that the bodies which God hath dedicate to be temples to himselfe, should fall away into rotteness without hope of rising againe. What say we to this, that they are also the members of Christ? that God commandeth all the parts of them to be sanctified to himselfe? that he willett his name to be praised with tongues, pure hands to be lifted vp to him, sacrifices to be offered? What madnesse is it therefore that that parte to which the heauenly Judge hath vouchsafed to grant so great honor, shold be brought from a mortall man into dust without any hope of restoring? Likewise when Paul exhorteth vs to suffer the Lord as well in body as in Soule, because both belong to God, verily he suffereth not that which he chalengeth to God as holie, to be adjudged to eternall rotteness. Neither is there a plainer determination of the Scripture for any thing, than for the rising againe of this flesh which we beare. This corruptible (faith Paul) must put on vncorruption, and this mortall must put on immortalltie. If God did make new bodies, where is this changing of quality? If it had been said that we must be renued, the doubtfull speech peraduenture mought haue given occasion to their cauillation. But now when pointing with his finger to the bodies wherwith we are clothed, he promiseth to the vncorruption, he plainly enough denieth any

any new bodies to be made. Yea he coulde not (saith *Tertullian*) speake more plainly, vnfles he had holden his owne skin in his hande. And they can by no cauillation escape from this, that where in another place he saith that Christ shall be the judge of the world, he alleageth this testimonie of *Esaie*, I liue (saith the Lord) evry knee shall bow to me: for as much as he plainly pronounceth that they to whom he speaketh shall be subiect to yeeld an account of their life, which could not agree, if new bodies should be brought before the iudgement seat. Now in the words of *Daniel* there is no doubtfulnesse: And many of them that sleepe in the earth of dust, shall awake, some to eternall life, and some to ieproches and to everlasting contempt: sith he fetcheth not new matter out of the foure elements to make men, but calleth dead men out of their graues. And this very plaine reason teacheth. For if mortalitie which tooke beginning at the fall of man, be accidental: then the repairing which Christ brought, pertaineth to the same bodie which began to be mortal. And truly, whereas the *Athenians* laughed when *Paul* affirmed the resurrection, thereupon we may gather what manner of resurrection he preached: and that same laughing not smally auaileth to strengthen our faith. The laying of Christ also is woorthie to be noted. Feare them not which kill the bodie, and cannot kill the soule: but feare him which can throwe both the soule and the body into hell fire. For there is no cause to feare, vnflesse the body which we now beare be subiect to punishment. And no lesse plaine is another saying of the same Christ. The hower commeth, when all they that are in graues, shall heare the voice of the sonne of God, and shall come foorth: they that haue done good, into the resurrection of life: but they that haue done euill, into the resurrection of iudgement. Shall we say that soules rest in the graues, that they lying there may heare Christ? and not rather that at his commaundement the bodies shall retурne into the liuelinesse which they had lost? Moreouer if we shall haue new bodies giuen vs, where is the like fashioning of the head and the members? Christ rose againe: was it with forging to himselfe a new body? No, but as he had said before, Destroy this temple, and in three daies I will builde it vp: he tooke againe the same body which hee had before borne mortall. For he had not much profited vs, if a new body being put in place, the olde body had beeene destroied which was offred vp for a sacrifice of satisfactorie cleensing. We must also hold fast that fellowship which the Apostle preacheth. That we rise againe, because Christ hath risen againe: for nothing is lesle probable than that our flesh in which we beare about the mortyfying of Christ, shoulde be deprived of the resurrection of Christ. Which verily appeared by a notable example, when at the rising againe of Christ many bodies of the Saintes came out of the graues. For it cannot be denied that this was a foreshewing, or rather an earnest of the last resurrection which we hope for: such as was before in *Enoch* and *Elias*, whom *Tertullian* calleth New possessors of the resurrection: because they being in bodie and soule delivered from corruption, were receiued into the keeping of God.

8 I am ashamed in so cleere a matter to spend so many wordes: but the readers shall contentedly beare this trouble with me, that no hole may be open for frowarde and bold wits to deceiue the simple. The fleeing spirites with whom I nowe dispute, bring foorth a fained inuention of their owne braine that at the resurrection there shall be a creation of new bodies. What reason moueth them to think so, but because it seemeth to them incredible, that a carion consumed with so long rotteness shoulde retурne into his auncient state? Therefore onely vnbeliefe is the mother of this opinion. But vs on the other side the Spirite of God eche in the Scripture exhorteth to hope for the resurrection of the flesh. For this reason baptism (as *Paul* witnesseth) is to vs a seale of the resurrection to come: and likewise the holy Supper allureth vs to the trust thereof, when we receiue with our mouth the signes of spirituall grace. And truly the whole exhortation of *Paul*, that we give our members to be weapons vnto the obedience of righteousnesse, shoulde be cold vnflesse that were ioyned which he

Esa.49.18.

Dan.12.

Matt.10.28.

John.5.28.

Ioh.2.19.

1.Cor.15.12.

Math.17.52.

Candidan,  
men clothed in  
white, as were  
among the Ro-  
manes they that  
were futers or  
newly eleceted in-  
to office.

The Scripture tea-  
cheth every where  
the resurrection of  
the same flesh  
which perishest, &  
not the creation of  
newe.

Col.2.12.

2.Cor.6.1&amp;7.

Rom.8.

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he addeth afterward. He that hath raised vp Christ from the dead, shall quicken also your mortall bodies. For, what shoulde it profit to appie our feete, handes, eies, and toongs, vnto the seruice of God, vnlesse they were partakers of the fruite & rewarde? Which thing *Paul* plainly confirmeth with his owne wordes, saying: The body not to fornication, but to the Lord: and the Lord to the body. And he that hath raited vp Christ, shall also raire vs vp by his power. More plaine are thole words which follow: that our bodies are the temples of the holie Ghost and the members of Christ. In the meane time we see how he ioyneth the resurrection with chastitie and holinesse, as a little after hee saith that the price of redemption pertaineth also to the bodies. Nowe it were not reasonable that the body of *Paul*, in which hee hath borne the prints of Christ, & in which he honorable glorified Christ, should loose the rewarde of the crowne. Wherupon also came that gloryng. We looke for the redeemer from heauen, which shall make our vile body like fashione to the bodie of his brightnes. And if this be true, that we must by many afflictions enter into the kingdom of God, no reason suffreth to debarre the bodies from this entrie which God both exerciseth vnder the standerd of the croffe, and honoureth with the praise of victorie. Therefore of this matter there arose among the Saints no doubting, but that they hoped to be companions of Christ, which remoueth in o his owne person all the afflictions wherewith we are proued, to teach that they bring life. Yea and vnder the lawe hee exercised the holie fathers in this faith with an outward ceremony. For to what purpose serued the vsage of burying, as wee haue alreadie shewed, but that they shoulde knowe that there is newe life prepared for the bodies that are laid vp? Heereunto also tended the splices and other signes of immortalitie, wherewith vnder the lawe the darkenesse of faith was holpen euen as it was by the sacrifices. Neither was that manner bredde by superstition, forasmuch as we see that the spirite doth no leesse diligentlie rehearse burials than the chiefe mysteries of faith. And Christ commendeth that worke as a speciall worke, truly for none other reason but because it liftest vp our eies from beholding of the grawe which corrupteth and destroyeth all, to the sight of the renuing. Moreouer the so diligent obseruynge of the ceremonie which is praised in the fathers, sufficently proueth that it was to them a rare and pretious helpe of faith. For neither would *Abraham* haue so carefully prouided for the burying place of his wife, vnlesse there had beeene set before his eies a religion and a profite hyer than the wold, namely that garnishing the dead body of his wife with the signes of the resurrection he might confirme both his owne faith and the faith of his housholde. But a cleerer proofe of this thing appeereth in the example of *Jacob*, which to testifie to his posteritie that the hope of the promised land was not euen by death fallen out of his minde, commanded his bones to be carried thither. I beseech you, if he was to be clothed with a newe body, should he not haue giuen a fonde comandement concerning dust that shoulde he brought to nothing? Wherefore if the authoritie of the Scripture be of any force with vs, there can be required of no doctrine either a more cleare or more certaine prooife. For this euen children vnderstand by the words of resurrection, and raising vp againe. For neither can we call it the resurrection of that which is now first created, neither shoulde that saying of Christ stand fast, Whatsoever the Father hath giuen me, it shall not perish but I will raise it vp in the last day. To the same purpose serueth the word of *Sleeping*, which pertaineth onely to the bodies. Wherupon also burying places were called *Cemeteria*, sleeping places. Nowe it remaineth that I speake somewhat of the manner of the resurrection. I vse this word, because *Paul* calling it a mysterie, exhorteth vs to sobrietie, and brideth the libertie to dispute like Philosophers freely and suttly of it. First we must holde, as we haue said, that we shall rise againe in the same flesh which wee beare, as touching the substance, but the qualtie shall be other. As when the same flesh of Christ which had beeene offred for sacrifice, was raised vp againe, yet it excelled

1. Cor. 6.12.  
&c. 15.19.

Gal. 6.17.

Gal. 6.17.

Phil. 3.21.

Act. 14.22.

Matt. 26.10.

Gen. 23.4. & 19.

Gen. 47.30.

Ioh. 6.33.

1. Cor. 15.51.

excelled in other qualities as if it had beene altogether another flesh. Which thing Paul declareth by familiar examples. For as there is all one substance of the flesh of a man, and of a beast, but not all one qualitie : as all starres haue like matter, but not like brightness : so he teacheth that though we shall keepe still the substance of our body, yet there shal be a change, that the state of it may be much more excellent. The bodie therefore, that we may be raised vp againe, shall not perish nor vanish away : but putting off corruption, it shall put on vncorruption. But for as much as God hath all the elements ready at his becke, no hardinesse shall hinder him, but that he may command both the earth & waters & fire, to render that which seemeth to be consumed by the. Which also *Esay* testifieth though not without a figure, where he saith, *Esa.26.21.*  
 Behold, the Lord shal go forth of his place, that he may visit the iniquite of the earth : and the earth shal discouer her bloud, and shal no more hide her dead. But there is to be noted a difference between them that haue beene dead long before, & those whom that day shal finde alive. For we shall not all sleepe (as Paul saith) but we shall all be changed : that is to say, it shall not be of necessarie that there be a distance of time betwene death and the beginning of the second life : because in a moment of time, and in the twinkling of an eie the sound of the trumpet shal pearse, to raise vp the dead vncorruptible, and with a sudden change to fashion againe the living into the same glorie. So in another place he comforteth the faithfull which must die : because they which shall then remaine alive shall not go before the dead, but rather they shall first rise againe which haue slept in Christ. If any obiect that saying of the Apostle, that it is appointed to all mortall men once to die, it is easie to answere it with saying that when the state of nature is changed, it is a kinde of death, and is fitly so called. And therefore these things agree well together, that all shall be renewed by death when they shall put off their mortall body : and yet that it is not necessarie that there be a severing of the body and the soule where there shall be a sudden changing. *1.Theb.4.15.* *Heb.9.27.*

9 But here ariseth a harder question : by what right the resurrection which is the singular benefit of Christ is common also to the wicked and the accursed of God. We know that all were in *Adam* condemned to the death. Christ came the resurrection and life. Came he to give life to all mankinde vniuersally without chioce ? But what is more against reason than that, that they shoulde by their obstinate blindnesse obtaine that which the godly worshippers of God doe obtaine by onely faith ? Yet this remaineth certaine, that there shal be one resurrection of judgement, & another resurrection of life, and that Christ shall come to seuer the Lambes from the goates. I answere, that this ought not to seeme strange, the likenesse wherof we see in daily experience. We see that in *Adam* we were deprived of the inheritance of the whole world, and that we are by no leesse iust reason debarred from common food, than from the eating of the tree of life. Whence then commeth it to passe, that God doth not only make his sunne to rise vpon the good and euill, but also as touching the vses of this present life, his inestimable liberalitie continually floweth forth to them with large plentiousnesse ? Hereby verily we know that those things which properly belong to Christ and his members, doe also overflow to the wicked, not that it is their rightfull possession, but that they may be made the more inex-usable. So the wicked doe oftentimes finde God beneficiall, by more than meane prouotes, yea such as sometime doe darke all the blessings of the godly, but yet do turne to their greater damnation. If any man obiect, that the resurrection is not fuly compared to fading and earthly benefit: here also I answere that so soone as they were estranged from God the fountaine of life, they deserued the death of the Diuell, wherby they shoulde be vtterly destroyed. Yet by the maruellous counsell of God there was found a meane state that out of life they might live in death. No more absurdtie ought it to seeme, if the resurrection happen to the wicked, which dwelth them against their wils to the judgement seat of Christ, whome now they refuse to heare for their master and

How it commeth  
to passe that the  
wicked are to be  
raised from the  
dead, as well as  
the just and  
rigitous.  
*John.11.25.*  
*Matt.25.31.*

*Matt.5.45.*

## Cap. 25. Of the maner how to receiue

A&2.24.15.

and teacher. For it were a small paine to be consumed away with death, if they were not to suffer punishment for their obstinacie, brought before the judge, whose vengeance they haue without end and measure prouoked against themselues. But althoough we must holde that which we haue saide, and which that notable confession of *Paul* before *Felix* containeth, that he looketh for the resurrection of the righteous and wicked: yet the Scripture oftentimes setteth foorth election together with the heauenly glorie to the onely children of God: Because Christ properly came not to the destruction, but to the saluation of the world. Therefore in the Creede there is made mention of the blessed life ouely.

*The incomprehensible excellency of that eternall blessednesse wherof we haue here a taste giuen vs, & looke for the perfect fruition hereafter in the world to come.*  
*Ofe.13.14.*  
*1.Cor.15.54.*  
*2.Iohn.3.2.*

Gen.15.2.

Psal.16.6.  
Psal.17.15.  
2.Pet.1.4.

10 But for as much as the prophecie of death swallowed vp by victorie, shall then and not till then be fulfilled: let vs alway haue in minde the eternall felicitie, the end of the resurrection: of the excellency whereof, if all things were spoken which the tonges of men were able to speake, yet scarcely the smallest parcel thereof should be expreſſed. For howsocuer we truly heare that the kingdome of God shall be stuffed full with brightnesse, ioy, felicitie, and glorie: yet those things that are spoken of are most farre remoued from our ſenſe, and remaine as it were wrapped in darke ſpeeches, vntill that day come when he himſelfe ſhall give to vs his glorie to be ſeenē face to face. We knowe (ſaih *John*) that we are the children of God, but it hath not yet appeared. But when we ſhall be like to him, then we ſhall ſee him ſuch as he is. Wherefore the Prophets, because they could by no wordes expreſſe the ſpirituall bleſſedneſſe in it ſelue, did in a manner groſſely portray it out vnder bodily things. But for as much as the feruentneſſe of deſire muſt with ſome taste of that ſweeteneſſe be kindled in vs, let vs chiefly continue in this thought, that if God do as a certayne fountaine which cannot be drawn dry, conteine in him the fulneſſe of al good things, nothing is beyond him to be coueted of them that tend toward the ſoueraigne good and the full perfection of felicitie: as we are taught in many places. *Abraham*, I am thy rewarde exceeding great. With which ſaying accordeth *David*. The Lord is my portion, the lothath very well fallen to me. Againe in another place, I ſhall bee ſatisfied with thy countenance. But *Peter* pronounceth that the faithfull are called to this end, that they may be made partakers of the nature of God. How ſo; because he ſhall be glorified in all his ſaints, and ſhall be made wonderfull in them that haue beleueed. If the Lord will enterparthen his glorie, power, and righteouſneſſe with his elect, yea and will give himſelfe to them to be enjoyed, and (which is better) will after a certayne manner grow into one with them: let vs remember that vnder this beſtit is contained all kind of felicitie. And when we haue much profited in this meditation, let vs reknowledge that we yet ſtay beneath at the bottome of the rootes, if the conceiuing of our minde be compared with the highneſſe of this mysterie. Wherefore in this behalfe we muſt keepe sobrietie, leaſt with how much greater boldneſſe we ſhall flie vp on high being vnmindfull of our owne ſmall meaſure, ſo much more the brightneſſe of the heauenly glorie ouerwhelme vs. We feele alſo how the vimeaſurable greedineſſe to know more than is lawfull, ticklethvs: from whence both trifling and hurtfull queſtions doe ſpring from time to time: trifling I call thoſe of which there can no profit be gathered. But this ſecond kinde is worse, because they which giue themſelues to them, doe entangle themſelues with pernicious ſpeculations, and therefore I call them hurtfull. That which the Scriptures doe teach, ought to be out of all doubt with vs: namely that as God diuersly diſtributing his giſts to the Saints in this worlde, doth vnequally enlighten them, ſo the meaſure of glorie ſhall not be equall in heauen where God ſhall crowne his giſtes. For neither doth this belong indifferently to all which *Paul* ſaih: Ye are my glory and crown in the day of Christ: nor alſo that ſaying of Christ to the Apoſtles: Yee ſhall ſit iudging the twelue tribes of *Israel*. But *Paul* (which knew that as God enricheth the holy ones with ſpirituall giſtes in earth, ſo hee beautifieth them with glorie in heauen) doubteth not that there

1.Thes.2.19.  
Matt.19.28.

there is a peculiar crowne laid vp for him according to the rate of his labours. And Christ to set foorth to the Apostles the dignitie of the office which they did bear, telleth them that the fruite thereof is laide vp for them in heauen. So Daniel also saith, Dan.12.3;  
 But the wise shall shine as the brightnes of the firmament, and they which justifie manie, as Starres to the worlds end and for euer. And if a man heedfully consider the Scriptures, they do not onely promise eternall life to the faifthull, but also speciall reward to euerie one. Whereupon commeth that saying of *Paul*, The Lorde rendereth 2.Tim.4.14;  
 him in that day. Which the promise of Christ confirmeth, Yee shall receiue a hundred folde in the eternall life. Finallie, as Christ beginneth in this world the glorie of Math.19.29.  
 his bodie with manifold diuersitie of gift, and encreaseth it by degrees: so he shall al-  
 so make it perfect in heauen.

11 But as all the godly will receive this with one consent, because it is sufficiently testified by the word of God: so on the other side leauing crabbed questions, which they shall knowe to bee a hinderance to them, they will not passe their appointed boundes. As for my part, I do not onely priuately to bare superfluous searching of vnproufitable things, but I also thinke that I ought to beware that I doe not with answering nourish the lightnes of other. Men hungrie of vaine knowledge do aske how great shall be the distance betweene the Prophets and the Apostles, and againe betweene the Apostles and the Martyrs: how many degrees Virgins differ from maried folkes: Finally, they leau no corner of heauen unsearched. Then it commeth to their mindes to enquire to what purpose serueth the repairing of the worlde, sith the children of God shall neede nothing of all this so great and incomparable plentie: but shall be like to the Angels, whose not eating is a signe of the eternall blessednes. But I answer that in the very sight there shall be so great pleasantures, so great sweetenesse in the onely knowledge without any vse, that this felicitie shall faire passe all the helpes wherewith we be now holpen. Let vs imagine our selues to bee set in the most wealthie coast of the world, and where wee shall want no pleasure: yet who is there whom his sickenes doe not somtime hinder and not suffer to vse the benefites of God? who is there whose course his owne intemperance doth not oft breake in funder? Whereupon followeth that a cleare enjoying and pure from all faulte, although there be no vse of corruptible life, is the perfection of felicitie. Some go further and aske whether drosse and other corruptions in mettals, be not farre from reflorefg and are contrarie to it. Which though in some respects I graunt, yet I looke with *Paul* for the repairing of these faults which tooke their beginning at sinne, toward whiche repairing they groane and are in trouaile. Yet they proceed further, and aske what better estate is prepared for man, sith the blessing of issue shall then be at an end. This knot is also easie to be loosed. Whereas the Scripture so honorably setteth out that kind of blessing, that is referred to the encreases wherewith God continually draweth toward the order of nature her marke: but in the perfection it is knownen that there is an other maner. But sith the vnware are easily taken with allurements, & then the maze draweth them in deeplier, & at length when every mans deuises please himselfe there is no end of stryuing: therefore let this be a short way for vs, to be contented with the glasse and darke speech vntill we shall see face to face. For fewe of a great multitude care which way they may go to heauen: but all do before their time couet to know what is done there. All being commonly sluggish and slowe to enter into battailes, do alreadye paint out to themselves imagined triumphs.

12 Now because no description can match the greevousnes of the vengeance of God vpon the reprobate, their torments and paines are figured to vs by bodilie things, namely by darknesse, weeping, gnathing of teeth, vnuquenchable fire, and a worme endlessly gnawing the hart. For by such manneres of speech it is certaine that the holy Ghost meant to trouble all our senses with horrour: as when it is saide that there is prepared from eternitie a deepe Hell, that the nourishmentes thereof are

*Curious questions concerning the different degrees of blessednes.*

*Rom.8.22;*

*The greevous tormentes whiche God hath prepared for the wicked.*

*Mat. 8.12.*

*and 22.13.*

*Mark.9.43.*

*Esa.66.24.*

*Esa.30.33.*

# Cap. I. Of the outward meanes

1. Thes. 1. 9.

fire and much woode : that the blast of the Lord, as a stremme of brimstone, doth set it on fire. As by such things we must be holpen after a certaine manner to conceiue the miserable state of the wicked , so we ought chiefly to fasten our thought vpon this how wretched a thing it is to be estranged from the fellowship of God: and not that onely, but also to feele the maiestie of God so bent against thee, that thou canst not escape but be fast strained ofit. For first his displeasure is like a most violent fire, with touching whereof all things are devoured and swallowed vp. Then, all creatures so serue him to execute his judgement , that they to whom the Lord shall so shew his wrath, shall feele the heauen, earth, sea, and beasts, as it were with cruell indignation enflamed against them and armed to their destruction. Wherefore it is no small thing that the Apostle pronounceth , when he saith that the vnbelieuing shall suffer eternall punishment by dying from the face of the Lord, and from the glorie of his power. And so oft as the Prophets do cast vs in feare with bodily figures, although they speake nothing excessiuely for our dulnes, yet they adde foreshewings of the judgement to come, in the Sunne and the Moone and the whole frame of the world. Wherefore the vnhappie consciences do finde no rest, from being vexed and tossed with a terrible whirlwinde , from feeling themselues to be torn in peeces by God being angerly bent against them, from being pearced and launced with deadly stings, from trembling at the lightning of God , and beeing brooched with the weight of his hand: so that it is much more easie to enter into all bottomlesse depthes and devouring pits, than to stand one moment in those terrors. What and how great then is this, to be pressed with euerlasting and neuer ceasing siege of him? Of which thing the 90. Psalme containeth a notable sentence: that although with onely sight he scatter abroad all mortall men and bring them to nougat, yet his worshippers, how much more fearefull they are in the world, so much more he enforceth them and pricketh them forward loaden with the croesse, vntill he be all in all.

# THE FOVRTH BOOKE OF THE INSTITVTION OF CHRISTIAN RELIGION, which intreateth of the outward meanes or helps, whereby God allu- reth vs into the fellowship of Christ, and holdeth vs therein.

## The first Chapter.

*Of the true Church with which we ought to keepe unitie, because  
it is the mother of all the godly.*

*The summe of the  
former booke, and  
the drift of this  
which concerneth  
the church.*

Eph. 4. 11.



Hat by Faith of the Gospell Christ is become ours , and we be made partakers of the saluation brought by him and of eternall blessednes, is alreadie declared in the last booke. But because our rudenes and slothfulnes, yea and vaniti of wit, do neede outward helpe whereby Faith in vs may both be engendred, and grow and increase in proceeding toward the marke whereunto it tendeth: God hath also added them thereby to prouide for our weaknes. And that the Preaching of the Gospel might florish, he hath left this treasure with the church. He hath appointed Pastors and teachers , by whose meane he might teach them that be his: he hath furnished them with autority, finally he

he hath left nothing vndone that might auiale to the holy consent of Faith, and right order. First of all he hath ordeneid Sacraments, which we seele by experiance to be more than profitable helpe to nourish and confirme Faith. For because being enclosed in the prison of our flesh, we do not yet attaine to the degree of Angels, God applying himselfe to our capacite according to his wonderfull prouidence, hath appointed a meane whereby we being farre distant from him might come vnto him. Wherefore the order of teaching requireth that now we entreat of the Church, and of the gouernment, orders and power of it, and then of the Sacraments, and lastly of the ciuill order : and therewithall that we call away the godly readers from those corruptions wherewith Satan in the Papacie hath depraued all things that God hath appointed for our saluation. I will begin at the Church, into whose bosome God will haue his children to be gathered together, not only that they shoulde by her helpe and ministerie be nourished while they are infants and yoong children, but also be ruled by her motherly care till they grow to riper age, and at length come to the marke of Faith. For it is not lawfull that those things be seuered which God hath conioyned, Mat.10.9. that to whome he is a Father, the Church be also their mother : and that not onely Gal.8.26. vnder the law, but also since the comming of Christ, as *Paul witnesseth*, which teacheth that we are the children of the new and heauenly Hierusalem.

<sup>The Church inuisible which in the Creede we professeth that we beleue.</sup> 2 In the Creede, where we professeth that we beleue the Church, that is not spo-ken onely of the visible Church whereof we now intreat, but of all the elect of God, in whose number they are also comprehended that are departed by death. And therefore this woorde Beleue is there set, because oftentimes there can no other difference be noted betwene the children of God and the vngodly, between his peculiar flocke and sauage beastes. For whereas many doe interlace this woorde, In, that is without probable reason. I graunt in deede that it is the more commonly vsed, and also wanteth not the consenting testimony of antiquitie, forasmuch as even the *Nicen Creede*, as it is reported in the Ecclesiasticall historie, addeth the preposition, In. But there with-all we may marke by the writings of the auncient Fathers, that it was receiued without controuersie to say, that they beleue the Church and not in the Church. For *Augustine*, & that auncient writer whatsoeuer he was, whose worke remaineth vnder the name of *Cyprian* concerning the exposition of the Creede, doe not only so speake themselues, but also doe exprestly note that it should be an vnproper manner of speaking if the preposition were adioyned, and they confirme their opinion with no trifling reason. For we therefore testifie that we beleue in God because vpon him as a true speaker our minde reposeth it selfe, and in him our confidence resteth, which could not so conueniently be spoken to say in the Church no more than it could be saide, I beleue in the forgiuenesse of saines, or in the resurrection of the flesh. Therefore although I would not strieue about wordes, yet I had rather follow the propriete of speaking that should be fittest to expresse the matter, than curiously to feele for formes of speach whereby the matter may without cause be darkened. But the ende is, that we shoulde know that although the diuell attempt all meanes to ouerthrow the grace of Christ, and though the enemies of God be carried with violent rage to the same intent: yet it cannot be extinguished, nor the blood of Christ be made barren, but that it will bring forth some fruite. And so is both the secrete election of God and his inward calling to be considered: because he alone knoweth who be his, and holdeth them inclosed vnder a seale as *Paul* tearmeth it: Ephe.1.13. saying that they beare his tokens whereby they may be seuerally knowne from the reprobate. But because a small and contemptible number lieth hid vnder a huge multitude, and a few graines of wheate are couerte with a heape of chaffe, to God onely is to be left the knowledge of his Church, the foundation whercof is his secret election. But it is not sufficient to conceiue in thought and minde the multitude of the elect, vnslesse we thinke vpon such an ynitie of the Church into which we be truely

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perswaded that we our selues be ingrafted. For vnflesse we be vnder our head Christ vnitid togidher with all the rest of his members, there abideth for vs no hope of the inheritance to come. It is therefore called Catholike or vniuersall, because we can-not finde two or three Churches but that Christ must be borne in-sunder, which can-not be done. But all the elect of God are so knit togidher in Christ, that as they hang vpon one head, so they may grow togidher as it were into one bodie, cleaving togidher with such a compacting of ioints as the members of one selfe bodie : being truely made one, which with one hope, Faith, Charitie, with one selfe spirit of God do lue togidher, being callid not only into one inheritance of eternall life, but also into one partaking of one God and Christ. Wherefore although the sorrowfull desolati-on that on each side presenteth it selfe in sight, crieth out that there is nothing left of the Church, yet let vs know that Christes death is fruitfull, and that God maruel-louslie as it were in secret corners preserueth his Church. As it was saide to Elias, **I haue kept to my selfe seuen thousand men that haue not bowed their knee before Baal.**

1 Reg. 19.18.

The article of the  
Creede conserning the  
Church, concer-  
neth after a sort  
the visible Church,  
whereunto the  
communion of  
Saints being ad-  
ded conserneth  
fourteene special  
states of faith.

Act. 4.31.  
Ephe.4.4.

Ioel. 2.32.  
Abd 17.  
Psal. 46.6.

3 Albeit this article of the Creede doth in some respect belong to the outwarde Church, that euerie one of vs should hold himselfe in brotherly consent with all the children of God, should yelde vnto the Church that authoritie which it deserueth, finallie shoulde so behauie himselfe as a Sheepe of the flocke. And therfore is adioyned the communion of Saintes. Which parcell, althouḡ commonly the olde writers doe leue it out, yet is it not to be neglected: because it verie well expresteth the qualitie of the Church: as if it had beeне saide that the saints are gathered togidher into the fellowship of Christ with this condition, that whatsoeuer benefits God bestoweth vpon them, they should continually communicate them one to another. Wherby yet the diuersitie of graces is not taken away. As we know that the giftes of the holy Ghost are diuisely distributed: neither is the order of ciuill government disturbed, by which it is lawfull for euerie man priuately to enioy his owne possessions, as it is necessarie, that for preseruation of peace among men, they shoulde haue among themselues peculiare and diuided properties of things. But there is a communtie affirmed such as Luke describeth, that of the multitude of the beleevers there was one hart & one soule: and Paul, when he exhorteth the Ephesians to be one body, one spirit as they be calld in one hope. For it is not possible, if they be truly persuaded that God is the common father, & the common head to them all, but that being conoyed among themselues with brotherly loue, they should continually communicate those thinges that they haue. Now it much behoueth vs to know what profit thereupon returneth vnto vs. For we beloue the Church to this ende, that we may be certaintly pswaded that we are the members of it. For by this meane, our saluation resteth vpon sure sounde staires, that it, although the whole frame of the world be shaken, cannot come to ruine and fall downe. First it standeth with Gods election, neither can it varie or faile but togidher with his eternall Prouidence. Then, it is after a certaine maner ioyned with the stedfastnes of Christ, which will no more suffer his faulthill to be plucked from him, than his owne members to be rent and tornē in peeces. Beside that, we are assured that truth that alway abide with vs, so long as we are holden in the boosome of the Church. Last of all that we seele that these promises belong to vs, there shall be saluation in Syon, God shall for euer abide in Hierusalem, that it may not at any time be moued. So much can the partaking of the church do, that it holdeth vs in the fellowship of God. Also in the verie word Communion is much conforte: because while it remaineth certainte, that whatsoeuer the Lorde giueth to his and our members, belongeth to vs, our hope is by all their good things confirmed. But in such sort to embrake the vniue of the Church, it is not needefull (as we haue alreadie said) to see the Church it selfe with our eyes, or feele it with our hands: but rather by this that it consisteth in Faith, we are admonished that

we ought no lesse to thinke it to be, when it passeth our vnderstanding, than if it openly appeared. Neither is our Faith therefore the worse, because it conceiuthe it vnknownen: forasmuch as we are not herein commanded to discerne the reprobate from the elect (which is the office of God onely, and not ours) but to determine assuredly in our mindes, that all they that by the mercifull kindnesse of God the father through the effectuall wooing of the holy Ghost, are come into the partaking of Christ, are seuered into the peculiar right and proper possession of Christ: and that, forasmuch as we be in the number of those, we are partakers of so great a grace.

4 But sith it is now our purpose to entreat of the visible Church, let vs learne even by this one title of Mother, how much the knowledge thereof is profitable, yea necessarie for vs: forasmuch as there is no other entrie into life, vnlesse the conciue vs in hir wombe, vnlesse she bring vs foorth, vnlesse she feede vs with hir breastes, finally vnlesse she keepe vs vnder her custodie and gouernourie, vntill such time as being vnclothed of mortall flesh we shall be like vnto Angels. For our weakenes suffereth vs not to be dismissed from schools, till we haue beeene schollers throughout the whole course of our life. Beside that out of her bosome there is no forgiuenes of sinnes, and no saluation to be hoped for, as witnesseth Esai and Ieiel, with whom agreeth Ezechiel when he declareth that they shal not be in the number of Gods people whom he putteth away from the heauenly life. As on the contrarie side, they are said to write their names among the Citizens of Hierusalem, that turne themselues to the following of true godlinesse. After which maner it is also said in an other Psalme: Remember me, Lord, in the good will of thy people: visite me in thy saluation that I may see the benefites of thy elect, that I may be merry in the mirth of thy people, that I may reioyce with thy inheritance. In which words the faterly fauour of God, and the peculiar testimonie of the Spirituall life is restrained to his flocke, so that the departing from the Church is alwaye damnable.

5 But let vs proceede to prosecute that which properly belongeth to this place. Paul writeth that Christ, that he might fulfill all things, gaue some Apostles, some Prophets, some Euangelistes, and some Pastors and Teachers, to the restoring of the holy ones, into the worke of ministerie, vnto the edification of the bodie of Christ, vntill we all come into the vnitie of Faith, and of the acknowledging of the Sonne of God, vnto a perfect man, and to the measure of the full growen age of Christ. We see how God, which was able to make them that be his perfect in a moment, yet will not haue them growe into manly age but by the bringmg vp of the Church. We see the meane expressed, for that vnto the Pastors is enioyned the preaching of the heauenly doctrine. We see how all, nor one excepted, are brought into on rule, that they shoulde with milde Spirite and willing to learne, yelde themselues to the teachers appointed for that vse. And by this marke Esiae had long before set out the kingdome of Christ, where he saith: My sprite which is in thee, and the words that I haue put in thy mouth shal never depart, neither out of thy mouth, nor out of the mouth of thy seede and thy childrens children. Wherupon followeth that they are worthy to perish with famine and pining hunger, whosoeuer they be that refuse the Spirituall meathe of the Soule reached vnto them of God by the hands of the Church. GOD doth breath Faith into vs, but by the instrument of his Gospell, as Paul saith that faith is by hearing. As also with God remaineth his power to saue, but (as the same Paul witnesseth) he vttereth and displayeth the same in the preaching of the Gospell. For this reason in old time he willed that there shoulde be made holy assemblies to the sanctuarie, that doctrine vttered by the mouth of the Priest shoulde nourish the consent of Faith. And to no other end those glorious titles haue respect, where the temple is called the rest of God, and the sanctuary his house, where he is said to sit betweene the Cherubines, but to bring estimation, loue, reuerence and dignitie to the ministerie of the heauenly doctrine, which otherwise the sight of a mortall and

*The Church the  
mother of the  
Faithfull.*

*Mat.22.30.*

*Esa.37.31.*

*Ioc.2.32.*

*Eze.13.9.*

*The ministerie of  
the church toge-  
ther with the ne-  
cessarie and vse  
thereof.*

*Eph.4.11.*

*Esa.59.21.*

*Rom.10.17.*

*Psal.132.14.*

*Psal.80.2.*

# Cap. I. Of the outward meanes

2. Cor. 4.7.

Leuit. 19. 31.

despised man would not a little diminish. Therefore that we should know, that out of earthen vessels is brought foorth vnto vs ineftimable treasure, God himfelfe cometh foorth, and in as much as he is author of this degree, so he will haue himfelfe to be acknowledged present in his institution. Therefore after that he hath forbidden his to give themselues to judgement by flying of birdes, to southsayings, magicall artes, necromancie and other superstitions, he immediately addeth that he will give them that which ought to suffice in steed of all, that is to say, that they shall never be deftitute of Prophets. But like as he fent not the olde people to Angels, but raised vp teachers out of the earth, which might truely perorme the office of Angels: so at this day also his will is to teach vs by men. And as in the olde time he was not content with the onely law, but added Priests for expositors, at whose lippes the people should enquire for the true meaning thereof: so at this day he not onely willeth vs to be heedfully bent to reading, but also appointeth masters ouer vs, by whose trauell we may bee holpen: whereof commeth double profit. For on the one part by a very good triall it prooueth our obedience, where we heare his ministers speaking even as it were himfelfe. On the other side it also prouideth for our weakenesse, while after the manner of men he had rather speake vnto vs by interpreters to allure vs vnto him, than with thundring draine vs away from him. And truely how expedient this familiar manner of teaching is for vs, all the godly doe feele by the feare wherewith the maiestie of God doth woorthily affonill them. But they that thinkne that the authoritie of the doctrine is abased by the contempt of the men that are called to teach, do bewray their vnthankefulnesse, because among so many excellent giftes wherwith God hath garnished mankind: this is a singular prerogatiue, that he vouchfaulthe to consecrate the mouthes and tooongs of men to himfelfe, that his owne voice should sound in them. Wherefore on our behalves let vs not be greeued obediently to embrace the doctrine of salvation set foorth by his commandement and by his owne mouth: because although the power of God is not bound to outward meanes, yet he hath bound vs to the ordinarie manner of teaching: which while phrentike men refuse to keepe, they wrap themselues in many deadly snares. Either pride, or disdainfulnes, or enuie moueth many to perswade themselues that they can sufficiently profit by their own priuate reading and studie, and so to despise publick assemblies, and to accompt preaching superfluous. But fith they do as much as in them is loose or break in sunder the holy bond of vnitie, no man escapeth the due punishment of this diuorce, but he bewitcheth himfelfe with pestilent errours and most wicked dotages. Wherefore, that the pure simplicitie of faith may florish among vs, let vs not be greeued to vse this exercise of godlines, which God by his institution hath shewed to be necessarie for vs. and so earnestly commendeth. But there was never yet found any euen of the most wanton dogs which would say that we ought to stop our ears against God: But in all ages the Prophets and godly teachers haue had a hard strife against the wicked, whose stubbornesse can never come vnder this yoke, to be taught by the mouth of the ministerie of men. Which is as much as to blot out the face of God which shineth vnto vs in doctrine. For in olde time the faithfull were commanded to seeke the face of God in the Sanctuarie, and the same is so oft repeated in the law for no other cause, but for that the doctrine of the law and the exhortations of the Prophets were to them a liuely image of God: as Paul affirmeth that in his preaching shineth the glorie of God in the face of Christ. How much the more detestable are the Apostates, which greedily seeke to diuide Churches, as though they did driue sheep from their folds & cast them into the mouths of wolves. But we must hold that which he hath alleaged out of Paul, that the Church is no otherwise builded but by outward preaching, and that the holy ones are holden together with no other bonde but when with learning and profiting with one consent they keepe the order appointed by God to the Church. To this ende principally,

Psal. 115. 4.  
2. Cor. 3. 6.

as I haue saide, the faithfull in olde time vnder the lawe were commanded to resort to the sanctuarie. Because when *Moses* speaketh of the dwelling place of God, he doth therewithall cal it the place of name, where God hath set the memorie of his name. Whereby he plainly teacheth that without the doctrine of godlines there is no vse thereof. And it is not doubtfull but that for the same reason *David* with great bitterness of Spirite complaineth that he is by the tyrannous crueltie of his enimies kept from entring into the Tabernacle. It seemeth commonly to many a childish lamentation, because it shoulde be but a very small losse, and also no great pleasure shoulde be forgoone thereby, to want the entrie of the temple, so that there were enough of other delightfull things. But he bewaileth that with this one greefe, anguish and sorrowe, he is fretted & vexed and in a maner wafted. For nothing is of greater estimation with the faithfull, than this helpe whereby God by degrees liftest vp his on high. For this is also to be noted, that God in the mirror of his doctrine alway so shewed himselfe to the holie Fathers, that the knowledge was spirituall. Wherefore the temple is called not onely his face, but also (to take away all superstition) his foorestoole. And this is that happie meeting into vnitie of faith, while from the highest even to the lowest all do aspire to the head. All the temples that euer the Gentiles vpon any other purpose builded to God, were but a meere prophaning of his worship: whereunto though not with like grosseenes, yet somwhat the Iewes fell. Whereof *Steuen* out the mouth of *Ezay* reprocheth them where he saith, that God dwelleth not in temples made with hands, &c. Because onely God doth by his worde sanctifie to himselfe temples to the lawfull vse. And if we rashly attempt any thing without his commandement, by and by to an euill beginning do cleave new deuises by which the euill is spread abroad without measure. Yet *Xerxes*, when by the counsell of the Magitians he burned vp or plucked downe all the temples of Greece, vndiscreetely saide, that the Gods to whom all things ought to be freely open were enclosed within walles and tiles. As though it were not in the power of God, to the entent he might be neere vs, after a certayne maner to descend vnto vs, and yet neither to change place, nor to fasten vs to earthly meanes: but rather by certayne chariots to carrie vs vp to his Heauenlie glorie, which with the immeasurable greatnessse thereof filleth all things, yea and in heighth surmounteth the heauens.

Now forasmuch as at this time there hath bin great strife about the effectualnes of the ministerie, while some excessiuely amplifie the dignitie thereof: and some other affirme that that which is properly belonging to the holy Ghost is wrongfullie giuen away to mortall man, if we thinke that ministers and teachers do pearce to the mindes and harts, to amend as well the blindnes of the mindes as the hardnesse of harts: it is meete that we giue a right determination of this controuersie. Al that they contend on both parts shall easily be accorded by exprely noting the places where God the authour of preaching ioyning his spirite wth it promiseth fruite thereof: or againe, when seuering himselfe from outward helps he chalengeth to himselfe alone as well the beginnings of faith as the whole course thereof. It was the office of the second *Elias* (as *Malachie* witnesseth) to enlighten the mindes and to turne the harts of Fathers to the children, and vnbeleeuers to the wisedome of the righteous. Christ pronounceth that he sendeth the Apostles, that they shoulde bring fruite of their labour. But what that fruite is *Peter* shortly defineth, saying that we be regenerate with incorruptible seede. And therefore *Paul* glorieth that hee by the Gospell begat the Corinthiaas, and that they were the seale of his Apostleship: yea that hee was not a literall Minister: such as did onelie beat the eares with sounde of voyce, but that there was giuen him an effectualnesse of Spirite, that his doctrine shoulde not bee vnprofitable. In which meaning also in another place hee saith, that his Gospell was not in worde onelie, but in pewer. Hee affirmeth also that the Galathians by hearing received the Spirit of faith. Finally in many places he

Psa.132.7.

Psal.99.5.

1.Par.28.2.

Act.7.48.

The force of Eccllesiastical minis-  
teries.

Mal.4.6.

Ioh.15.16.

1.Pet.1.23.

1.Cor.4.15.

1.Cor.9.2.

2.Cor.3.6.

1.Cor.2.4.

Gal.3.2.

1.Cor.3.9.

1.Theſ.3.5.

Gal.2.8.

2.Cor.3.7.

maketh himſelfe not onely a worker together with God, but also affigneth himſelfe the office of giuing ſaluation. Truly he never brought foorth all theſe things to this intent to giue vnto himſelfe any thing were it never ſo little ſeverally from God: as in an other place he ſhortly declareth, ſaying, our labour was not vnprofitable in the Lord, according to his power mightily working in me. Againe in an other place, he that was nughtie in Peter toward the circumciſion, was also mightie in me toward the Gentiles. But how he leaueth nothing ſeverally to the minifters, appeareth by other places, as: he that planteth is nothing, and he that watereth is nothing, but God that giueth the encreafe. Againe: I haue laboured more than all: not I, but the gracie of God that was with me. And truly we muſt hold fast thoſe ſayings, where God ascribing to himſelfe the enlightening of the minde, and the renewing of the heart, teacheth that it is a rōbberie of God if man take vpon himſelfe anie part of either of them. In the meane time if any man offer himſelfe to the minifters whome God ordeneſt, willing to leare, he ſhall knowe by the fruite, that this maner of teaching not in vaine pleased God, and that this yoke of modeſtie was not in vaine laid vpon the faithfull.

*The Scripture  
ſpeaketh both of  
a viſible Church  
and of a Church  
which is inui-  
ſible.*

7 But as for the Churche viſible and which is within the compaſſe of our knowledge, what iudgement is meete to be giuen thereof, I thinke it alreadie appearē euidently by that which we haue before ſaid. For we haue ſaid, that the holy Scripture ſpeaketh of the Churche after two ſorts. Sometime, when it nameth the Churche, it meaneth that Churche which is indeede before God, into which none are received but they that are both by grace of adoption the children of God, and by sanctification of the Spirit the true members of Christ. And then trulie it comprehendeth not onlie the holie ones that dwell in earth, but alſo all the elect that haue beeene ſince the beginning of the world. But ofteimes vnder the name of the Churche it ſignifieth the vniuersall multitude of men ſcattered abroade in the world, which profeſſe that they worship one God and Christ, by Baptisme enter into his faith, by partaking of the ſupper teſtifie their vnitie in true doctrine and charitie, haue an agreement in the word of the Lord, and for the preaching thereof do keepe the minifterie ordeneſt by Christ. In this Churche there be mingled many hypocrites which haue nothing of Christ but the name and outward ſhew: there be manie ambitious, couetous, enuiouſ, eul speakers, ſome of vncleane life: which be ſuffered for a time, either because they cannot by lawfull order of judgement be conuincid, or because there is not alway in we that ſeruitie of discipline that ought to be. Therefore as we muſt needes beleeue that the Churche which is inuiſible to vs, is to be ſene with the eyes of God onlie: ſo are we commaunded to regard this Churche which is called a Churche in respect of men, and to keepe the communion of it.

2.Tim.2.19.

*Properly, truly  
and inſatiable  
God alone know-  
eth who are hiſ.*

8 Therefore ſo much as behoued vs to know it, the Lord hath ſet it out by certaine markes and as it were ſigues vnto vs. This is indeede the ſingular prerogatiue of God himſelfe, to knowe who be his, as we haue alreadie alleadged out of Paul. And truly that the rafhneſſe of men ſhould not creep ſo farre, it is provided by the very ſuccesſe of things daile putting vs in minde, how farre his ſecret iudgements do ſurmount our understanding. For even they that ſeemed moſt desperate, and accounted vtterly paſt hope, are by his goodneſſe called backe into the waie: and they that ſeemed to ſtand fast in comparison of other, doe ofteimes fall. Therefore

*Homin Ioan 45.* according to the ſecret predestination of God (as Augustine ſaith) there be manie ſheepe without, and many wolues within. For he knoweth them, and hath them markeſt that knowe neither him nor themſelues. But of thoſe that openly beare his badge, his onlie eies do ſee who be both holly without faining, and who will continue even to the end, which is the verie chiefe point of ſaluation. Yet on the other ſide, forasmuch as he foreſaw it to be ſome deale expedient, that we ſhould knowe who were to be accounted his children, he hath in this part applied himſelfe to our capaciteſ.

capacitie. And because the certaintie of faith was not necessarie, he hath put in place thereof a certaine judgement of charitie: whereby we shoulde acknowledge for members of the Church those that both with confession of faith, and with example of life, and with partaking of sacraments, doe professe the same God and Christ with vs. But as for the knowledge of the bodie thereof, how much more that he knewe it to be necessarie for our saluation, with so much the more certaine markes he hath set it out.

9 Loe hereupon groweth and ariseth vnto vs, a face of the Church visible to our eyes. For wheresoever we see the word of God to be purely preached and heard, and the sacraments to be ministered according to the institution of Christ, there it is in no wise to be doubted that there is some Church of God: forasmuch as his promise cannot deceue, Wheresoever two or three are gathered together in my name, there I am in the midst of them. But that we may evidently understand the summe of this matter, we must proceede by these as it were degrees: that is to say, that the vniuersall Church is a multitude gathered together out of all nations whatsoeuer they be, which being lundered and leuenerly scattered by distancies of places, yet doth agree in one truth of godly doctrine, and is bound together with the bond of one selfe religion: And that so vnder this are comprehended all particular Churches, which are in all townes and streets according to the order of mens necessarie, so that every one of them may rightly haue the name and authoritie of a Church: And that all particular men which by profession of godlines are reckoned among such Churches, although they be in deede strangers frō the Church, yet do after a certaine maner belong vnto it, till by publike iudgement they be banished out of it. Howbeit there is somewhat a diuers maner in judging of priuate men and of Churches. For it may fall in experiece, that such men as we shal thinke not to be altogether worthie of the company of the godly, yet we must vse like brethren and account the among the faidfull, for the comon consent of the Church, whereby they are suffered and borne withall in the bodie of Christ. We do not by our testimonie allow such to be members of the Church: but we leaue them the place that they haue among the people of God, till it be by orderly right of lawe taken away from them. But of the very multitude we must otherwise thinke: which if it hath and honoreth the ministerie of the word, and the administration of Sacraments, it deserueth without doubt to be esteemed and iudged a Church: because it is certaine that those things are not without fruit. So we do also prescrive to the vniuersall Church her vnitie, which diuelish spirits haue alway traualied to cut in sunder: neither do we defraude of their authoritie those lawfull assemblies which are disposed according to the fitesse of places.

10 We haue set for signes to discerne the Church by, the preaching of the word, and the obseruynge of the Sacraments. For those can be no where but they must bring foorth fruite, and be prospered with the blessing of God. I do not say, that wheresoever the word is preached, there by and by springeth vp fruite: but I say that no where it is received and hath a stayed seate, but that it bringeth foorth the effectualnesse thereof. Where the preaching of the Goipel is reuerently heard, and the Sacraments are not neglected, howsoeuer it be, there for that time appeareth a not deceitfull and not doubtfull face of the Church, whereof no man may vnpunished either despise the authoritie, or refuse the admonitions, or resist the counsels, or mocke at the corrections: much lesse to depart from it, and to breake in sunder the vnitie of it. For the Lord so highly esteemeth the Communion of his Church, that he counterfet him for a traiterous runaway and forfaker of Religion, whosoever shall stubbornly estrange himselfe from any Christian fellowship, so that it be such a one as hath the true ministerie of the Word and Sacraments. He so commendeth the Churches authoritie, that when it is violat, he iudgeth his owne diminished. Neither is it of small importance, that the Church is called the piller and strong stay of truthe. 1.Tim.3.15.

*One way to know  
what Church is  
true, and another  
who be the true  
members of the  
Church.  
Matt.18.20.*

*The face, commu-  
nion & reverence  
of the Church, and  
how it is termed  
the piller of truthe*

and.

# Cap. i. Of the outward meanes

Ephes. 5.17.  
Ephes. 1.23.

and the house of God. By which wordes *Paul* signifieth, that to the end the truth of God should not decay in the world, the Church is a faithfull keeper thereof: because Gods will was to haue the preaching of his word kept pure, and to shew himselfe vnto vs a father of housholde by her ministerie and labour, while she feedeth vs with spirituall nourishments, and procureth all things that make for our saluation. It is also no slender praise, that it is saide that she is chosen and feuered by Christ to be his spouse, that should be without wrinkle and spot, the body and fulnesse of him. Whereupon followeth, that departing from the Church is a denying of God and of Christ. Therefore so much the more we must beware of so wicked disagreement. For while we goe about, so much as in vs lieth, to procure the ruine of Gods truth, we are woorthe that he should send downe his lightning with the whole violent force of his wrath to destroy vs. Neither can there be imagined any fault more hainous, than with wicked breach of faith to defile the mariage that the onely begotten sonne of God hath vouchsafed to contract with vs.

Satan laboreth  
either to abolish,  
or to bring in con-  
tempt the marks  
of the true church,  
whereupon a dou-  
ble mischiefe's gro-  
weth, either  
the true Church  
is despised, or the  
false reverenced.

11 Wherefore let vs diligently keepe these markes imprinted in our mindes, and let vs esteeme them according to the Lordes will. For there is nothing that Satan more endeuoureth than to take away, and abolish the one of these, or both: sometime that when these markes are rased and blotted out, he may take away the true and naturall distincion of the Church: sometime that when they are brought in contempt, he may with open falling away plucke vs from the Church. By his craft it is brought about, that in certayne ages past, the pure preaching of the worde hath vanished away: and now he doth with as great importunacie trauell to ouerthrowe the ministerie, which yet Christ hath so stablished in the Church, that when it is taken away, the edification of the Church perisheth. But now, how dangerous, yea how deadly a tentation it is when it doth but come in our minde to depart from that congregation wherein are seene the signes and tokens by which the Lord thought his Church sufficiently described? We see how great heede is to be taken on both sides. For, that we should not be deceiued vnder the title of the Church, every congregation that pretendeth the name of the Church must be examined by that manner of triall, as by a touchstone. If it haue in the word and Sacraments the order appointed by the Lorde, it will not deceiue vs: let vs boldly yeld vnto it the honour due to Churches. But contrariwise if it boast it selfe without the word and Sacraments, we must no lesse with fearefull conscience beware of such deceits, than on the other side we must flee rashnesse and pride.

Where the signes  
of a true Church  
are, from that  
sociecie we may  
not feuer our  
felles, and cease  
to haue commun-  
ion, though in do-  
ctrine and admi-  
nistraction of Sa-  
cramentus there be  
some faults.

Phil. 3.19.

12 Whereas we say that the pure ministerie of the worde and the pure vsage in celebrating the Sacraments, is a sufficient pledge and earnest, so that we may safely embrace as the Church any fellowship wherein both these shall be: this extendeth so farre, that it is never to be cast off, so long as it shall continue in those, although it swarme full of many other faultes. Yea and there may some faultinesse creape into it, in the administration either of doctrine, or of the Sacraments, which ought not to estrange vs from the Communion of it. For all the articles of true doctrine be not of one sort. Some be so necessarie to be knownen, that they ought to be certaine and vndoubted to al men, as the proper principles of religion: of which sort are, That there is one God, That Christ is God, and the sonne of God: That our saluation consisteth in the mercie of God: and such like. There be other that being in controuersie betweene Churches, yet doe not breake the vnitie of faith. For those Churches that disagree about this one point, if without lust of contention, without stubbornesse of affirming, the one think that soules when they depart from the bodies do flee vp into heauen, and the other Church dare determine nothing of the place, but yet certainly holdeth that they liue to the Lorde: the wordes of the Apostle are: Let all vs that be perfect thinke all one thing: but if yee thinke any thing otherwise, this the Lorde shall also reueale vnto you. Doth he not sufficiently shewe that diuersitie

of opinions about these matters, that be not so necessarie, ought to be no ground of disagreement among Christians? It is indeede a principall point, that we agree in all things. But for as much as there is no man that is not wrapped with some little clowd of ignorance, either we must leaue no Church at all, or we must pardon a being deceiued in such things as may be vnownen without violating the summe of religion, and without losse of saluation. But I meane not here to defend any errours be they never so little, so as I would thinke that they shold be cherished with flattering and winking at them: but I say that we ought not rashly for every light dissencion forsake the Church, in which at least that Doctrine is retained safe and vncorrupted, wherein standeth the safetie of godlines, and the vse of Sacraments is kept as it was institute by the Lord. In the meane time if we endeavour to amend that which displeaseth vs, we do therein according to our dutie. And hereunto belongeth that saying of *Paul*: If any thing better be revealed to him that setteth, let the first hold his peace. Whereby it is evident, that all the members of the Church are euerie one charged with endeour to publike edification, according to the measure of his grace, so that it be done comely and according to order: that is, that we neither do forsake the communion of the Church, nor abiding in it, do trouble the peace and well ordered discipline thereof.

1.COR.14.30.

**13** But in bearing with the imperfection of life, our gentle tendernesse ought to go much further. For herein is a very slipperey easiness to fall: and herein with no small deuises doth Satan lay wayt for vs. For there haue been alway some, which filled with false perswasyon of perfect holinesse as though they were alreadie made certaine aerie spirits, despised the company of all men, in whom they saw remaining any thing of the nature of man. Such in old time were the *Cathary*, and they that were as mad as they, the *Donatists*. Such at this day are some of the *Anabaptists*, which would seeme to haue profited aboue the rest. Some there be that offend more by an vndiscreet zeale of righteousnesse, than by that mad pride. For when they see among them to whome the Gospell is preached, the fruite of life not agreeably aunswering to the doctrine thereof, they by and by judge that there is no Church. It is indeede a most iust displeasure, and such a one whereunto in this most miserable age of the world, we giue too much occasion. Neither may we excuse our accursed slothfulnesse, which the Lord will not suffer unpunished: as euen alreadie he beginneth with grieuous scourges to chastise it. Wo therefore to vs, which with so dissolute licentiousnesse of wicked doings, make that weake consciences be wounded by reason of vs. But in this againe they offend whome I haue spoken of, because they cannot measure their being displeased. For where the Lord requireth clemencie, they leauing it, do giue themselves wholly to immeasurablerigorousnes. For, because they think that there is no Church where there is no found purenesse and vprightnesse of life, for hatred of sinnes they depart from the lawfull Church, while they thinke that they swarue from a company of wicked men. They alleage that the Church of Christ is holy. But that they may also understand that it is mingled of good and euill men, let them heare this parable out of the mouth of Christ, wherein it is compared to a net, Matt.13.47. in which fishes of all kindes are gathered togither: and are not chosen out till they be laid abroade vpon the shoare. Let them heare that it is like vnto a corne field, Matt.3.12. which being sownen with good graine, is by the enimies fraude scattered with tares, of which it is not cleansed vntill the crop be brought into the barne floore. Finally, let them heare that it is like vnto a floore, wherein the wheat is so gathered togither, Matt.13.39. that it lieth hidden vnder the chaffe, till being cleansed with fanne and sycue, it be at length laid vp in the grainer. If the Lord pronounce that the Church shall euen to the day of iudgement be troubled with this euill, to be burdened with mingling of euill men: they do in vaine secke for a Church sprinkled with nospot.

Imperfection in  
the lives and cor-  
ruption in the  
manners of some me-  
mbers must not cause us  
to leave the fel-  
lowship of the  
Church.

**14** For they cry out that it is an intolerable thing, that the pestilence of vices so rangeth.

# Cap. I. Of the outward meanes

The state of the  
Church of Corinth  
in the Apostles  
owne times.

1. Cor. 1.11. and 3.  
3. & 4. 1. & 6.7. &  
9.1. and 15.12.

Gal. 1.

One thing to shun  
the priuate com-  
pany of a wicked  
man, and another  
for hatred thereof  
so forsake the fel-  
lowship of the  
Church.

1. Cor. 5.2.

2. Cor. 11.18.

rangeth abroad. What if the saying of the Apostle doe heere also answer them? Among the Corinthians not onely a few had gone out of the way, but the infection had in a manner possest the whole bodie: There was not onely one kinde of sinne, but many: neither were they light offences, but certaine horrible outragious doings: it was not onely corruption of manners, but also of doctrine. What in this case saith the holy Apostle, that is to say, the instrument of the holy Ghost, by whose testimonie the Church standeth and falleth? Doth he require a diuisioun from them? Doth he banish them out of the kingdome of Christ? Doth he strike them with the extremest thunderbole of curse? He not onely doth none of all these thinges: but he both acknowledgeth and reporteth it a Church of Christ and fellowship of Saints. If there remaine a Church among the Corinthians, where contentions, sectes, and eniuious partakings doe broile: where quartels and brawlings be in vre, with a greedinesse of hauing, where that wicked dooing is openly allowed, which were abominable among the very Gentiles: where Paules name is vnjustly railed at, whom they ought to haue honoured as their Father: where some scorne at the resurrection of the dead, with ruine whereof the whole Gospell falleth: where the gracious gifts of God serue to ambition and not to charity: where many things are vncomely & vnorderly done: and if therefore there still remaine a Church, because the ministery of the word and of the Sacraments is there not refused, who dare take away the name of the Church from them that cannot be charged with the tenth part of these faults? They that with so great precifenes deale so cruelly against the Churches of this present time: what (I pray you) would they haue done to the Galathians, which were almost vter forakers of the Gospell, among whom yet the same Apostle found Churches?

15 They obiect also, how that *Paul* grieuously rebuketh the Corinthians for suffering in their company a man that was a hainous sinner, and then he setteth a generall sentence wherein he pronounceth, that it is vnlawfull euen to eate breade with a man of reprochfull life. Heere they cry out: If it be not lawfull to eate common bread, how may it be lawfull to eate with them the bread of the Lord? I confess in deede that it is a great dishonor, if hogges and dogges haue place among the children of God: it is also a much more dishonor if the holy body of Christ be giuen foorth to them. And truly if they be well ordered Churches, they will not suffer wicked men in their bosome, and will not without choise admit both worthy and vnworthy together, to that holy basket. But forasmuch as the Pastors doe not alway so diligently watch, yea and sometime are more tender in bearing with men than they ought to be, or are hindered so that they cannot vsfe that feueritie that they would: it commeth to passe that euen they that are openly euill, are not alway thrust out of the company of the holy ones. This I graunt to be a fault: neither will I diminish it, sith *Paul* doth so sharply rebuke it in the Corinthians. But although the Church be flacke in her duetie, it shall not be therefore immediatly in the power of euery priuate man, to take vpon himselfe the iudgement to seuer him. I doe in deed not denie that it is the dooing of a godly man, to withdraw himselfe from all priuate companie of euill men, to entangle himselfe in no willing familiaritie with them. But it is one thing to flee the company of euill men, and another thing for hatred of them to forsake the communion of the Church. But whereas they thinke it sacriledge to be partakers of the Lords bread with them, they are therein much more rigorous than *Paul* is. For where he exhorteth vs to a holy and pure partaking, he requireth not that one should examine an other, or every man the whole Church, but that they should ech one prouoce himselfe. If it were vnlawful to communicate with an vnworthy man, then truly *Paul* would bid vs to looke circumspeccly whether there were any in the multitude, by whose vncleannes we might be defiled. Now when he requireth onely of euery man the prooef of themselues, he sheweth that it nothing hurteth vs if any vnworthy doe thrust themselues in among vs. And nothing else is meant

meant by this which he saith afterward. He that eateth vnwoorthily, eateth and drin-keth judgement to himselfe. He doth not say, to other, but to himselfe. And rightfully. For it ought not to stand in the chiose of every particular man, who be to be received, and who to be reieected. The knowledge hereof belongeth to the whole Church, which knowledge cannot be had without lawfull order, as hereafter shall bee saide more at large. Therefore it should be vnrighteous, that any priuate man shoulde be defiled with the vnwoorthiness of another, whom he neither can nor ought to keepe backe from coming to it.

1.Cor.11.29.

16 But although by this vndiscreete zeale of rigtheousnesse this temptation doth sometime also enter into good men: yet this we shall find that too much precisenesse groweth rather of pride, disdainfulness, and false opinion of holinesse, than of true holinesse and true zeale thereof. Therefore they that are bolder than other, and as it were standard bearers to make any departing from the Church, for the most part doe it vpon no other cause, but in despising of all men to boast themselues to be better than other. Therefore *Augustine* saith well and wisely: When godly order and manner of Ecclesiastical discipline ought principally to haue regarde vnto the vnitie of Spirite in the bond of peace: which the Apostle commaunded to be kept by bearing one with another: and which being not kept, the medicine of reuenge is prooued to be not onely superfluous, but also pernicious, and therefore now to be no medicine at all: those euill children, which not for hatred of other mens iniquities, but for affection of their owne contentions, doe greedily labour either wholy to draw or atleast to diuide the weake common people intangled with the boasting of their name, swelling with pride, mad with stuppeynesse, traitorous with slaunders, troublesome with seditions, least they should seeme to want the light of truthe, doe pretend a shadow of rigorous seuertie: and those things that are in the holy Scriptures commaunded to be done with a gentler kinde of healing, sauing the sincerite of loue, and keeping the vnitie of peace, to correct the fautes of brethren, they abuse it to sacrilegide of schisme, and to occasion of cutting off. But to godly and quiet men hee giueth this counsell, that they mercifully correct that which they can, and that which they cannot, patiently beare, and groane and mourne with loue, vntill God either amend and correct them, or at the haruest roote vp the tares, and tanne out the chaffe. Let the godly traualle to foruise themselues with thicke armours, least while they seeme to themselves strong and courageous reuengers of rigtheousnesse, they depart from the kingdome of heauen, which is the onely kingdome of rigtheousnes. For sith it is gods will to haue the communion of his Church to be kept in this outward fellowship: he that for hatred of euill men doth break the token of that fellowship, entreth into a way whereby is a slipperie falling from the communion of Saints. Let them thinke that in a great multitude there be many truly holy and innocent before the eyes of the Lord, whom they see not. Let them thinke that euen of them that be diseased there be many that do not please or flatter themselves in their fautes, but being now and then awaked with earnest feare of God do aspire to a greater vprightnes. Let them thinke that judgement ought not to be giuen of a man by one deede: forasmuch as the holiest do sometime fall away with a most greevous fall. Let them thinke that to gather a Church there lieth more weight both in the ministerie of the word and in the partaking of the holy mysterie, than that all that force should vanish away by the fault of some wicked men. Last of all let them consider, that in judging the Church, the iudgement of God is of greater value than the judgement of man.

17 Where also they pretend that the Church is not without cause called holy, it is meet to weigh with what holines it excelleth: least if we will admit no Church but such a one as is in all points perfect, wee leave no Church at all: It is true indeede which *Paul* saith, that Christ gave himselfe for the Church to sanctifie it: that he clemented it with the lauer of water with the word of life, to make her vnto himselfe a glorious

*The suruynesse of  
some by reason of  
pride, and a vaine  
opinion of their  
owne holinesse,  
which by fise espe-  
ciall considerati-  
ons may be aba-  
ted.*

Contra Par.  
lib.3. cap.1.

Eiusd.lib.c.2.

*The Church is  
such for holyness  
that neither it can be at  
any time alleged  
therer pure & sancti-  
fied, nor being  
faulcie ceaseth  
therby to be a  
Church.  
Eph.5.15,*

## Cap. I. Of the outward means

ous spouse hauing no spot, or wrinkle, &c. Yet this is also nothing lesse true, that the Lord daily worketh in smoothing her wrinkles and wiping away her spots. Whereupon followeth that her holines is not yet fully finished. Therefore the Church is so holy, that it daily profiteth and is not yet perfect: daily proceedeth, & is not yet come to the mark of holines: as also in another place shal be more largely declared. Whereas therefore the Prophets prophecie that there shall bee a holy Hierusalem, through which straungers shall not passe: & a holy temple whereinto vncleane men shall not enter: let vs not so take it, as if there were no spot in the members of the Church: but for that with their whole endeouer they aspire to holines & sound purenesse, by the goodnes of God cleannes is ascribed to them, which they haue not yet fully obtained. And although oftentimes there be but rare tokens of such sanctification among men: yet we must determine that there hath beene no time since the creation of the world wherein the Lord hath not had his Church, and that there shal also be no time to the very end of the world, wherein he shal not haue it. For albeit immediately from the beginning the whole kinde of men is corrupt and defiled by the sinne of Adam: yet out of this, as it were a polluted masse, God alway sanctifieth some vessels vnto honor, that there should be no age without feeling of his mercy. Which he hath testified by certaine promises, as these: I haue ordained a testament to my elect: I haue sworne to David my seruant, I will for euer continue thy seed: I will build thy seate in generation & generation. Againe, the Lord hath chosen Sion, he hath chosen it for a dwelling to himselfe: This is my rest for euer, &c. Againe, these things saith the Lord which gueth the Sunne for the light of the day, the Moone and stars for the light of the night. If these lawes shall faile before me, then the seed of Israel shall also faile.

Psal. 89.4.

Psal. 132.13.  
Hier. 31.35.

The corruptions of  
the Church in the  
Prophets times.

18 Hereof Christ himselfe, the Apostles, and in maner all the Prophets haue given vs example. Horrible are those descriptions wherein *Esay*, *Hierimie*, *Ioel*, *Abacuc*, and the other do lament the sicknesse of the Church of Hierusalem. In the common people, in the magistrate, in the Priestes all things were so corrupt, that *Esay* doubteth not to match Hierusalem with *Sodom* and *Gomorrah*. Religion was partly despised, partly defiled: in their maners, are commonly reported theftes, extortions, breaches of faith, murthers and like mischieses. Yet therefore the prophets did neither erect to themselves new Churches, nor build vp new altars on which they might haue severall sacrifices: but of whatsoeuer maner men they were, yet because they considered, that God had left his word with them, and ordained ceremonies whereby he was there worshipped, in the middest of the assemblie of the wicked they helde vp pure handes vnto him. Truely if they had thought that they did gather any infection thereby, they woulde rather haue died a hundred times than haue suffered themselves to bee drawen thereunto. Therefore nothing withhelde them from departing, but desire to the keeping of vnitie. But if the Prophets thought is against conscience, to estrange themselves from the church for many & great wicked doings, not of one or two men, but in maner of the whole people: then we take too much vpon vs, if wee dare by and by depart from the communion of that Church, where not all mens maners doe satisfie either our iudgement, yea or the Christian profision.

The Church of Je-  
rusalem in the  
daies of Christ and  
his Apostles.

Lib. 3. epi. 5.

19 Now what manner world was there in the time of Christ and the Apostles? And yet that desperate vngodlines of the Pharisees, and the dissolute licentiousnesse of liuing, which then each where reigned, couldc not hinder, but that they vsed the same ceremonies with the people, and assembled with the rest into one temple to the publike exercises of religion. Whereof came that, but because they knew that the fellowship of euill men did not defile them, which with a pure conscience did communicate at the same ceremonies? If any man be little moued with the Prophets and Apostles, let him yet obey the authority of Christ. Therfore *Cyprian* wel saith though there bee scene tares or vncleane vessels in the Church, yet there is no cause why we shoulde depart from the Church: we must onely labour that we may be wheate:

we must vse diligence and endeour as much as we may that we may be a golden or siluer vessell. But to breake the earthen vessells, is the onely worke of the Lorde, to whome also is giuen an iron rod. And let no man challenge to himselfe that which is properly belonging to the Sonne onely, to be able alone to fanne the floore, and cleanse the chaffe, and seuer all the tares by mans judgement. This is a proude ob-stinacie, and presumption ful of sacrilege, which a peruerse furor taketh to it selfe, &c. Therefore let both these things remaine certainly fixed. First that he hath no excuse, that of his owne will forsaketh the outward communion of the Church. Where the wordes of God is preached and the Sacraments ministred: then that the faultes of a few or of many are no hinderance, but that we may therein rightly professe our faith by the Ceremonies institute by God: because a godly conscience is not hurt by the vnwoorthiness of any other either pastor or priuate man, and the mysteries are to a holy and upright man neuerthelesse pure and holsome because they are altogether handled of vncleane men.

20 Their prescience and disdainfulness proceedeth yet further: because they acknowledge no Church but such a one as is pure from all spots be they never so small: yea they are angrie with good teachers, for that in exhorting the faithfull to goe forward, they teach them all their life long to groane vnder the burden of vices, and to flee vnto pardon. For they prate that by this meane men be led from perfection. I graunt in deede, that in earnest calling vpon perfection we ought not slowly or coldly to trauel, much lesse to be idle, but to fil our mindes with confidence thereof while we be yet in our course, I say, it is a diuelish inuention. Therefore in the Creede the forgiuenesse of sinnes is aptly ioyned next after the Church. For none doe attaine it, but onely they that are citizens and of the housshould of the Church as it is read in the Prophet. Therefore the building of the heauenly Hierusalem ought to goe before, wherein afterward this mercifullnesse of God may haue place, that whatsoeuer come vnto it, their iniquitie may be taken away. I say that it ought first to bee builded, not for that there can be any Church without the forgiuenesse of sinnes, but because the Lorde hath not promised his mercie but in the communion of Saintes. Therefore the first entrie for vs into the Church and kingdome of God, is the forgiuenesse of sinnes, without which we haue no covenant or conioyning with God. For thus he saith by the Prophet, In that day will I strike you a couenant with the beast of the field, with the foule of the aire, and with the vermine of the earth. I will breake the sword of warre from out of the earth, and I will make men to sleepe without feare. I will espouse you vnto me for euere. I wil espouse you (I say) in righteousses, in iudgement, in mercie, and in compassions. We see how by his mercie the Lorde reconcileth vs to himselfe. And so in another place, when he foresaith that the people shall be gathered together againe, whom he had scattered abroad in his wrath, hee saith, I will cleanse them from all wickednesse wherewith they haue sinned against me. Wherefore by the signe of washing we enter into the fellowship of the Church, whereby we may be taught that there is no entrie open for vs into the housshould of God, vnsleſſe our filthinesſe be first wiped away with his goodnesſe.

21 But by the forgiuenesse of sinnes the Lord doth not onely receiuie and adopt vs once into the Church, but by the same he also preserueth and maintaineth vs still in it. For to what purpose were it, to haue such a pardon granted vs, as shoulde serue for no vse? But every one of the godly is a witness to himselfe that the mercie of God should be vaine and mocking, if it shoulde be graunted onely but once: because there is none that is not in his owne conscience priuie throughout his whole life of many weaknesses, which neede the mercie of God. And truly not in vaine God promiseth this grace peculiarly to them of his owne housshould: and not in vaine he commanmeth the same message of reconciliation to be daily offered vnto them. Therefore as throughout all our life wee carrie about vs the remnantes of sinne, vnsleſſe wee be sustained

Anabaptistical  
affection of  
puritans.

Esa.33.24;

Osee.2.18.

Iere.33.8.

By remission of  
sinnes men once  
only received into  
but also kept and  
continued in the  
Church of Christ.

# Cap. I. Of the outward meanes

sustained with the continual grace of the Lord in forgiuing our sinnes, we shal scarce-  
ly abide one moment in the Church. But the Lord hath called his vnto eternal salua-  
tion. Therfore they ought to thinke that there is pardon alwaies readie for their sins.  
Wherefore we ought to holde assuredly, that by the liberalitie of God by meane of  
Christs deseruing through the sanctification of the Spirite, sinnes haue beeene and are  
daily pardoned to vs which be called and grafted into the bodie of the Church.

The keies commis-  
ted to the Church  
noes for remission of  
sinnes to be war-  
ranted as well vnto  
faishfull men  
when they sinne,  
as unto sinners  
when they first  
become faishfull.  
Mat. 16.19.  
& 18.18.  
John. 20.23.  
1.Cor. 5.20.

Act. 20.20.

22 To deale this benefite vnto vs, the keies were giuen to the Church. For  
when Christ gave the Apostles commaundement, and delinuered them power to for-  
giue sinnes, hee meant not this onely, that they shold loose them from sinnes that  
were from vngodlinesse converted to the faith of Christ: but rather that they shold  
continually execute this office among the faishful. Whiche thing *Paul* teacheth, when  
he writheth that the embassage of reconciliation was left with the ministers of the  
Church, whereby they shold oftentimes in Christes name exhort the people to re-  
concile themselves to God. Therefore in the communion of Saints, by the ministry  
of the Church it selfe, sinnes are continually forgiuen vs, when the Priests or Bishops, to  
whom that office is committed, doe with the promises of the Gospell confirme godly  
consciencies in hope of pardon and forgiuenesse: and that as well publikely as pri-  
uately, according as necessarie requireth. For there be very many, which for their  
weaknesse doe neede a singular attonement. And *Paul* reporteth that not onely in  
common preaching, but also in houses he had testified the Faith in Christ, and seuer-  
ally admonished every one of the doctrine of saluation. Therefore we haue here  
three things to be noted. First that with how great holinesse soever the children of  
God doe excell, yet they be alway in this estate, so long as they dwell in a mortall bo-  
die, that without forgiuenesse of sinnes they cannot stand before God. Secondly, that  
this benefite is so proper to the Church, that we cannot otherwise enjoy it, but if we  
abide in the Communion thereof. Thirdly, that it is distributed vnto vs by the min-  
isters and Pastors, either by preaching of the Gospell, or by ministring of the Sacra-  
ments: and that in this behalte principally appeereth the power of the keies, which  
the Lord hath giuen to the fellowship of the faishfull. Wherefore let every one of vs  
thinke this to be his dutie, no where else to seeke forgiuenesse of sinnes, than where  
the Lord hath set it. Of publike reconciliation which belongeth to discipline we shal  
speake in place fit for it.

The error of Nou-  
atians & Ana-  
baptists, who, as if  
by baptism did make  
men Angels, denie  
pardon unto sin-  
ners that are  
baptized.

Mat. 6.11.

23 But for as much as those phrentylke spirates that I haue spoken of, doe go about  
to plucke away from the Church this onely anchor of saluation, consciences are the  
more strongly to be confirmed against a ~~le~~ pestilent opinion. The Nouatians in olde  
time troubled the Church with this doctrine: but not much vnlke to the Nouatians  
our age also hath many of the Anabaptistes which fall to the same dotages. For they  
faine that the people of God are in Baptisme regenerate into a pure and Angelike  
life, that is corrupted with no filthinesse of the fletch. But if any man offend after bap-  
tisme, they leue vnto him nothing but the vnappeasable iudgement of God. Briefely  
they grant no hope of pardon to a sinner fallen after grace received: because they ac-  
knowledge no other forgiuenesse of sinnes but that whereby we be first regenerate.  
But although there be no lie more cleerly confuted by the Scriptures: yet because  
these men finde some whome they may deceiue (as also in olde time *Nouatus* had  
many followers) let vs shortly shewe how mad they bee to their owne and others  
destruction. First, whereas by the commaundement of the Lord, the holie ones doe  
daily repeate this prainer, forgiue vs our ders: truely they doe confess themselves  
deters. Neither doe they craut it in vaine because the Lorde hath alway appointed  
no other thing to be asked, than that whiche he himselfe would give. Yea, whereas  
he hath testified that the whole prainer shall be heard of his father, yet he hath also  
sealed this absolution with a peculiar promise. What will we more? The Lord requi-  
reth of the holy ones al their life long a confession of sinnes, yea & that continual, and  
promiseth

promiseth pardon. What boldnes is it, either to exempt them from sinne, or if they haue stumbled, vtterly to exclude them from grace? Nowe whom doth he will vs to forgiue seuentie times seauen times? not to our brethren? To what ende did he command it, but that we should follow his clemencie? He forgiueth therefore, not once or twise: but as often as being striken downe with the acknowledging of sins they sigh vnto him.

24 But (that we may begin in a maner at the verie swadling clouts of the church) the Patriarches were circumcised, being allured into partaking of the covenant, ha-  
ving vndoubtedly by their fathers diligence beeene taught righteousness and innocen-  
cie, when they conspired to murther their brother: this was a mischeuous acte, to be  
abhorred euen of the most desperate theeuers. At the last being meekned with the mo-  
nitions of *Iudas*, they soldē him: this was also an intollerable hainousnes. *Simeon & Leui*, with wicked reuenge, and such as was also condemned by their owne fathers iudgement, vsed crueltie against the Schemites. *Ruben* with most vncleane lust de-  
filed his fathers bed. *Iudas* when hee woulde give himselfe to fornication against  
the lawe of nature, went in to his sonnes wife. And yet so faire are they from being  
wiped out of the chosen people, that they be rather raised vp to be heads of it. But  
what did *Danid*? when he was a gouernour of iustice, with how great wickednes did  
hee by shedding of innocent bloud open the way to his blinde lust? Hee was alre-  
adie regenerate and among the regenerate garnished with notable praises of the Lord:  
neuerthelesse hee committed that hayuous offence, which is horrible euen among  
the Gentiles: and yet hee obtained pardon. And ( that wee may not tarrie vpon  
single examples ) howe many promises there are in the lawe and the Prophetes of  
Gods mercie toward the Israelites, so oft it is prooued that the Lorde sheweth him-  
selfe appeareable to the offences of his people. For what doth *Moses* promise to come  
to passe, when the people being fallen into Apostacie shall returne vnto the Lord? He  
shall bring thee backe out of captiuitie, and shall haue mercie on thee, and shal ga-  
ther thee together out of the peoples to whom thou hast beeene dispersed. If thou bee  
scattered euen to the borders of the heauen, I will from thence againe gather thee  
together.

25 But I will not begin a recitall that should neuer be ended. For the Prophetes are full of such promises, which do yet offer mercy to the people couered with infinite wicked doings. What offence is there more hainous than rebellion? for it is cal-  
led a diuorce betweene God and the Church. But this is ouercome by the goodnes  
of God. What man is there (saith he by *Ieremie*) that if his wife giue foorth her bodie  
in common to adulterers, can abide to returne into fauor with her? but with thy for-  
nication all the waies are polluted, O *Juda*, the earth hath beeene filled with thy  
filthie loues. But returne vnto mee, and I will receiue thee. Returne thou, turne  
away, I will not turne away my face from thee: because I am holy, and am not  
angry for euer. And truely he can bee no otherwise minded, which affirmeth that hee  
willeth not the death of a sinner, but rather that he should be couerted & liue. There-  
fore when *Salomon* did dedicate the temple, he appointed it also to this vse, that the prai-  
ers made for obtaining pardon of sinnes should be heard from thence. If (said he) thy  
sons shal lin (for there is no man that sinneth not) and thou being angry shal deliuer  
them to their enimies, & they shall repent in their hart, and being turned shall entreat  
thee in their captiuitie, saying, we haue sinned, we haue done wickedly, & shall prai-  
e toward the land which thou haft giuen to their fathers, and toward this holie temple: thou  
shalt heare their prayers in heauen, and shalt be made mercifull to thy people  
that hath sinned against thee, and to all their wickednesse wherewith they haue of-  
fended thee. And not vainely the Lord ordained in the law daily sacrifices for sins.  
For if the Lord had not foreseen that his people should be troubled with continuall  
diseases of sins, he would neuer haue appointed these remedies for them.

*Pardon granted to the Patriarches which soldē their brother, to Simeon and Leui, to Ruben, to David, to the people of Israel after circumcision.*

Gen.37.18.  
Gen.13.28.  
Gen.34.25.  
Gen.35.22.  
Gen.38.16.  
2.Sam.11.4. & 15.

Deut.30.3.

*Pardon offered by the prophes to the people couered with infinite sins.*  
Iere.1.3. & 12.

Eze.18.23. & 32.

2.Reg.8.46.

Num.28.3.

# Cap. I. Of the outward meanes

The grace of pardoning sins not diminished by Christ's commynge.  
Tit. i. 9 & 3. 4.  
2. Tim. 1. 9.  
Mat. 10. 33.  
Mark. 6. 38.  
Matt. 26. 39.  
2. Thess. 3. 6.  
Act. 8. 22.  
Gal. 1. 6 & 3. 1.  
& 4. 9.  
2. Cor. 12. 21.

Whole Churches  
wrapped in sin &  
yet not excluded  
from pardon.

Psal. 89. 32.

Sin after baptisme  
not only through  
ignorance but wil.  
Lewly committed,  
yet pardonable.  
Lew. 4.

In what sense the  
fathers do some-  
times teach  
that repentance is  
no more terrible  
than baptisme.

26 Was this benefit taken away from the faithfull, by the comming of Christ; wherin the fulnes of grace was shewed forth, so that they dare not now pray for pardon of sins? that if they offend the Lord they may not obtaine any mercie? What shall this be else, but to say that Christ came to the destruction of them that be his, and not to their saluation, if that mercifulnes of God in pardoning sins which in the olde testament was continually readie for the holy ones, be now said to bee viterly taken away? But if we beleue the Scriptures which expesly crie out, that in Christ only the grace and kindnes of the Lord fully appeared, that the plentifulnes of mercy was powred out, that the reconciliation of God and men was fulfilled: let vs not doubt that there floweth vnto vs a more bountifull mercifulnes of the heauenly father, than that it is cut off or shortned. And hereof there want not examples. Peter which had heard that he shoulde be denied before the Angels of God that confessed not the name of Christ before men, denied him thrise in one night, and that not without execration: yet he was not put away from pardon. They that liued inordinate among the Theſſalonians are to chafficed, that yet they be gently called to repentance. Euen Simon the Magician himselfe is not cast in desperation, but he is rather commanded to hope well, when Peter counſelleth him to flee to prayer.

27 Ye a most hainous sinnes haue sometime possessed whole Churchies, out of which Paul rather gently vnrappeth them, than pronounced them accursed. The falling away of the Galathians was no meane offence. The Corinthianes were so much less excusable than they, as they abounded in mo and those nothing lighter sins: yet neither of them are excluded from the mercie of God. Yea euen they that had sinned aboue the rest in vncleanness, fornication and vnaſtaſtie, are namely called to repenteance. For the covenant of the Lord remaineth and shall remaine for euer inviolable, which he solemnly made with Christ the true Salomon and his members, in these words: If his ſons thall forſake my law, and thall not walke in my iudgements, if they thal defile my righteousnesſes, and not keepe my commandementes, I will viſite their iniquities with a rod, and their ſins with ſtripes: But my mercie I will not take away from him. Finally by the verie order of the Creede we be taught, that there remaineth in the Church of Christ continuall pardon of ſins: For that when the church is as it were ſtabilished, yet forgiuenes of ſins is adioyned.

28 Some that be ſomewhat wiſer, when they ſee the doctrine of Novatus to be confuted with ſo great plannes of Scripture, make not euerie ſin vnpardonable, but wilfull transgrefſing of the law, into which a man wittingly & willingly falleth. Now lewly committed, they that ſay ſo, do vouchſafe to grant pardon to no ſin, but where a man hath erred by ignorance. But whereas the Lord in the law commandeth one ſort of Sacrifices to be offered for cleansing of the wilfull ſins of the faithfull, and other to redeeme their ignorances: how great lewdneſſe thall it be to graunt no cleansing to wilfull ſinne? I ſay that there is nothing plainer, than that the only ſacrifice of Christ aualeth to forgiue the wilfull ſins of the holy ones: forasmuch as the Lord hath teſtified the ſame by carnal Sacrifices as by ſigues. Againe who can excuse David by ignorance, whom it is euident to haue beeene ſo well iuſtructed in the law? Did David not know how great was the fault of adultry and manslaughter, which daily puniſhed the ſame in other? Did brotherſlaughter ſeeme to the Patriarkes a lawfull thing? Had the Corinthianes ſo ill profited that they thought that wantonnes, vncleanness, whoredome, hatreds, and contentions pleased God? Did Peter being ſo diligently admoniſhēd not know how great a matter it was to forſwear his maister? Therefore let vs not with our owne enuiouſnes ſtop vp the way againſt the mercie of God that loſt gently vterreth it ſelue.

29 Truly I am not ignorant that the olde writers expounded thoſe ſinnes that are daily forgiuen to the faithfull, to be the light offences that creepe in by weaknes of the fleſh: and that they thought that the ſolemne repenteance which was then required

required for hainous misdeedes might no more be iterate than Baptisme. Which saying is not so to be taken, as though they would either throw them downe headlong into desperation that after their first Repentance had fallen againe, or extenuate those other sinnes as though they were small in the sight of God. For they knew that the holy ones doe oftentimes stagger by infidelitie, that superfluous othes do sometimes fall from them, that they now and then are chafed vnto anger, yea that they breake out even into manifest railinges, and beside these be troubled with other euilles which the Lord not slenderly abhorreth: but they so called them, to put a difference betweene them and publike crimes that with great offence came to the knowledge of the Church. But whereas they did so hardly pardon them that had committed any thing worthy of Ecclesiastical correction, they did not this therefore, because they thought that such should hardly haue pardon with the Lord: but by this severite they meant to make other afraide that they should not rashly runne into wicked dooings, by the deseruing whereof they might be estranged from the Communion of the Church: howbeit truely the word of the Lord which herein ought to be the onely rule vnto vs, appointeth a greater moderation. For it teacheth that the rigor of discipline is so far to be extended, that he that ought cheefly to be prouided for be not swallowed vp with heauines: as we haue before declared more at large.

### The ij. Chapter.

#### *A comparison of the false Church with the true Church.*

**O**F how great value the ministerie of the word and Sacraments ought to be with vs, and how farre the reuerence of it ought to proceede, that it be vnto vs a perpetuall token whereby to discerne the Church, it hath beene already declared. That is to say, wheresoever that ministerie abideth whole and vncorrupted, there the faults or diseases of maners are no impediment but that it may bear the name of a Church. Then, that the very ministerie it selfe is by small errors not so corrupted, but that it may be esteemed lawfull. Moreouer we haue shewed that the errors that ought so to be pardoned are those whereby the principall doctrine of religion is not hurt, whereby those chiefe pointes of religion that ought to be agreeably holden among the Faithfull are not destroyed, and in the Sacrament, thole that doe not abolish nor impaire the lawfull institution of him that ordained them. But so soone as lying is broken into the chiefe tower of religion, so soone as the summe of necessarie doctrine is peruerter, and the vse of the Sacraments falleth: truly the destruction of the Church followeth: like as a mans life is at an end, when his throte is thrust through or his hart deadly wounded. And this is clearlye proued by the words of Paul, when he teacheth that the foundation of the Church is laide vpon the doctrine of the Apostles and Prophetes, Christ himselfe being the head corner stone. If the foundation of the Church be the doctrine of the Prophetes and Apostles, by which the Faithfull are commaunded to repose their saluation in onely Christ: then take away that doctrine, and how shall the building stand any longer? Therefore the Church must needs fall downe where that summe of religion falleth which is onely able to vphold it. Againe, if the true Church be the piller and stay of the truth, it is certaine, that there is no Church, where lying and falsehood haue vsurped the dominion.

**z** Sith it is in such case vnder the Papistrie, we may vnderstand how much of the Church is there remaining. In steede of the ministerie of the word, there reigneth a peruerse government and made of lies mingled together, which partly quencheth and partly choaketh the pure light: Into the place of the Lordes Supper is entered a most filthie sacrilege: the forme of worshipping God is deformed with a

*Some faulces doe corrupt and some destroy the church.*

Eph.2.20.

1.Tim.3.15.

*What manner of Church vnder the Papacie.*

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manolde and intollerable heape of ſuperſtitioſes: the doctrine, without which Chriſtianitie cannot ſtand, is altogether buried and drien out: the publike aſſembliies are the ſchooles of idolatrie and vngodlieneſſe. Therefore there is no perill leaſt in de- parting from a damnable partaking of ſo many miſchieves, we be plucked from the Church of Chriſt. The communion of the Church was not ordained to this ende that it ſhould be a bond whereby we ſhould be intangled with idolatrie, vngodlieneſſe, ignorance of God, and other kindes of euils: but rather whereby we ſhould be fast holden in the feare of God and obedience of truthe. They do indeed gloriously ſet out their Church vnto vs, that there ſhould ſeem to be no other Church in the world: and afterward, as though the victorie were gotten, they decree that all bee Schiſmati- tikes that dare withdraw themſelues from the obediēce of that Church that they paint out: and that all be heretikes that dare once mutter againſt the doctrine there- of. But by what prooues do they conſirme that they haue the true Church? They alleage out of the ancient Chroni- cles, what in olde time was in Italie, in Fraunce, in Spaine. They ſay that they fetch their beginning from thoſe holy men that with ſound doctrine founded and raifed vp Churches, and iſta bliſt the lame doctrine and edi- fyng of the Church with their blood. And that ſo the Church hath beene among them ſo conſecrate both with ſpirituall gifts, and with the blood of Martyrs, and pre- ſerued with continual ſucceſſion of Bifhops, that it might not fal away. They rehearſe how much *Irenaeus*, *Tertullian*, *Origen*, *Augustine*, and other eſteemed this ſucceſſion. But how trifling theſe things be, and how they be but verie mockeries, I will make them verie eaſie to underſtand that will be content a little to weigh them with me. Truely I would also exhort themſelues earnestly to take heed hercunto, iſ I did truſt that I might any thing preuaile with them by teaching. But for as much as they, leauing all regarde of truthe, do bende themſelues to this onely purpose, by all the waies that they can, to defende their owne cauſe, I will onely ſpeak a few things whereby good men and thoſe that loue the truthe, may winde themſelues out of their ſuttle cauillations. First I aſke of them, why they do not alleage *Aphraite*, and *AE- gypt*, and all *Aſia*? Euen becauie in all thoſe countries this holy ſucceſſion of Bifhops hath ceaſed, by meane whereof they boast that they haue prefuei Churches. They come therefore to this point to ſay, that they therefore haue a true Church, becauie ſince it first began to be, it hath not beene deſtitute of Bifhops: ior in perpetuall course they haue ſucceeded one another. But what if I caſt Greece in their way? Therefore I aſke againe of them, why they ſay that the Church is loſt among the Grecians, among whom that ſucceſſion of Bifhops was neuer interrupted, which in their opinione is the onely keeper and preſeruer of the Church. They make the Grecians Schiſmati- tikes, but by what right? because in departing from the Apoſtolike ſea, they haue loſt their priuiledge. What? Doe not they much more deſerue to loſe it that depart from Chriſt himſelfe? It followeth therefore, that the pretenſe of ſucceſſion is but vaine, vnielſe the posteritiſe do keepe fast and abide in the truthe of Chriſt, which they haue receiued of their fathers from hand to hand.

The Church a-  
mongſt the Jewes  
was ſcarce measured  
by outwardi-nesſe,  
as by glorie of the  
temple, the nombe  
of ceremoni-ies, the  
ſuccesſion of  
Prieffes.  
Iere.7.4.

3 Therfore the Ro- maniſtes at this day do alleage nothing elſe but that which it appeareth that the Jewes in old time alledged when they were by the Prophets of the Lord reprooued of blindneſſe, vngodlieneſſe and idolatrie. For they gloriously boasted of the temple, Ceremonies and prieffhoods, by which things, by great rea- ſon as they thinkē they measured the Church. So in ſteed of the Church, they ſhew certaine outward viſors, that oftentimes are far from the Church, and without which the Church may very well ſtande. Therefore wee neede to conſute them with no other argument, than that wherewith Hieremie fought againſt the foolish pre- ſumptuousneſſe of the Jewes: that is, that they ſhould not boast in lying words, ſaying: The temple of the Lorde, the temple of the Lorde, it is the temple of the Lord. For as much as the Lord doeth no where acknowledge any thing for his, but where his word

word is heard & reverently obserued. So when the glory of God did sit betweene the Cherubins in the Sanctuarie, and he had promised them that that shoulde be his sted- Eze.10.4.  
 fast seate: yet when the Priests once corrupted the worshipping of him with peruerse superstitions, he remoued else where, and left the place without any holinesse. If the same temple which seemed to be holly appointed to the perpetuall dwelling of God, might be forsaken of God and become vnholy: there is no cause why these men should faine to vs that God is so bound to persons or places, and so fast tied to outward obseruations, that he must needs abide with them that haue onelie the title and shewe of the Church. And this is it about which *Paul* contendeth in the Epistle to the Romanes, from the 9. Chapter to the 12. For this did sore trouble weake consciences, that the *Jewes* when they seemed to be the people of God, did not onelie refuse the doctrine of the Gospell, but also persecuted it. Therefore after that he hath set out the doctrine, he remoueth this doubt, and denieth that those *Jewes* being enemies of the truth are the Church, howsoever they wanted nothing that otherwise might be required to the outward forme of the Church. And therefore he denieth it, because they embrace not Christ. But somewhat more expressly Gal.4.22.  
 in the Epistle to the Galathians: wherein comparing *Iスマエル* with *Isaac*, he saith that many hold place in the Church, to whom the inheritance belongeth not, because they are not begotten of the free Mother. From whence allso he descendeth to the comparison of two *Hierusalem*s. Because as the Law was giuen in the mount *Sina*, but the Gospell came out of *Hierusalem*: So many being seruilely borne and brought vp doe without doubting boast themselues to be the children of God and of the Church, yea they proudly despise the naturall children of God, when themselues be but bastards. On the other side also, when we heare that it was once pronounced from heauen: Cast out the bond woman and her sonne, let vs, standing vpon this iniurable decree, boldly despise their vnsauorie boastings. For if they be proud by reason of outward profession, *Ismael* was also circumcised: if they contend by antiquitie, he was the first begotten, and yet we see that he is put awaie. If the cause be demanded, *Paul* affaigneth it, for that none are accounted children, but they that are begotten of Rom.9.6.  
 the pure lawfull seede of doctrine. According to this reason God denieth that he is bound to wicked Priestes by this that he covenanteth with their Father *Leui* that he should be his Angell or interpreter: yea, he turneth against themselues their false boasting, wherewith they were wont to rise vp against the Prophets, that the dignitie of Priesthood was to be had in singular estimation. This he willingly admitteth, and with the same condition he debateith with them, because he is ready to keepe his covenant, but when they doe not mutually perforne their parte to him, they deserue to be rejected. Loe what succession aualeth, vnlesse therewithall be also ioynded an imitation and evenly continuing course: even to this effect, that the successors, so soone as they be prooued to haue swarued from their originall, be depriued of all honor. Vnlesse perhaps because *Caiphas* succeeded many godly Bishops (yea there was euen from *Aaron* to him a continuall vnbroken course of succession) therefore that same mischievous assembly was woorthe the name of the Church. But this were not tolerable even in earthly dominions, that the tyrannic of *Caligula*, *Nero*, *Helio-gabalu* and such other, should be called a true state of Commonweale, for that they succeeded the Brutes, Scipions, and Camilles. But specially in the gouernement of the Church there is nothing more fonde, than leauing the Doctrine to set the succession in the Persons onely. But neither did the holy Doctors whom they falsely thrust in vnto vs, meane any thing lesse, than to prooue that precisely as it were by right of inheritance Churches be there where Bishops are successiuely placed one after another. But where as it was then out of controuersie, that from the very beginning to that age nothing was changed in Doctrine, they alleged that which might suffice to make an ende of all newe errors, that is, that by those was that doctrine oppugned,

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oppugned, which had beene even from the Apostles constantly and with one agreeing consent retained. There is therefore no cause, why they shold any longer goe forward to deceiue by pretending a false colour vnder the name of the church which we do reverently esteeme as becommeth vs: but when they come to the definition of it, not only water (as the common saying is) cleaueth vnto them, but they sticke fast in their owne myre, because they put a stinking harlot in place of the holy spouse of Christ. That this putting in of a changeling shold not deceiue vs, beside other admonitions, let vs remember this also of *Augustine*. For speaking of the Church, hee saith: It is it that is sometime darkned and couered with multitude of offences as with a cloud: sometime in calmnes of time appeareth quiet and free: somtime is hidden and troubled with waies of tribulations and temptations. He bringeth forth examples, that oftentimes the strengest pillers either valiantly suffered banishment for the faith, or were hidden in the whole world.

Ad Vincen.  
epit.48.

Like pretences  
vs d by Romaniſts  
to dizzell the eies of  
the ſimple and to  
uphold the extina-  
tion of their  
Church.

John 18.37.  
Luk 20.14.

Ephes.2.20.

John.8.47.

Our Churches by  
Romaniſts with-  
out iug cause ac-  
cused of heretie  
and of Schisme.

Lib. quæſti.  
Euang. ſec.  
Matth.

4 In like maner the Romanistes do vexe vs, and make afraide the ignorant with the name of the Church, whereas they be the deadly enemies of Christ. Theretore although they pretend the temple, the priesthood and the other ſuch outward ſhowes, this vaine gliftering wherewith the eies of the ſimple be dazed ought nothing to moue vs to graunt that there is a Church where the Wordes of God doth not appear. For this is the perpetual marke wherewith God hath marked them that be his. He that is of the truth (faith he) heareth my voice. Againe I am that good ſhepherd, and I know my ſheep, and am knownen of them. My ſheep heare my voice, & I know them, and they follow me. And a little before he had ſaid, that the ſheep follow their ſhepheard, because they knew his voice: but they follow not a ſtranger, but run away from him because they knew not the voice of strangers. Why are we therefore wilfully mad in iudging the Church, whereas Christ hath marked it with an vndoubtfull ſigne, which wheresoever it is ſene cannot deceiue, but that it certainly ſheweth the Church to be there: but where it is not, there remaineth nothing that can give a true ſignification of the Church. For *Paul* rehearſeth that the church was builded, not vpon the iudgements of men, not vpon priefthoods, but vpon the doctrine of the Apostles and Prophets. But rather Hierusalem is to be ſeuernally knownen from Babylon, and the Church of Christ from the conſpiracie of Satan, by that diſference wherewith Christ hath made them diſſerent one from the other. He that is of God (faith he) heareth the words of God. Ye therefore hearc not, because ye are not of God. In a ſum, forasmuch as the Church is the kingdome of Christ, and he reigneth not but by his word, can it be now doubtfull to any man, but that thofe be the words of lying, by which Christs kingdome is fained to be without his ſcepter, that is to ſay without his holy word?

5 But now whereas they accuse vs of Schisme and heretie, because we both preach a contrarie doctrine to them, and obey not their lawes, and hate our assemblies to prieraſ, to baptisme, to the ministracion of the Supper, and other holy doings, ſeuernally from them: it is indeed a very ſore accuſation, but ſuch as needeth not a long or laborsome defence. They are called heretiks & schismatiks, which making a diuision, do break in ſunder the communion of the Church. And this communion is holden together with true bondes, that is to ſay, the agreement of true doctrine, and brotherly charity. Wherupon *Augustine* putteth this diſference between heretiks and schismatiks, that heretiks indeed do with false doctrine corrupt the purenes of faith, but the ſchismatikes ſometime cuen where there is like faith, do breake the bondē of fellowippe. But this is alſo to be noted, that this conioyning of charitiē ſo hangeth vpon the vnitie of Faith, that fauth ought to be the beginning thereof, the ende, and finally the only rule. Let vs therefore remember that lo oft as the vnitie of the church is comended vnto vs, this is required, that while our minds agree in christ, our wils alſo may be ioined together with iuuial wel willing in Christ. Therefore *Paul* when he exhorteth,

exhortereth vs to that well willing, taketh for his foundation that there is one God, one Eph.4.5.  
Faith, and one Baptisme. Yea whereforeuer he teacheth vs to be of one minde, and of  
one will, he by and by addeth in Christ, or according to Christ: meaning that it is a Phil.2.2. & 5.  
factious companie of the wicked, and not agreement of the faithfull which is without  
the word of the Lorde.

6 Cyprian also following Paul deriueth the whole fountaine of the agreement of The undiuide-  
ble minne of the  
church: the ground  
and bond whereof  
is trath.  
De simpl. fratrat.  
the Church, from the onely Bisshoprick of Christ. He afterward addeth the Church is  
but one, which spreadeth abroade more largely into a multitude with encrease of  
fruitfulnes: like as there be many sunne beames, but one light: and many branches  
of a tree, but one body grounded vpon a fastroote: And when many stremes doe  
flowe from one fountaine, although the number seeme to bee scattered abroad by  
largenes of ouerflowing plentie, yet the vnitie abideth in the originall. Take away a  
beame of the sunne from the body, the vnitie can suffer no diuisioun. Breake a braunch  
from the tree, the broken branch cannot spring. Cut off the stream from the spring head  
being cut off it drieth vp. So also the Church being overspred with the light of the  
Lord, is exrended ouer the whole world: yet there is but one light that is spred euerie  
where. Nothing coulde be said more fitly to expresse that vndiuideable knitting togither,  
which all the members of Christ haue one with another. We see how he continually  
calleth vs backe to the verie head. Whercupon he pronounceth that heresies  
and schismes do arise hereof, that men do not retorne to the originall of truth, nor do  
secke that head, nor keepe the doctrine of the heauenly master. Now let them go and  
crie that we be heretikes that haue departed from their church: sith there hath bee  
no cause of our estranging from them but this one, that they can in no wise abide  
the pure professing of the truth: but I tell not how they haue driven vs out with cur-  
singes & cruell execrations. Which very selfe doing doth abundantly enough acquite Ioh.1.6.2.  
vs, vniuersall they will also condenne the Apostles for schismatikes, with whome wee  
haue al one cause. Christ(I saie) did foresay to his apostles, that the time should come  
when they shold be cast out of the Synagogues for his name sake. And those Syna-  
gogues of which he speaketh, were then accounted lawfull Churches. Sith therfore it  
is evident that we be cast out, and we be ready to shew that the same is done for the  
names sake of Christ, truly the cause ought first to bee inquired of, before that anie  
thing be determined vpon vs, either one way or other. Howbeit, if they will, I am con-  
tent to discharge them of this point. For it is enough for me, that it behouied that we  
should depart from them, that we might come to Christ.

7 But it shall appeare yet more certaintly in what estimation wee ought to haue The church and  
the defection of she  
Church of Israell.  
all the Churches whom the tyrannie of that Romish idol hath possessed, if it be com-  
pared with the old church of the Israelites, as it is described in the Prophets. There  
was then a true Church among the Iewes and Israelites, when they continued in the  
lawes of the couenant, for they obtained those things by the benefite of God, wher-  
upon the Church consisteth. They had the truth of doctrine in the law: the ministerie  
thereof was among the Priestes and Prophetes: with the signe of circumcision they  
entred into religion: by other Sacraments they were exercised to the confirmation  
of Faith. It is no doubt that those titles wherwith the Lord hath honored his church,  
fitly pertained to their fellowship. After that, forsaking the law of the Lord they went  
out of kind to idolatrie and superstition, they partly lost that prerogatiue. For who  
dare take away the name of the Church from them, with whome God hath left  
the preaching of his word and obseruation of his mysteries? Againe, who dare call  
that the Church without any exception, where the worde of the Lord is openly and  
freely troden vnder foote? where the ministerie thereof, the chiefe sinewe, yea the  
very soule of the Church is destroyed?

8 What then? will some man say: was there therefore no parcell of a Church What was remain-  
ing of the church  
in Iuda and Israell  
when they were  
fallen to idolatrie.  
remaining among the Iewes after that they fel away to idolatrie? The answer is easie.

## Cap. 2. Of the outward meanes

First I say that in the very falling away there were certaine degrees. For we will not say that there was all one fall of *Inda*, and *Israel*, at such time as they both first swarued from the pure worshipping of God. When *Iarobeam* first made calves, against the open prohibition of God, and did dedicate an vnlawfull place for worshipping, he did vtterly corrupt religion. The Iewes did first defile themselves with wicked and superstitious maners before that they wrongfully changed the order in the outward forme of religion. For although vnder *Kechabeam* they had alreadie gotten them many peruerse Ceremonies: yet because there tarried at Hierusalem both the Doctrine of the Law, and the Priesthood, and the ceremonious usages in such sort as God had ordained them, the godly had there a tolerable state of Church. Among the Israelites vnto the raigne of *Achab*, there was no amendment of things, and from thence forth they fell from worse to worse. They that succeeded afterward, to the veie destruction of the kingdome, partly were like vnto him, & partly (whē they minded to be somewhat better than he) they followed the example of *Iarobeam*: but they all euery one were wicked and idolaters. In Iewry there were now and then diuers chaunges, while some kings peruered the worshipping of God with false and forged superstitions, some other restored religion that was decayed: vntill the verie priests themselves defiled the Temple of God with prophanie and abominable usages.

The Church of  
Rome more cor-  
rupt than the  
Church of Israell  
under Ieroboam.

Now let the Papists if they can how much soever they extenuate their owne faults, deny that among them the state of religion is as corrupt and defiled as it was in the kingdome of Israel vnder *Iarobeam*. But they haue a grosser idolatrie: and in doctrine they are not one drop purer: vnylesse peraduenture euen in it also they be more vnpure. God, yea all men that are endued but with a meane judgement, thal be witnessesse with me, and the thing it selfe also declareth, how herein I tell nothing more than truth. Now when they will drive vs to the communion of the Church, they require two things of vs: first, that we should communicate with all their prayers, sacraments, and Ceremonies: then that whatsoeuer honor, power and iurisdiction Christ giueth to his Church, we should giue the same to their Church. As to the first point, I graunt that all the Prophets that were at *Hierusalem*, when things were there verie much corrupted, did neither feuerally sacrifice, nor had assemblies to pray seuerall from other men. For they had a commandement of God, whereby they were commandued to come together into *Salomon* temple: they knew that the Leuitall priests, how soever they were vnworthy of that honour, yet because they were ordained by the Lord ministers of the holy ceremonies, and were not as then deposed, did yet still rightfully possesse that place. But (which is the cheefe point of this question) they were compelled to no superstitious worshipping, yea they tooke in hand to do nothing but that which was ordained by God. But among these men, I meane the Papists, what like thing is there? For we can scarcely haue any meeting together with them, wherein we shal not defile our selues with open idolatrie. Truely the principall bond of their communion is in the Masse, which we abhorre as the greatest sacrilege. And whether we do this rightfully or wrongfully, shall be seene in another place. At this present it is enough to shew that in this behalfe we are in other case than the Prophets were, which although they were present at the ceremonies of the wicked, were not compelled to behold or vsē any ceremonies but such as were institute by God. And, if they will needes haue an example altogether like, let vs take it out of the kingdome of Israel. After the ordinance of *Ieroboam* Circumcisio[n] remained, the sacrifices were offered, the Lawe was accounted holy, the same God was called vpon whome they had received of their fathers: but for the forged and forbidden formes of worshipping, God disallowed and condemned all that was there done. Shew me one Prophet, or any one godly man that once worshipped or sacrificed in *Bethel*. For they knew they could not doe it, but that they shold defile themselves with some sacrilege. We haue then thus much, that the communion of

Exod. 29.2.

x. King. 12.31.

of the Church ought not so farre to be of force with the godly, that if it shoulde degenerate to prophane and filthie usages, they shoulde forthwith of necessitie follow it.

10 But about the other point we contend yet more earnestly. For if the Church be so considered to be such, whose iudgement we ought to reuerence, whose authortie to regard, whose monitions to obey, with whose chastrgements to be moued, whose communion in all things we ought religiouly to obserue: then we cannot graunt them a Church, but that we must of necessitie be bound to subiection and obedience vnto it. Yet we will willingly graunt them that which the Prophets graunted to the Iewes and Israëlitees of their time: when things were there in as good, yea or in better stafe. But we see how eachwhere they cry out, that their assemblies are vnholy, to which it is no more lawfull to consent than it is to deny God. And truely if thofe were Churches, it followeth therefore that in Israel *Helias, Micheas* and such other: In *Iurie, Esay, Jeremy, Osee* and other of that sort, whome the Prophets, priests and people of that time hated & detested worse than any vncircumcised men, were straungers from the Church of God. If those were Churches, then the Church was not the piller of trueth, but the stay of lying: not the tabernacle of the living God, but the receptacle of idols. Therefore it was needfull for them to depart from the consent of thofe assemblies, which was nothing else but a wicked conspiracie against God. In like manner if anie man acknowledge the assemblies at these dayes being defiled with idolatrie, superstition and wicked doctrine, to be such in whose full communion a Christian man ought to continue euен to the consent of doctrine, he shall greatly erre. For if they be Churches, then they haue the power of the keyes. But the keyes are vnsperably knit with the word, which is from thence quite driven away. Againe, if they be Churches, then the promise of Christ is of force among them, whatsoeuer ye binde. &c. But they contrariwise do banish from their communion all such as do professe themselues not fainely the seruants of Christ. There-  
fore either the promise of Christ is vaine, or at least in this respect they are not Chur-  
ches. Finally in steede of the ministery of the word they haue Schooles of vngodli-  
nesse, and a finke of all kindes of errors. Therefore either in this respect they are not  
Churches, or three shall remaine no token whereby the lawfull assemblies of the  
faithfull may be seuerally knownen from the meetings of Turkes.

11 But as in the olde time there yet remained among the Iewes certaine peculiar prerogatiues of the Church, so at this day also we take not from the Papists such steps as it pleased the Lord to haue remaining among them after the disputation of the Church. The Lord had once made his couenant with the Iewes. That same rather being vpholden by the stedfastnesse of it selfe did continue with striuing against their vngodlinesse, than was preserued by them. Therefore (such was the assurednesse and constancie of Gods goodnes) there remained the couenant of the Lord, neither could his faithfullies be blotted out by their vnsaintfulnesse: neither could Circumcision be so prophaned with their vncleane hands, but that it still was the signe and sacrament of that couenant. Whereupon the children that were borne of them, the Lord called his owne, which vnlesse it were by speciaall blessing, belonged nothing to him. So when he hath left his couenant in *France, Italie, Germanie, Spaine, England*: since those prouincees haue beene oppressed with the tyranny of Antichrist, yet that his couenant might remaine inviolable, first he there preserued Baptisme, the testimonie of his couenant, which being consecrate by his owne mouth retaineth her owne force notwithstanding the vngodlines of man: then, with his prouidence he hath wrought that there should remaine other remnantes, least the Church should be vtterly destroyed. And as oftentimes buildings are so pulled downe, that the foundations and ruines remaine: so he hath not suffered his Church either to be overthrowen by Antichrist from the very foundation, or to be laid even with the ground

*A Church dege-  
nerated and made  
prophane is no  
such Church as  
we ought of ne-  
cessitie to have  
communion with  
and fellowship.*

1. Tim. 3.15.

Matt. 16.19.  
and 18.18.

Iohn. 20.23.

*The steps of a  
Church remaining  
as of old in the  
corrupt state of  
Israel, so as this  
day amongst the  
Romanists.*

## Cap. 3. Of the outward meanes

ground (howfouer to punish the vnthankfulnesse of men that had despised his word, he suffereth horrible shaking and dissipation to chance) but euen after the very waging he willed that the building halfe pulled downe should yet remaine.

*The Church of  
Rome was simple  
a Church nor ver-  
sely no Church,  
but a Church pro-  
phaned and va-  
lantly ordered.  
Dan.9.27.  
2.Thel.2.4.*

12 Whereas therefore we will not simply graunt to the Papists the title of the Church, we doe not therefore denie that there be Churches among them: but only we contend of the true and lawfull ordering of the Church: which is required in the communion both of the sacraments which are the signes of profession, but also specially of doctrine. Daniel and Paul foretolde that Antichrist shoulde sit in the temple of God. With vs we account the Bishop of Rome the captaine and standarde bearer of that wicked and abhominable kingdom. Whereas his seate is placed in the temple of God, thereby is meant that his kingdom shall be such as cannot abolish the name of Christ nor of his Church. Hereby therefore appeereth, that we doe not denie but that euen vnder his tyrannie remaine churches, but such as he hath prophaneed with vngodlinesse full of sacrilege, such as he hath afflicted with outragious dominion, such as he hath corrupted and in manner killed with euill and damnable doctrines, as with poisoned drinks: such wherein Christ lieth halfe buried, the Gospell ouerwhelmed, godlinesse banished, the worshipping of God in a maner abolished: such finally wherein all things are so troubled, that therein rather appeereth the face of Babylon than of the holy city of God. In a summe, I say that they be Churches, in respect that the Lord there maruelously preserueth the remannts of his people howsoeuer they were dispersed and scattered abroad, in respect that there remaine some tokens of the Church, especially these tokens, the effectualnesse whereof neither the craft of the diuell, nor the maliciousnesse of man can destroy. But on the other side because these marks are blotted out, which in this discours we ought principally to haue respect vnto, I say that euery one of their assemblies and the whole bo-die wanteth the lawfull forme of a Church.

## The iij. Chapter.

*Of the teachers and ministers of the Church, and of their  
election and office.*

*The reasons why  
God would have  
his Church to be  
governed by men.*

*Matt.26.11.*

Now it is mee that we speake of the order, by which it was the Lords will to haue this Church gouerned. For although in his Church he onely must rule and reigne, yea and beare preeminence or excell in it, and this government to bee vsed or executed by his onely worde: yet because he dwelleth not among vs in visible presence, so that he can presently with his owne mouth declare his will vnto vs, we haue said that in this he vseth the ministerie of men, and as it were the trauell of deputies, not in transferring his right and honour vnto them, but onely that by their mouth he might doe his owne worke, like as a workman to doe his worke vseth his instrument. I am compelled to repeate againe those things that I haue already declared. He might in deede doe it either by himselfe without any other helpe or instrument, or also by meane of Angels: but there are many caufes why he had rather doe it by men. For by this meane first he declareth his good will towarde vs, when he taketh out of men them that shall doe his message in the world, that shal be the interpreters of his secret will, finally that shall represent his owne person. And so by experience he proueth that it is not vaine that commonly hee calleth vs his temples, when out of the mouthes of men, as out of his sanctuarie, hee giueth answers to men. Secondly, this is the best and most profitable exercise to humilitie, when he accustometh vs to obey his worde, howsoeuer it bee preached by men like vnto vs, yea somerime our inferiours in dignitie. If hec himselue speake from heauen, it were no maruell if his holy Oracles were without delay reverently received with the eares and mindes of all men. For who woulde not dreade his power being in presence?

presence? who would not be throwen downe at the first sight of so great maiestie? who would not be confounded with that infinite brightness? But when some sillie man risen out of the dust speaketh in the name of God, here with very good testimo-  
nie we declare our godlinesse and reuerent obedience toward God himselfe, if to his minister we yeeld our selues willing to learne, which yet in nothing excelleth vs.  
<sup>1.Cor.4.7.</sup> Therefore for this cause also he hath hidden the treasure of his heauenly wisedome in bricke and earthen vessels, that he might haue the certainer prooef how much he is esteemed of vs. Moreouer there was nothing fitter for the cherishing of mutuall charitie, than that men shoulde be bound together one to an other with this bond, whē one is made a pastor to teach the rest, and they that are commanded to be schol-  
lers receiuē all one doctrine at one mouth. For if euerie man were able enough to serue himselfe, and needeth not the help of an other: such is the pride of mans na-  
ture, that euerie one would despise other, and should againe be despised of them. Therefore the Lord hath bound his Church with that knot, which he foresaw to be the strongest knot to hold vnitie together, when he hath left with men the doctrine of saluation, and of eternall life, that by their hands he might communicate it to the rest. Hereunto *Paul* had respect when he wrote to the *Ephesians*, One body one <sup>Ephe.4.4.</sup> spirit, as also ye be called in one hope of your calling. One Lord, one faith, one Baptisme: One God, and the father of all, which is aboue all, and by all, and in vs all. But vnto every one of vs grace is giuen according to the measure of the gift of Christ. Wherefore he saith: When he was gone vp on high, he led captiuitie cap-  
tive, he gaue gifts to men. He that went downe is the selfe same he, that went vp, that he might fulfil all things. And the same hath giuen some to be Apostles, and some Prophets, and some Euangelists, and other some Pastors and teachers, vnto the re-  
storing of the holy ones, to the worke of ministration, to the edifying of the body of Christ, vntill we come all into the vnitie of faith, and of the knowledge of the sonne of God, into a perfect man, into the measure offull growne age: that we be no more children that may be carried about with every winde of doctrine: but following truthe in charitie, let vs in all things growe into him that is the head, even Christ, in whom the whole bodie conioyned and compacted together by all the ioynt of sub-  
ministration, according to the working in measure of euerie part, maketh encrease of the body, vnto the edifying of it selfe by charitie.

<sup>2</sup> By these words he sheweth, that that ministerie of men, which God vseth in governing his Church is the cheefe sinew, whereby the faufulle cleauie together in one body: and also he sheweth that the Church can not otherwise be preserued safe, but if it be vpholden by these staines, in which it pleased the Lord to repose the saluation of it. Christ(saih he) is gone vp on high, that he might fulfill all things. This is the manner of fulfilling, that by his ministers, to whom he hath committed that of-  
fice, and hath giuen the grace to execute that worke, he disposeth and distributeth his gifts to the Church, yea and after a certaine manner giueth himselfe present, with ex-  
tending the power of his spirit in this institution, that it should not be vaine or idle. So is the restoring of the holy ones performed: so is the body of Christ edified, so do we by all things growe into him that is the head, and do growe together among our selues: so are we all brought into the vnitie of Christ, if prophecie flourish among vs,  
<sup>Ephe.4.12.</sup> if we receive the Apostles, if we refuse not the doctrine ministred vnto vs. There-  
fore he goeth about the dissipation, or rather the ruine and destruction of the Church, whosoeuer he be that either endeuoureth to abolish this order of whome we speake, and this kind of government, or ministreth the estimation of it as a thing not so ne-  
cessary. For neither the light and heate of the sunne, nor meate and drinke are so ne-  
cessary to nourish and susteine this present life, as the office of the Apostles and pa-  
stors is necessary to preserue the Church in earth.

<sup>3</sup> Therefore I haue aboue admonished, that God hath oftentimes with such titles.

# Cap. 3. Of the outward meanes

The honor and ne-  
cessarie of Church  
ministerie.  
Esay 52.7.  
Mat. 5.15. & 14.

Luk. 10.16.

2.Cor.4.6.  
2.Cor.3.9.

Aet.10.3.  
Aet.9.6.

2.Cor.12.2.

Apostles, Prophets  
Euangelists, ap-  
pointed to haue  
extraordinarie,  
Paftors and teach-  
ers to haue ordina-  
rie government of  
the Church.  
Ephe.4.12.  
Mark.16.15.  
Rom.15.19.  
&c.20.

Ephe.4.17.

Luke 10.1.  
Luke 11.

titles as he could, commended the dignitie thereof vnto vs, that we shoulde haue it in most high honor and price, as the most excellent thing of all. He testifieth that he giueth to men a singular benefite, in raising them vp teachers, where he commandeth the Prophet to crie out that faire are the feare, and blessed is the comming of them that bring tidings of peace: and when he calleth the Apostles the light of the world, and salte of the earth. Neither could this office be more honourable aduaunced, than it was when he said: He that heareth you, heareth me. He that despiseth you, despiseth me. But there is no place more plaine, than in *Paul* in his second Epistle to the Corinthians, where he as it were of purpose entreateth of this matter. He affirmeth therefore, that there is nothing in the Church more excellent or glorious than the ministerie of the Gospell, forasmuch as it is the administration of the Spiriute, and of righteousness, and of eternall life. These and like sayings serue to this purpose, that that order of gouerning and preferuering the Church by ministers, which the Lorde hath stablished for euer, shoulde not grow out of estimation among vs, and so at length by very contempt grow out of vse. And how great is the necessarie thereof, he hath declared not onely by words, but also by examples. When his will was to shine more fully to *Cornelius* with the light of his truth, he sent an Angell from heauen to send *Peter* vnto him. When his will was to call *Paul* to the knowledge of himselfe, and to engrasse him into the Church, he speake not to him with his owne voice, but sent him to a man, of whom he shoulde receiu both the doctrine of saluation, and the sanctification of baptism. If it be not done without cause, that an Angel which is the interpreter of God, do himselfe abstaine from declaring the will of God, but commandeth that a man be sent for, to declare it: and not without cause that Christ the only Schoolmaster of the Faithfull committeth *Paul* to the schooling of a man, yea euen that same *Paul* whom he had determined to take vp into the third heauen, and to vouchsafe to graunt him miraculouse revelation of things vnspakeable: who is there now that dare despise that ministerie, or passe it ouer as a thing superfluous, the vse wherof it hath pleased God to make approued by such examples?

4 They that haue rule of the gouernement of the Church according to the institution of Christ, are named of *Paul* first Apostles, then Prophets, thirdly Euangelistes, fourthly Pastors, last of all teachers. Of which, the two last alone haue ordinarie office in the Church: the other three the Lord raised vp at the beginning of his kingdome, and sometime yet also raiseth vp, as the necessarie of times requireth. What is the Apostles office, appeareth by that Commandement: goe, preach the Gospell to every creature. There are not certaine boundes appointed vnto them: but the whole world is assigned them, to be brought into the obedience of Christ: that in spreading the Gospell among all nations wheresoeuer they shall be able, they may eche where raise vp his Kingdome. Therefore *Paul*, when he went about to prooue his Apostleship, rehearseth that he hath gotten to Christ not some one Citie, but hath farre and wide spread abroad the Gospell: and that he hath not laid his hands to an other mans foundation, but planted Churches where the name of the Lord had never beeene heard of. Therefore the Apostles were sent to bring backe the worlde from falling away, vnto true obedience of GOD, and eche where to stablish his kingdome by preaching of the Gospell: or (if you like that better) as the first builders of the Church, to lay the foundations thereof in all the world. Prophets he calleth, not all expositors of Gods will whatsoeuer they be, but those that by singular revelation excelled, such as at this time either be none, or are lesse notable. By Euangelistes I understand those, which when in dignitie they were lesse than the Apostles, yet in office were next vnto them, yea and occupied their roomes. Such were *Luke*, *Timothie*, *Titus*, and otherlike: and peraduenture also the seuentie Disciples, whom Christ appointed in the second place after the Apostles. According to this exposition (which seemeth to me agreeable both with the words and meaning of *Paul*) thole

those three offices were not ordained in the Church to this ende that they shoulde be perpetuall, but onely to serue for that time wherein Churches were to be erected, where were none before, or at least to be remooued from Moses to Christ. Albeit I denie not, but that afterwarde also the Lord hath sometime raised vp Apostles, or at least in their places Euangelists, as it hath beeene done in our time. For it was needfull to have such, to bring backe the Church from the falling away of Antichrist. Yet the office it selfe I doe neuerthelesse call extraordinarie, because it hath no place in the Churches alreadie well set in order. Next after these are Pastors and Teachers, whome the Church may riuclacke : betwene whome I thinke that there is this difference, that the teachers are not appointed to bearre rule of discipline, nor for the ministracion of Sacraments, nor admonisments or exhortations, but onely to expound the Scripture, that pure and sound doctrine may be kept among the faithfull. But the office of Pastor containeth all these things within it.

5. Now we haue, which were those ministrieſ in the Church that continued but for a time, and which were those that were ordained to endure perpetually. If wee ioyn the Euangelists with the Apostles, we shall haue remaining two couples after a certaine manner answering the one to the other. For as our teachers are like to the olde Prophets, in ſuch ſort are our Pastors like to the Apostles. The office of Prophets was more excellent, by reaſon of the ſingular gift that they had of reuelation : but the office of teachers hath in a manner like order, and altogether the ſame ende. So thof twelue whome the Lorde did choose, that they ſhould publish abroad to the world the newe preaching of the Gospell, in degree and dignitie went before the reſt. For although by the meaning and proprietie of the worde, all the ministers of the Church may be rightly called Apostles, because they are ſent of the Lorde, and are his meſſengers : yet because it was much behouefull, that there ſhould be a certayne knowledge had of the ſending of them that ſhould bring a thing newe and vñheard of, it was neceſſarie that thof twelue (to whose number Paul was afterward added) ſhould be garniſhed with ſome peculiare title aboue the reſt. Paul himſelfe in deed in one place giueth this name to Andronicus and Junias, whom he ſaith to haue bin notable among the Apostles : but when he meaneth to ſpeakē properly hee referreth it to none other but to that principall degree. And this is the common vſe of the Scripture. Yet the Pastors (ſauing that each of them doe gouerne ſeverall Churcheſ appointed to them) haue al one charge with the Apostles. Now what maner of thing this is, let vs yet heare it more plainly.

6. The Lord when he ſent the Apostles, gaue them commandement (as we ſaide cuen now) to preach the Gospell, and to baptiſe them that beleue vnto forgiuenesse of ſins. He had before commanded, that they ſhould diſtribuite the holy ſignes of his bodie and bloud, as he had done. Lo here is a holy, inviolable and perperuall lawe laide vpon them that ſucceeđe in the Apostoles place, wherby they receive commandement to preach the Gospell, and minister the Sacraments. Wherupon we gather, that they which neglect both theſe things, doe falſely ſay that they beare the perſon of the Apostles. But what of the Pastors? Paul ſpeaking not of himſelfe onely, but of them ali, when he ſaith: let a man ſo esteeme vs as the ministers of Christ, and diſtributors of the myſteries of God. Againe in another place, a Bishop muſt bee a fast holder of that faithfull worde which is according to doctrine: that hee may be able to exhort by ſound doctrine, and to conuince the gainsayers. Out of thofe and like places, which are eech whiche to be found, we may gather, that alio in the office of the Apostles theſe be the two principall parts, to preach the Gospell, and to minister the Sacraments. As for the order of teaching, it conſiſteth not onely in publike ſermons, but beongeth alio to priuate admoniſtions. So Paul calleth the Ephesiāns to witnes that he hath not fled from doing of any of thofe things that were for their profit, but that hee preached and taught them both openlie and in every house, testifying

*The ſame charge  
of Apostles and  
Pastors, ſauing  
that theſe haue  
each of them ſe-  
verall Churcheſ  
to gouerne.*

Luk.6.13.  
Gal.1.1.

Rom.16.7.

Matt.10.1.

Matt.28.9.

*The office which  
Apostles did per-  
forme to the whole  
world, and which  
Pastors ought to  
performe to their  
ſeverall flockes, con-  
ſtitutes in prea-  
ching the word &  
ministrating of the  
ſacraments.*

1.Cor.4.1.

Tit.1.9.

Act.10.20.

## Cap. 3. Of the outward meanes

Act.20.35.

testifying both to the Iewes and Grecians, repentance and faith in Christ. Againe a litle after : that he hath not ceased with teares to admonish every one of them. Neither yet belongeth it to my purpose at this present to expresse all the qualities of a good Pastor, but onely to point out what they professe that call themselves Pastors : that is, that they are so made ruiers of the Church, not that they should haue an idle dignitie, but that they should with the doctrine of Christ instruct the people to true godlines , minister the holy mysteries, and prefetue and exercise vpright discipline. For whoso euer be set to be watchmen in the Church; the Lord declareth vnto them, that if any by their negligence perish through ignorance, he will require the bloude at their hands. That also pertaineth to them all, which Paul saith of himselfe : woe to me vnilesi I preach the Gospell, forasmuch as the distributing thereof is committed to me. Finally, what the Apostles performed to the whole world, the same ought euery Pastor to performe to his flocke, to which he is appointed.

Eze.13.17.

1.Cor.9.16.

Howe farre foorth  
men are tied unto  
seuerall charges.

Act.14.22.

Tit.1.5.

Phil.1.1.

Col.4.17.

Act.20.18.

7 Albeit when we assigne to euery one their seuerall Churches, yet in the meane while we do not denie but that he which is bounde to one Church may helpe other Churches, if any troublesome thing do happen that requireth his presence, or if hee be asked counsell of any darke matter. But forasmuch as for the keeping of the peace of the Church, this policie is necessarie, that there be set foorth to euery man what he should do, least all be confusedly disordred, run about without calling, or rashly run altogether into one place, and least such as are more carefull for their owne commoditie than for the edification of the Church, shoulde at their owne will leaue their Churches vacant: this ordering ought commonly to be kept so neere as may bee, that euery man contented with his owne boundes shoulde not breake into another mans charge. And this is no inuention of man, but the ordinance of God himselfe. For wee reade that Paul and Barnabas created Priestes in all the seuerall churches of Lystra, Antioche, Iconium: and Paul himselfe commandeth Titus that he shoulde appoint Priestes in euerie towne: So in one place hee speakest of the Bishops of Philippes, and in another place of Archippus Bishop of the Colossians. And there remaineth a notable Sermon of his in Luke , to the Priestes of the Church of Ephesus. Whosocuer therefore shall take vpon him the gouernement and charge of the Church, let him knowe that hee is bounde to this lawe of Gods calling: not that as bounde to the soyle ( as the Lawyeres tearme it ) that is , made bounde and fastened vnto it , hee may not once moue his foote from thence, if the common profitie do so require, so that it be done wel and orderly: but he that is called into one place ought not himselfe to thinke of remoueing, nor seeke to be deliuered as he shall thinke to be good for his commoditie. Then if it be expedient that any be remoone to another place, yet he ought not to attempt it of his owne priuate aduise, but to tary for publike authoritie.

With officers ap-  
pointed for rea-  
ching, elders ioy-  
ned to govern the  
Church.

Tit.1.5.

Phil.1.1.

Act.20.7.

Rom.12.7.  
1.Cor.12.28.

8 But wheras I haue without difference called them Bishops, and Priestes, and Pastors, and Ministers , that rule Churches : I did that according to the vse of the Scripture, which indifferently vseth these words. For whosocuer do execute the Ministerie of the word, to them he giueth the title of Bishops. So in Paul, where Titus is commanded to appoint Priestes in euerie towne, it is immediately added. For a Bishop must be vnaproueable, &c. So in another place hee saluteth many Bishops in one Church. And in the AEs it is rehearsed, that hee called togither the Priestes of Ephesus, whom he himselfe in his own sermon calleth Bishops. Here now it is to be noted, that hitherto we haue recited none but those offices that stand in the Ministerie of the worde : neither doth Paul make mention of any other in that fourth Chapter which we haue alleaged. But in the Epistle to the Romanes, and in the first Epistle to the Corinthianians, he reckoneth vp other offices, as powers, the gift of healing , interpretation, gouernement, caring for the poore. Of the which I omitted those that endured but for a time, because it is to no profitable purpose to tary vpon them. But there

there are two that doe perpetually abide, that is to say, government and care of the poore. Gouernours I thinke were the Elders chosen out of the people, that shoulde together with the Bishops, haue rule of the judgement of manners, and the vsing of discipline. For a man cannot otherwise expound that which he saith : let him that ruleth doe it with carefulnesse. Therefore at the beginning every Church had their Senate, gathered of godly, graue and holy men : which had that same iurisdiction in correcting of vices, whereof we shall speake hereafter. And that this was the order of more than one age, experience it selfe declarath. Therefore this office of government is also necessarie for all ages.

Rom.12.8.

9 The care of the poore was committed to the Deacons. Howbeit to the Romanes, there are set two kindes. Let him that giueth (saith Paul in that place) doe it in simplicitie: let him that hath mercie, doe it in cheerfulnesse. For as much as it is certaine that he speaketh of the publike offices of the Church, it must needes bee that there were two severall degrees. Vnlesse my judgement deceiue me, in the first point he meaneth Deacons, that distributed the almes : in the other he speaketh of them that had giuen themselues to looking to the poore and sicke : of which sort were the widowes of whom he maketh mention to Timotheie. For women could execute no other publike office, but to give themselues to the seruice of the poore. If we graunt this, (as we must needes graunt it) then there shall be two sortes of Deacons : of which one sort shall serue in distributing the things of the poore, the other in looking to the poore of the Church themselues. But although the very worde Diaconia, Deaconrie extendeth further: yet the Scripture specially calleth them Deacons, to whom the Church hath giuen the charge to distribute the almes, and to take care of the poore, and hath appointed them as it were stewards of the common treasurie of the poore: whose beginning, institution and office, is described of Luke in the Actes. For when a murmuringe was raised by the Grecians: for that in the ministerie of the poore their widowes were neglected, the Apostles excusing themselves with saying that they could not serue both offices, both the preaching of the word and the ministring at tables, required of the multitude, that there might be chosen seuen honest men, to whome they might commit that doing. Loe what manner of Deacons the Apostolike Church had, and what Deacons it were meete for vs to haue according to their example.

1.Tim.5.10.

1.Tim.5.10.

AG.6.3.

10 Now whereas in the holy assembly all things are to be done in order and comely, there is nothing wherein that ought to be more diligently obserued, than in establishing the order of government: because there is no where greater perill if any thing be done vnorderly. Therefore to the ende that vnquiet and trouble come neu (which otherwise would happen) should rashly thrust in themselues to teach or to rule, it is expressly provided, that no man shoulde without calling take vpon him a publike office in the Church. Therefore that a man may be judged a true minister of the Church, first he must be orderly called, then he must answere his vocation, that is to say, take vpon him and execute the duties enioyned him. This wee may oftentimes marke in Paul: which when he meaneth to approoue his Apostleship, in a manner alway with his faithfulness in executing his office he alleageth his calling. If so great a minister of Christ dare not take vpon himselfe the authoritie that he shoulde bee heard in the Church, but because he both is appointed thereunto by the commandement of the Lord, and also faithfully performeth that which is committed vnto him: how great shamefuleesse shall it be, if any man wanting both or either of these, shall challenge such honour to himselfe? But because we haue aboue touched the necessitie of executing the office, now let vs intreate onely of the calling.

Inward and ou-

ward calling of

men to execute

the ministracie of

the Church,

and

11 The discourse thereof standeth in fower pointes: that we should know, what manner of ministers, how, and by whome ministers ought to be institute, and with what vsage or what ceremonie they are to be admitted. I speake of the outward

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and solemne calling, which belongeth to publike order of the Church: as for that secret calling, whereof euery minister is priuie in his owne conscience before God, and hath not the Church witnesse of it, I omit it. It is a good witnesse of our hart, that not by any ambition, nor couetousnesse, nor any other greedie desire, but with pure feare of God and zeale to edifie the Church, we receive the office offered vnto vs. That in deede is (as I haue saide) necessarie for every one of vs, if we will approoue our ministerie allowable before God. Neuertheles he is rightly called in prelence of the Church, that commeth vnto it with an euill conscience, so that his wickednesse be not open. They are woont also to say that euery private men are called to the ministerie, whome they see to be meete and able to execute it: because verily learning ioyned with godlinesse and with the other qualites of a good Pastor, is a certaine preparation to the very office. For whome the Lorde hath appointed to so great an office, he first furnisheth them with those armours that are required to fyll it, that they shold not come empty and unprepared vnto it. Whereupon *Paul* also to the Corinthians, when he meant to dispute of the very offices, first rehearsed the giftes which they ought to haue that execute the offices. But because this is the first of those fower points that I haue propounded, let vs now go forward vnto it.

1 Cor. 12.7.

Of what qualitie  
and with what  
reuerence minis-  
ters should be  
chosen.  
Tit. 1.9.  
2.Tim.3.1.

Luk.21.15.  
& 24.49.  
Matt.16.15.  
Act.1.8.  
1.Tim.5.22.

Apostles elected of  
God himselfe.

Vft.1.13.

Gal.1.12.

12. What manner of Bishops it is meete to choose, *Paul* doth largely declare in two places, but the summe commeth to this effect, that none are to be chosen, but they that are of so found doctrine, and of holy life, and not notable in any vice, which might both take away credite from them, and procure slander to the ministerie. Of Deacons and Elders there is altogether like consideration. It is alway to be looked vnto, that they be not vnable or vnfit to beare the burden that is laide vpon them, that is to say, that they may be furnished with those powers that are necessarie to the fulfilling of their office. So when Christ was about to send his Apostles, he garnished them with those weapons and instruments which they could not want. And *Paul* when he had painted out the image of a good and true Bishop, warneth *Timoshie*, that he would not defile himselfe with choosing any man that differeth from it. I refiere this word How, not to the Ceremonie of chooing, but to the reuerent feare that is to be kept in the chooing. Hereupon come the fastings and prayers, which *Luke* recith that the faithfull vsed when they made Priestes. For whereas they vnderstood that they medled with a most earnest matter, they durst attempt nothing, but with great reuerence and carefullnesse. But they chiefly applied themselves to prayers, whereby they might craue of God the spirte of counsell and discretion.

13. The third thing that we haue set in our diuision was, by whom ministers are to be chosen. Of this thing no certaine rule can be gathered out of the institution of Apostles, which had some difference from the common calling of the rest. For because it was an extraordinarie ministerie, that it might be made discernable by some more notable marke, it behoued that they which shold execute it, shold be called and appointed by the Lords owne mouth. They therefore tooke in hand their doing, being furnished by no mans election, but by the only commandement of God and of Christ. Hereupon commeth that when the Apostles would put another in the place of *Judas*, they durst not certainly name any one man, but they brought foorth two, that the Lord shold declare by lot, whether of them he woud haue to succeede. After this manner also it is meete to take this, that *Paul* denieth that he was create Apostle of men or by man, but by Christ and God the father. That first point, that is to say of men, he had common with all the godly ministers of the worde. For no man couldē rightly take vpon him that execution, but hee that were called of God. But the other point was proper and singular to himselfe. Therefore when he glorieth of this, he doth not onely boast that he hath that which belongeth to a true and lawfull Pastor, but also bringeth foorth the signes of his Apostleship. For when there were some among the Galathians, which trauelleng to diminish his authoritie, made him

him some meane disciple, put in office vnder them by the principall Apostles: hee, to defend in safetie the dignitie of his preaching, which he knewe to be shot at by those subtle deuises, needed to shew himselfe in all points nothing inferiour to the other Apostles. Therefore he affirmeth that he was chosen, not by the iudgement of men, like some common Bishop, but by the mouth and manifest Oracle of the Lorde himselfe.

14 But no man that is sober will denie, that it is according to the order of lawfull calling, that Bishops shoulde bee appointed by men: forasmuch as there are so manie testimonies of the Scripture for prove thereof. Neither doth that saying of *Paul* make to the contrary, as it is said, that he was not sent of men, nor by men: forasmuch as he speakest not there of the ordinarie chosing of ministers, but chalengeth to himselfe that which was speciall to the Apostles. Howbeit God also so appointed *Paul* by him selfe by singular prerogatiue, that in the meane time he vied the discipline of Ecclesiastical calling. For *Luke* reporteth it thus, when the Apostles were fasting & praying, the Holy Ghost said: Separate vnto me *Paul* and *Barnabas* to the worke to which I haue seuerally chosen them. To what purpose serued that separation and putting on of hands, sith the holy Ghost hath testified his owne election, but that the discipline of the church in appointing ministers by men, might bee preferued? Therefore the Lord could by no plainer example approue such order, than hee did when hauing first declared that he had ordeneid *Paul* Apostle for the Gentiles, yet he willeth him to be appointed by the Church. Which thung we may see in the chooing of *Mathias*, *A&1.23.* For, because the office of Apostleship was of so great importance, that they durst not by their owne iudgement choose any one man into that degree, they did set two men in the midſt, vpon the one of whom the lot should fall: that so both the election might haue an open testimonie from heauen, and yet the policie of the Church should not be passed ouer.

15 Now it is demanded whether the minister ought to be chosen of the whole Church, or onely of the other of the same office, and of the Elders that haue the rule of discipline, or whether he may be made by the authoritie of one man. They that give this authoritie to one man, alleage that which *Paul* saith to *Titus*: Therefore I haue left thee in *Creta*, that thou shouldest appoint in every towne Priestes. Againe to *Timothie*: lay not hands quickly vpon any man. But they are deceiued if they thinke, that either *Timothie* at *Ephesus*, or *Titus* in *Creta*, vsed a kingly power, that either of them shoulde dispose all things at his owne will. For they were aboue the rest, onely to go before the people with good and holſome counſels: not that they onclie, excluding all other, shoulde do what they listed. And that I may not seeme to faine anie thing, I will make it plaine by a like example. For *Luke* rehearſeth that *Paul* and *Barnabas* appointed Priestes in diuers Churches: but he also exprefſeth the order or manner how, when he saith that it was done by voices ordeneing Priestes (saith hee) by lifting vp of hands in every Church. Therefore they two did create them: but the whole multitude, as the Grecians manner was in elections, did by holding vp their handes, declare whom they woulde haue. Euen in like manner the Romaine histories do oftentimes say, that the Consull which kept the assemblies, created new officers, for none other cause but for that he received the voices and gouerned the people in the election. Truly it is not likely that *Paul* graunted more to *Timothie* & *Titus* than he tooke to himselfe. But we ſee that he was wont to create Bifhops by voices of the people. Therefore the places aboue are ſo to be vnderſtandēd, that they minifiſh nothing of the common right & libertie of the Church. Therefore *Cyprian* ſaith wel, when hee affirmeth that it commeth from the authoritie of God, that the Priest ſhoulde be chosen in preſence of the people before the eies of all men, and ſhoulde by publicke judgement and testimonie be allowed for woorthie and meete. For wee *Leuit.8.6.* ſee that this was by the commandement of the Lorde obſerued in the Leuiticall *Num.20.26.*

*Bifhops lawfully  
called by men.*

*Gal.1.1.*

*A&1.23.*

*1.Tim.3.22.*

*A&1.423.*

*Num.20.26.*

*Leuit.8.6.*

*Whether a mini-  
ſter of the Church  
may be made by the  
authoritie of one  
man or no.*

*Tit.1.15.*

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A&I.15.&c.6.2.

Priests, that before their consecration they should be brought into the sight of the people. And no otherwise is *Mathias* added to the fellowship of the Apostles: and no otherwise the seauen Deacons were created: but the people seeing and allowing it. These examples (saith *Cyprianus*) do shew, that the ordaining of a Priest ought not to be done, but in the knowledge of the people standing by: that the ordering may be iust and lawfull, which hath bene examined by the witness of all. We are therefore come thus far, that this is by the word of God a lawfull calling of a minister, when they that seeme meet are created by the consent and allowance of the people, and that other pastors ought to beare rule of the election, that nothing be done amiss of the multitude, either by lightnes, or by euil affections, or by disorder.

The forme of ordaining ministers  
in the Church by laying on of  
hands.

Gen.48.14.  
Mat.19.15.  
A&I.19.6.

16 Now remaieth the forme of ordering, to which we assigned the last place in the calling. It is evident that the Apostles vsed no other ceremonie when they admitted any man to the ministerie, but the laying on of hands. And I thinke that this vsage came from the maner of the Hebrewes, which did as it were present vnto God by laying on of hands that which they would haue blessed and hallowed. So when *Jacob* was about to blesse *Ephraim* and *Manasse*, he layed his hands vpon their heads. Which thing our Lord followed, when he prayed ouer the infants In the same meaning (as I thinke) the Jewes by the ordinance of the law, laid hands vpon the sacrifices. Wherefore the Apostles by laying on of hands did signifie that they offered him to God, whom they admitted into the ministerie. Albeit they vsed it also vpon them, to whom they applied the visible graces of the spirit. Howsoeuer it be, this was the solemne vsage, so oft as they called any man to the ministerie of the Church. So they consecrated Pastors and teachers, and so also Deacons. But although there be no certaine commandement concerning the laying on of hands, yet because we see that it was continually vsed among the Apostles, their so diligent obseruynge of it ought to be to vs in steede of a commandement. And truely it is profitable, that by such a signe, both the dignitie of the ministerie should be commended to the people, and also that he which is ordered should bee admonished, that he is not now at his owne liberte, but made bonde to God and the Church. Moreouer it shall not be a vaine signe, if it be restored to the naturall beginning of it. For if the Spirit of God, hath ordained nothing in the Church in vaine, we must thinke that this ceremonie, sith it proceeded from him, is not vnprofitable, so that it be not turned into a superstitious abuse. Last of all this is to be holden, that not the whole multitude did lay their hands vpon the ministers, but the Pastors only. Howbeit it is vncertaine whether many did alway lay on their hands or no. But it is evident that that was done in the Deacons, in *Paul* and *Barnabas*, and a few other. But *Paul* himselfe in another place reporteth, that he, and not many other, did lay his hands vpon *Timothee*. I admonish thee (saith he) that thou raise vp the grace which is in thee by laying on of my hands. For, as for that which in the other Epistle is spoken of the laying on of the hands of the degree of Priests, I do not so take it, as though *Paul* did speake of the company of the Elders, but I understand by that word the verie ordinance it selfe: as if he had said: Make that the Grace, which thou hast received by laying on of handes when I did creat thee a priest, may not be voide.

### The iiiij. Chapter.

Of the state of the old Church, and of the maner of gouerning that was  
in use before the Papacye.

The ministers of  
the ancient Church  
of Chr. st. Presbiteris  
or Priests & Dea-  
cons out of the or-  
der of Presbiteris  
Pastors and sea-  
chers chosen.

H Ithero we haue intreated of the order of gouerning the Church, as it hath been delivered vs out of the pure worde of God, and of the ministeries, as they were instituted by Christ. Now that all these things may bee more cleerely and familiarly opened, and also be better fastened in our mindes: it shall be profitable

in these things to consider the forme of the old Church, which shall represent to our  
eies a certaine image of Gods institution. For although the Bishops of those times  
did set foorth many Canons, wherin they seemed to expresse more than was expressed  
in the holy Scripture: yet they with such heedefulnesse framed all their order af-  
ter the onely rule of Gods worde, that a man may easily see that in this behalfe  
they had in a manner nothing disagreeing from the worde of God. But although  
there might be somwhat wanting in their ordinances, yet because they with syn-  
cere zeale endeauoured to preserue Gods institution, and they swarued not much  
from it, it shall be very profitable here shortly to gather what maner of obseruation  
they had. As we haue declared that there are three sorts of Ministers commended  
vnto vs in the Scripture: so all the Ministers that the old Church had, it deuided in-  
to three Orders. For out of the order of Elders were partly chosen Pastors and teach-  
ers: the rest of them had the rule of the judgement and correction of manners. To  
the Deacons was committed the care of the poore, and the distributing of the almes.  
As for the Readers and Acoluthes, were not names of certaine offices: but those  
whom they called Clerkes, they trained from their youth vpward in certaine exer-  
cises to serue the Church, that they might the better vnderstand to what purpose they  
were appointed, and might in time come the better prepared to their office: as I  
shall by and by shew more at large. Therefore Hierome, when he had appointed fve  
orders of the Church, reckeneth vp Bishops, Priests, Deacons, Belieuers, and Ca-  
thecumeni, to the rest of the Cleargie and Monkes he giueth no proper place.

In Esa. cap. 6.

<sup>2</sup> Therefore to whome the office of teaching was inioyned, all them they na-  
med Priests. In euery Cittie they chose out of their owne number one man, to whom  
they specially gaue the title of Bishop: that dissentions shold not grow of equalitie,  
as it is wont to come to passe. Yet the Bishop was not so aboue the rest in honor and  
dignitie, that he had a dominion ouer his fellowes. But what office the Consull had  
in the Senate, to propound of matters, to aske opinions, to goe before the other with  
counselling, monishing, and exhorting, to gouerne the whole action with his autho-  
ritie, and to put in execution that which is decreed by common counsell; the same  
office had the Bishop in the assembly of the Priests. And the old writers themselues  
confesse, that the same was by mens consent brought in for the necessitie of the times.  
Therefore Hierome vpon the Epistle to Titus saith. The same was a Priest which was  
a Bishop. And before that by the instination of the Deuill, there were dissensions in  
religion, and it was said among the people, I am of Paul, I am of Cephas: Churches  
were gouerned by common counsell of Elders. Afterward, that the seedes of dissen-  
tions might be pluckt vp, all the care was committed to one man. As therefore the  
Priests doe know, that by custome of the Churc h they are subiect to him that is set  
ouer them: so let the Bishops know, that they are aboue the Priests, rather by cus-  
tome, than by the truth of the Lords disposing, and that they ought to gouerne the  
Church in common together. But in an other place he teacheth, how auncient an in-  
stitution it was. For he saith that at Alexandria, from Marke the Euangelist cuen to  
Heracles and Dionysius, the Priests did alwaie choose out one of themselues, and set  
him in a higher degree, whom they named a Bishop. Therefore euery Cittie had a  
company of Priests which were Pastors, & Teachers. For they all did execute among  
the people that office of teaching, exhorting and correcting, which Paul appointith  
to the Bishops: and that they might leue feed after them, they traualled in teaching  
the younger men, tht it had professed theselues soldiours in the holy warfare. To euery  
Cittie there was appointed a certaine Countrey, that shoulde take their Priests from  
thence, and be accounted as it were into the body of that Church. Every company  
(as I haue before said) onely for preseruation of policie and peace were vnder one  
Bishop: which was so aboue the rest in dignitie, that he was subiect to the assemble  
of his brethren. If the copasse of ground that was vnder his Bisshoprike were so great,

*A collodge or com-  
panie of Priests  
in euery Cittie, to  
teach, exhort, and  
correct the people:  
out of that compa-  
nie for avoiding of  
dissensions one  
chosen to be a Bi-  
shop, she honor and  
dignitie which a  
Bishop so chosen  
had aboue the rest,  
the Country fur-  
nished with priests  
for the Cittie, thos  
Priests under the  
Bishop authority,  
the compasse of  
ground committed  
to the care of one  
Bishop, named his  
Bisshoprike, in the  
Primitiue church.  
Epi. ad Eua.*

Tit. 1. 9.

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that he could not suffice to serue all the offices of a Bishop in every place of it, in the countrey it selfe there were in certaine places appointed priests which in small mat-  
ters should execute his authoritie. Them they called countrey bishops, because in the  
countrey they represented the Bishop.

*The office of Bish-  
shops and priests to  
distrubute the word  
and Sacraments.*

Epi.ad Eua.

Epi.4.Hom.  
in Ezec.  
Act.20.16.

3 But so much as belongeth to the office, whereof we now speake, as well the bish-  
shops as the priests were bound to apply the distributing of the word and sacraments.  
For it was ordained only at *Alexandria*, (because *Arrius* had there troubled the  
Church) that the priest shoulde not preach to the people, as *Socrates* saith in the 9. book  
of the *Tripartite historie*. Which yet *Hierome* confesseth that he misluketh not. Truly it  
shoulde bee counted monstrosus, if any man had giuen out himselfe for a Bishop, that  
had not also in very deed shewed himselfe a true Bishop. Therefore such was the se-  
ueritie of those times, that all ministers were driven to the fulfilling of such office, as  
the Lord requireth of them. Neither do I rehearse the maner of one age alone. For  
euen in *Gregorius* time, when the Church was now almost decaied (certainely it was  
much degenerate from the ancient purenes) it had not been tolerable that any bishop  
should abstaine from preaching. The priest (as he in one place dieth if there be no  
sound heard of him: because he asketh against himselfe the wrath of the secret iudge,  
if he go without sound of preaching. And in another place: When *Paul* testifieth  
that he is cleane from the blood of all: in this saying we be conuinced, we be bound,  
we be shewed to be guiltie, whiche are called priests, which beside the euils that we  
haue of our owne, adde also the deaths of other: because we kil so many as we being  
lukewarme and silent do daily see to go to death. He calleth himselfe and other silent,  
because they were lesse diligent in their worke than they ought to be. When he spa-  
reth not them, that did halfe performe their dutie: what thinke you he would haue  
done, if a man had altogether sit idle? Therefore this was a great while holden in the  
church, that the chiefe duty of the Bishop was to feed Gods people with the word, or  
both publickly and priuately to edifie the Church with sound doctrine.

*For preseruing of  
discipline, Arch-  
bishops and Patri-  
arches ordained by  
them who never  
meant to forge  
another forme of  
ruling the Church,  
than God hath ap-  
pointed in his word*

4 But whereas every prouince had among their Bishops one Archbishop: also  
where in the *Nicene Synod* there were ordained Patriarches, which shoulde in degree  
and dignitie be aboue the Archbishops, that pertained to the preseruing of discipline.  
Howbeit in this discourse, that which was most rarelie vsed may not be omitted. For  
this cause therefore chiefly these degrees were ordained, that if any thing happened  
in any church, that could not well be ended by a few, might be referred to a prouin-  
ciall Synod. If the greatness or difficultie of the matter required a greater discusing,  
the Patriarches were also called to it with the Synods, from whom there might be no  
appeale but to a generall Councell. The government so ordered many called a *Hiera-  
chie*, by a name (as I thinke) vnproper, and truly vnused in the scriptures. For the holy  
Ghost willed to prouide, that no man should dreame of a principality or dominion  
when the gouernment of the church is spoken of. But, if leauing the word we looke  
vpon the thing, we shall finde that the old bishops meant to forge no forme of ruling  
the church, differing from that which the Lord appointed by his word.

*The office of Dea-  
cons the same un-  
der the Apostles &  
in the primitive  
Church: the occa-  
sion of making  
Subdeacons and  
Archdeacons.*

5 Neither was the order of the Deacons at that time any other than it was vn-  
der the Apostles. For they receiued the dayly offerings of the Faithfull, and the yearly  
reuenues of the church, to bestow them vpon true vies, that is to say, to distribute them  
to feede partly the ministers, and partly the poore: but by the appointment of the  
bishop, to whom also they yearly rendered accounts of their distribution. For wher-  
as the Canons do every where make the Bishop distributor of all the goods of the  
Church, it is not so to be understood, as though he did by himselfe discharge that  
care: but because it was his part to appoint to the Deacon, who shoulde be receiued  
into the common almes of the Church, and of that which remained, to whom it  
should be giuen, and how much to every one: because he had an ouerseeing whether  
the Deacon did faithfully execute that which belonged to his office. For thus it

is reade in the Canons which they ascribe to the Apostles: We comand that the Bishop haue the goods of the Church in his owne power. For if he be put in trust with the Soules of men, which are more precious, much more it is meete that he haue charge of money: so that by his power all things may be distributed to the poore by the Elders and Deacons: that they may be all ministred with feare and carefulnes. And in the Council of *Anioche* it is decreede, that the Bis.ops should Cap. 35. be restrained that meddle with the goods of the Church, without the knowledge of the Elders and Deacons. But of that point we neede to make no longer disputation, sith it is evident by many Epistles of *Gregorie*, that euen at that time, when otherwise the ordinances of the Church were much corrupted, yet this obseruation continued, that the Deacons shoule vnder the Bishop be the stewards of the poore. As for Sub-deacons, it is likely that at the beginning they were ioyned to the Deacons, that they should vse their seruice about the poore: but that difference was by little and little confounded. But Archdeacons began then to be created, when the plentie of the goods, required a newe and more exact manner of disposing them: Albeit *Hierome* doth say, that it was euen in his age. In their charge was the sum of their reuencwes, Epi. ad Nep. possessions, and store, and the collection of the dayly offerings. Whereupon *Gregory* Epi. 10. lib. 1. declareth to the Archdeacon of *Salon*, that he shoule be holden guilty if any of the goods of the Church, perished either by his fraude or negligence. But whereas it was given to them to read the Gospell to the people, and to exhort them to prayer: & whereas they were admitted to deliuere the Cup in the holy Supper, that was rather done to garnish their office, that they shoule execute it with the more reuerence, when by iuch signes they were admonished that it was no prophane Bayliwike that they exercised, but a spirituall function and dedicate to God.

6 Hereby also we may judge what vsē there was, and what manner of distribution of the Church goods. Ech where both in the decrees of Synodes, and among the olde writers it is to be found, that whatsoeuer the Church possessest either in lands or in money, is the patrimony of the poore. Therefore oftentimes there this song is sung to the Bis.ops and Deacons, that they shoule remember, that they meddle not with their own goods, but the goods appointed to the necessitie of the poore: which if they vnfaithfully suppreſſe or waſt, they shall be guilty of blood. Whereby they are admonished, with great feare and reuerence, as in the sight of God, without respect of persons, to distribute them to whom they be due. Hereupon also come those graue protestations in *Chrysostome*, *Ambrose*, *Augustine*, and other like Bis.ops, whereby they affirme their owne vprightnesse to the people. But sith it is equitie, and established by the Lawe of the Lord, that they which employ their seruice to the Church, shoule be fed with the common charges of the Church, and also many Priestes in that age, consecrating their patrimonies to God, were willingly made poore: the distributing was ſuch, that neither the Minifters wanted ſuſtenance, nor the poore were negleſted. But yet in the meane time it was prouided, that the Minifters themſelues, which ought to giue example of honest ſparing to other, ſhould not haue ſo much, whereby they might abuse it to riotous exclefie or deliciousnes, but onely wherewith to ſuſteine their owne neede. For thoſe of the Cleargie (ſaih *Hierome*) which are able to liue of the goods of their Parents, if they take that which is the poores, doe commit ſacriledge, and by ſuch abuse they eat and drinke to themſelues damnation.

7 First the miniftation was free and voluntarie, whereas the Bis.ops and Deacons were of their owne will Faithfull, and vprightnesle of conſcience and innocencie of life were to them in ſteede of the Lawes. Afterward when euill examples grew of the greedines or peruerſe affections of ſome, to correct thole faultes, the Canons were made, which diuided the reuencwes of the Church into four parts: of which they assigned one part to them of the Cleargie, the ſecond to the poore, the third to the

*The beſtowing of  
Church goods.*

*Church goods diui-  
ded into four  
parts: one assigned  
to the maintenāce  
of the Cleargie, the  
reſt to other uſes.*

maintenance and reparation of Churches, and other holy buildings; the fourth to the poore as well strangers as of their owne countrey. For whereas the other canons, giue this last part to the bishop, that varieth nothing from my abouesaid diuision. For they meane not that that part should be his owne, that either he himselfe alone should devoure it, or powre it out, ypon whom or what he list, but that it should suffice to mainaine the Hospitalitie which *Paul* requireth of that order. And so do *Gelasius* and *Gregorie* expound it. For *Gelasius* bringeth no other reason why the Bishop should challenge any thing to himselfe, but that he might giue it prisoners and strangers. And *Gregorie* speakest yet more plainly. It is the maner (saith he) of the sea Apostolike, to giue commandement to the Bishop when he is ordered, that of all the reueneue that ariseth, there be made foure portions: that is to say, the one to the Bishop and his Family for Hospitalitie, and entertainment: the second to the Clergie: the third to the poore: the four. h to the repairing of Churches. Therefore it was lawfull for the Bishop to take nothing to his owne vse, but so much as were enough for moderate and meane foode and cloathing. If any began to exceed either in riotous expense, or in ostentation and pompe, he was by and by repreffed by his fellowes, and if he obeyed not, he was put from his dignitie.

*The treasures and  
implements of the  
church made away  
to helpe the necessi-  
ties of the poore,  
which could not  
otherwise be pro-  
vided for.*

*Tripar hist. lib. 5.  
Lib. 11 cap. 16.  
Ad Nepot.*

*Elib. de offic. c. 28.*

8 As for that which they bestowed vpon garnishing of holy things, at the first it was verie little. Afterward whenthe Church became somewhat richer, yet in that behalfe they still kept a meane. And yet all the mony that was bestowed thereupon, remained safe for the poore, if any greater necessitie happened. So when famine possest the prouince of Hierusalem, and the need could not otherwise be releeued, *Cyrillus* sold the vessels and garments and spent them vpon sustenance of the poore. Likewise *Acacius* bishop of *Amida*, when a great multitude of the Persians, in a maner starued for hunger, called togither the Cleargie, and when he had made that notable oration, Our God needeth neither dishes nor cuppes, because he neither eateth nor drinkeith, he molt the vessels, to make thereof both meat and ransome for men in misericordie. *Herom* also, when he inueigheth against the too much gorgeouſines of temples, doth with honour make mention of *Exuperius* Bishop of *Thois*, in his time, which carried the Lords boide in a wicker basket, and his blood in glasse, but suffered no poore man to bee hungry. That which I even nowe saide of *Acacius*, *Ambrose* rehearseth of himselfe. For when the *Arrians* charged him, for that he had broken the holy vſſels to ransome prisoners, he vſed this molt godly excuse: Hee that sent the Apostles without gold, gathered Churches togither without gold. The Church hath gold, not to keepe it, but to bestow it, and to giue relief in necessities. What neede is to keepe that which helpeth not? Do we not know, how much gold and siluer the *Assyrians* tooke out of the temple of the Lord? Doth not the priſt better to melk them for the sustenance of the poore, if other reliefs do fale, than an enemie a robber of God to beare them away? Will not the Lord say: Why hast thou suffered so many needie to die for hunger? and verily thou hadſt gold whereof thou mightest haue ministered them sustenance. Why were so many lead away captiue, and not ransomed? why were so many slaine by the enemic? It had been better that thou shouldest ſauſe the vſſels of living men, than of mettalleſ. To these things thou ſhalt not bee able to anſwer. For what wouldſt thou ſay? I feared leaſt Gods temple ſhould want garniſhing. He would anſwer: Sacraſents require not gold: neither do thoſe things pleafe with gold that are not bought with golde. The ransoming of prisoners is a garniſhing of Sacraſents. In ſum, we ſee that it is molt true which the lame man ſaith in an other place, that whatſoever the Church then poſſeſſed was the ſtore of the neceſſie. Againe: that a Bishop hath nothing that is not the poores.

*Lib. 5. epift.  
31. & 33.*

*The iuſtitution of  
young Cleargie  
men & clerkes in  
lower funckions,  
to be trai ned up  
for the higher ser-  
vices of the church*

9 These that we haue rehearſed were the miſteries of the old Church. For the other of which the Eccleſiaſtall writers make mention, were rather certaine exercises and preparations, than appointed offices. For thoſe holy men, that they might

might leave a store for the church after them, received into their charge, gouernance and discipline, yoong men which with the consent and authoritie of their parents, professed themselves fouldiers of the spirituall warfare: and they so frarred them from their tender age, that they shoud not come vnskilfull and raw to the executing of their office. But all they that were instructed with such beginnings, were called clerks I would indeed that som other proper name had rather bin gauen them. For this name grewe in error, or of corrupt affection: forasmuch as *Peter* calleth the whole Church the Cleargie, that is to say, the Lords inheritance. But the institution it selfe was very holie and profitable, that they which would consecrate themselves & their seruice to the Church, shoud be so brought vp vnder the keeping of the Bishop, that none should minister to the Church, but he that were well informed aforehand, and that had from his very youth both suckid holy doctrine, and by feuere discipline put in a certaine continuing qualite of grauitie and holy life, and were estranged from worldly cares, and were accustomed to spirituall cares and studies. But as yong soul-dious are by certaine counterfeit skirmishes instructed to learne true and earnest fight, so there were also certaine rudiments, whereby they were exercised while they were Clerkes, before that they were promoted to the verie offices. Therefore first they committed to the Clerkes the charge to open and shutte the Church, and they named them *Ostiarii*, dorekeepers. Afterward they called them *Acoluthi*, followers, which waited vpon the Bishop in his houesold seruices, and did continuallie accompanie him, first for honours sake, and then that no suspiccion shoulde arise of them. Moreover that by little and little they might become knownen to the people, and get to themselves commendation: also that they might learne to abide the sight of all men, and to speake before al men: that being made Priests, when they came foorth to teach, they shoulde not be abashed with shame: therefore place was appointed them to read in the pulpit. After this manner they were promoted by degrees, to shewe prooфе euerie one of their diligence in all their sevrall exercises, till they were made Subdeacons. This onely is my meaning, that those were rather grosse beginnings, than such offices as were accounted among the true ministers of the Church.

10 Whereas we said that the first and second point in the calling of ministers, are, what maner of men they ought to choose, and how great a religious carefulnes they ought to vse in that matter: therein the old Church hath followed the prescribed order of *Paul*, and the examples of the Apostles. For they were wont to come together to chose the pastors with most great reverence and carefull calling vpon the name of God. Beside this they had a forme of examination, whereby they tried the life & doctrine of them that were to be chosen by the rule of *Paul*. Onely they somewhat offended herein with too great seueritie: because they would require more in a Bishop than *Paul* required, & specially in processe of time they required vnmariied life. But in the other points their obseruation was agreeing with *Paul's* description. But in this which we made the third point, that is to say, who ought to institute ministers, they kept not alway one order. In old time, none was received into the company of clerks, without the consent of all the people: insomuch that *Cyprian* laboureth earnestlie to excuse that hee appointed one *Aurelius* to be a Reader without asking advise of the Church, because that was done beside the custome, though not without reason. For this he saith before: In ordering of Clerkes, deere brethren, we are wont first to aske you advise, and by common counsell to weigh the manners and deseruings of every one. But because in these lesser exercises, there was not much peril: because they were chosen to a leng prooфе, & not to a great office, therfore the consent of the people therein ceased to bee asked. Afterwarde in the other degrees also, except the Bishoprick, the people commonlie left the judgement and chiose of them to the Bishop and the Priestes, that they should examine who were meete and woorthe:

1.Pet.5.3.

*The care which  
the old church had  
in making chiose  
of fit men for  
church offices.  
Their order not al-  
ways one and the  
same concerning  
the persons by  
whom church-  
ministers were  
made.*

1.Tim.3.2.

Lib.2,epist.5.

sauing peraduenture when new priests were appointed for paroches: for then it behoued that the multitude of that place namely shoulde consent. Neither is it any maruell, that the people in this behalfe was little carefull in keeping their owne right: For no man was made a Subdeacon, that had not shewed a long prooef of himselfe in his being a Clerke, vnder that seueritie of discipline, which then was vsed. After that he had been tried in that degree, he was made a *Deacon*. From thence he came to the honor of priesthood if he had behaved himselfe faithfully. So no man was promoted, of whom there had not beene in deede a triall had many yeares before the eies of the people. And there were many canons to punish their faults: so that the Church could not be troubled with euill priests or *Deacons*, vnlesse it neglected the remedies. Hewbeit in the priests also there was alway required the consent of them of the same citie: which the verie first canon testifieth in the 67. distinction, which is fatered vpon *Anacletus*. Finally, all the admissions into orders were therefore done at certayne appointed times of the yeare, that no man should priuily creepe in without the consent of the faithfull, or shoulde with too much easines be promoted without witnesse.

*The consent of the people in the making of Bishops.*  
Epistola cap.2.

11 In choosing of Byshops the people had the libertie long preserued, that none shoulde be thrust in that were not accepted of all. This therefore was forbidden in the councell at *Antioch*, that none shoulde be thrust into them against their will. Which thing also *Leo* the first doth diligently confirme. Heereupon came these sayings: Let him be chosen, whome the Cleargy, and the people, or the greater number shall require. Againe: Let him that shall beare rule ouer all be chosen of all. For it must needs be, that he that is made a ruler being vnknownen and not examined, is thrust in by violence. Againe, Let him be chosen, that is both chosen by the Clerks, and desired by the people: and let him be consecrate by them of that Prouince, with the iudgement of the Metropolitane. The holy Fathers tooke so great heede that this libertie of the people should by no meane be diminished, that when the generall Synode gathered together at *Constantinople* did order *Nectarius*, they would not do it without the allowance of the Cleargy and people, as they testifieth by their epistle to the Synode of *Rome*. Therefore when any Bishop did appoint a successor to himselfe, it was not otherwise stablished vnlesse the whole people did confirme it. Whereof you haue not onely an example, but also the very forme in *Augustine* in the naming of *Eradius*. And *Theodorite*, when he rehearseth that *Peter* was named by *Athanasius* to be his successor, by and by addeth, that the order of Priests confirmed it, and the magistrate, and nobilitie, and the people approued it with their allowing shewte.

*Pistola. 10.*  
*Theod. lib.4.*  
*cap. 20.*

*The order of the Councill of Laodicia that the election of Byshops should not be left to multitudes, whereby notwithstanding the regard of the multitude is not excluded.*

Cap.13.

Epistola.87.

12 I graunt in deede that this also was by very good reason stablished in the Councell at *Laodicia*, that the Election shoulde not be left to multitudes. For it scarcely happeneth at any time, that so many heads shoulde well order any thing with one meaning: and commonly this is true, that the vncertaine communaltie is diuided into contrarie affections. But for this perill there was vsed a very good remedie. For first the Clerkes onely did choose: whom they had chosen they presented to the Magistrate, or to the Senate and cheefe men of the people. They, after consultation had, if they thought the election good, confirmed it: if not, they did choose another, whom they did rather allow. Then the matter was moued to the multitude, which although they were not bound to those foreiudgements, yet thereby they could the lesse be disordered. Or if they began at the multitude: that was done only to learne whome they did cheefly desire. When the desires of the people were heard, then they of the Cleargy did choose him. So neither was it lawfull for the Cleargy to appoint whom they listed, neither were they bound to obey the foolish desires of the people. *Leo* appointeth this order in another place, when he saith: There are to be looked for, both the desires of the citizens, the peoples testimonies, the judgement of the honourable, and the election of the clearkes. Againe, Let there be holden the testimoni-

monie of the honourable, the subscription of the clearks, the consent of the order and communalty. No reason (sayth he) suffreth it to be otherwise done. And nothing else meaneth that decree of the Synode at *Laodicia*, but that the Clearyg and cheefe of the people, shold not suffer themselues to be carried away by the vndiscrete multitude : but rather that with their wisedome and grautie they shold repreſte the peoples foolish affections, if at any time neede ſhould ſo require.

13 This order of choosing was yet in force in the time of *Gregory*: and it is likely that it endured long after. There remaine many Epiftles of his, that give evident teſtimonie of this matter. For ſo oft as he hath to do with the creating of any new Biſhop, he vſeth to write to the clearyg, to the order, and to the people, and ſometime also to the ruler, according as the government of the city is appointed. But if by reaſon of the diſorderd ſtate of the church, he committeth to any Biſhop adioyning the charge of ouerſeeing in the election, yet he alway requireth a ſolemne decree ſtrengthened with the ſubſcriptions of all. Yea and when there was one *Constantius* create Biſhop at *Milaine*, and that many of the Milaneis were by reaſon of the inuafion of the barbarous nations fled to *Genua*: he thought that the election could not otherwife be lawfull, vnlcſſe they alſo were called together and gaue their aſſent. Yea there are not yet five hundred yeares paſt, ſince Pope *Nicholas* decreed thus of the election of the biſhop of *Rome*: that the cardinal biſhops ſhould beginne, then that they ſhould ioyne to them the reſt of the clearyg, laſt of all that the election ſhould be confirmed by the conſent of the people. And in the end he reciteth that decree of *Leo*, which I even now alledged, and commaundeth it from thence foorth to be in force. But if the malice of wicked men ſhall ſo preuaile, that the clearks to make a true election be compelled to depart out of the city: yet he commaundeth that ſome of the people be present with them. As for the Emperors conſent, ſo farre as I can perceiue, was required only in two churches, that is, *Rome* and *Conſtantinople*: because there were the two ſeates of the Empire. For whereaſ *Ambroſe* was ſent to *Milaine* with a power from *Valentinian* to gouerne the election of the new Biſhop: that was extraordinařily done, by reaſon of greeuous factions wherewith the ciſtens then boyled among themſelues. But at *Rome* in old time the Emperours authority was of ſo great force in creating of the biſhop: that *Gregory* ſayeth, that he was ſet by his commaundement in the government of the Church: when yet by ſolemne vſage he was deſired by the people. This was the manner, that when the clearyg and the people had appointed any Biſhop, the clearyg ſhould forthwith moue it to the Emperour, that he ſhould either by his allowance conſirme the election, or by diſallowance vndo it. Neither are the decrees that *Gratian* gathereth together, repugnant to this cuſtome: wherein is nothing elſe ſaid, but that it is in no wiſe to be ſuffered, that taking away the canonickal election, a king ſhould appoint a Biſhop after his owne luſt: and that the Metropolitane ſhould conleccrate none that were ſo promoted by violent poſters. For it is one thing to ſpoile the Church of her right, that all ſhould be transferred to the luſt of one man: and another thing to graunt this honour to a king or an Emperour, that by his authoritie he may conſirme a lawfull election.

14 Now it followeth, that we entreat with what forme the miſters of the Church were admitted into their office after election: this the Latines called Ordination or Conſecration: the Greeks haue called it *Cheirotonia*, lifting vp of hands, and ſometime alſo *Cheirothesia*, laying on of hands. Howbeit *Cheirotonia* is properly called that kinde of election, where mens conſents are declared by holding vp of their hands. There remaineth a decree of the Nicene councell, that the Metropolitane ſhould meeke together with all the Biſhops of the prouince to order him which is chosen. But if ſome of them be hindered either by length of the way, or by ficknes, or by any neceſſitie, that yet three at the leaſt ſhould meeke: and that they that are abſent ſhould by letters teſtifie their conſent. And this Canon, whiſh with diſcontinuance

*How long it con-  
tinued in uſe  
that the Clearyg,  
the cheefe rulers,  
and the people had  
all to do in the e-  
lections of Biſhops.*

Lib.3. Epi.69.

Diftin.23. cap. in  
nomine.

Epit.5.lib.7.

*The auncient  
manner of biſhops  
asſembliing them-  
ſelues to conſerue  
Biſhops chosen.*

## Cap. 5. Of the outward meanes

it grew out of vse, was afterward renewed with many Synodes. But all, or at least so many as had no excuse, were therefore commaunded to be present, that they might haue the grauer triall of the learning and maners, of him that was to bee ordered: for the matter was not done without triall. And it appeereth by *Cyprians* wordes, that in the olde time they were woot not to be called after the election, but to be present at the election: and to this ende that they should be as it were governours, that nothing should be troublesome done in the multitude. For where he saide, that the people haue power either to choose woorthisie Priests, or to refuse vnwoorthisie, within a little after he addeth: Wherefore according to the tradition of God and of the Apostles, it is to be diligently kept and holden ( which is yet holden with vs also and in a manner throughout all prouinces ) that for the right celebration of orderings, all the Bishops adioyning of the same prouince should come together to the people for which a governour is ordered, and that the Bishop be chosen in presence of the people. But when they were sometime slowly gathered together, and there was perill least some would abuse that delay to occasion of ambitious suing: it was thought that it should be enough if after the election made, they should meeke and after allowance upon lawfull examination consecrate him.

The beginning of  
the custome for  
Bishops chosen to  
repaire to their  
metropolitan for  
consecration: the  
corrupt vse of co-  
ming to the Rome for  
it: the rites and  
ceremonies ther-  
in v/sed.

Lib. 2. Epist.  
69. 46.

15 When this was each where done without exception, by little and little a diuers manner grew in vse, that they which were chosen should resort to the Metropolitan citie to fetch their ordering. Which came to passe rather by ambition, and by depravation of the first institution, than by any good reason. And not long after, when the authoritie of the sea of *Rome* was now increased, there came in place yet a worse custome, that the Bishops almost of all *Italia* should fetch their consecration from thence. Which we may note out of the Epistles of *Gregorie*. Only a few cities, which did not so easly give place, had their ancient right preferued: as there is an example had of *Milaine*. Peraduenture the onely Metropolitan cities kept their priuilege. For all the Bishops of the Prouince were woot to come together to the chiefe citie to consecrate the Archbishop. But the Ceremonie was laying on of hands. For I read of no other ceremonies vscd: sauing that in the solemne assemble the Bishops had a certayne apparell whereby they might be distinctly knownen from other Priests. They ordered also Priests and Deacons with onely laying on of hands. But every Bishop with the companie of priests ordered his owne Priest. But although they did all the same thing: yet because the Bishop went before, and it was all done as it were by his guiding, therefore the ordering was called his. Whereupon the olde writers haue oft this saying: that a Priest differeth from a Bishop in no other thing, but because he hath not the power of ordering.

## The v. Chapter.

That the olde forme of gouernment is vtterly ouerthrownen  
by the tyrannie of the Papacie.

The corruption  
of the Church of  
Rome in choosing  
Bishops without  
regarde of maners,  
learning, or as  
much as yeeres  
of discretion.

**N**ow it is good to set before mens eies the order of gouerning the Church that the sea of *Rome* and all the champions thereof doe keepe at this day, and the whole image of that Hierarchie which they continually haue in their mouth, and to compare it with that order of the first and olde Church which we haue described: that by the comparisen it may appeere what maner of Church they haue, which vse this onely title to charge or rather to ouerwhelme vs. But it is best to begin at Calling, that we see both who, and what manner of men, and by what order they be called to this ministerie. And then afterwarde we shall consider how faithfully they execute their office. We will giue the first place to Bishops: to whom I would to God this might be an honor, to haue the first place in this discourse. But the matter it selfe doth

doth not suffer me, once to touch this thing be it neuer so lightly, without their great shame. And yet I will remember, in what kind of writing I am now occupied : and will not suffer my talke, which ought to be framed onely to simple doctrine, to flowe abroad beyond due bonds. But let some one of them that haue not vtterly lost all shame, answere me, what maner of Bishops are at this day commonly chosen. Truely it is now growen too much out of vs, to haue any examination had of their learning : but if there be had any respect of learning, they choose some lawyer that can rather brawle in a court, than preach in a Church. This is certaine, that these hundred yeres there hath scarcely beeene every hundredth man chosen that vnderstood any thing of holy doctrine. I doe not therefore spare the former ages, for that they were much better, but because we haue now onely the present Church in question. If judgement be had of their manners, we shall finde that there haue beeene few or almost none, whom the olde Canons would not haue judged vnworthie. He that was not a dronkard, was a whoremonger : he that was also cleane from this wickednesse, was either a dycer, or a hunter, or dissolute in some part of his life. For there be lighter faults, which by the olde Canons doe exclude a man from being a Bishop. But this is a most great absurditie, that verie children scarcely tenne yeres old, are by the Popes graunt made Bishops. They are growen to such thamelesnes and sensles dulnesse, that they dreaded not that extreme yea and monstrous wicked doing, which is vtterly abhorring from the verie sense of nature. Herby appeareth how religious their elections were, where the negligence was so carelesse.

2 Now in election, all that right of the people is taken away. Their desirings, their assentings, their subscrivings, and all such things are vanished : the whole power is transferred to the Canons only. They bestow the Bishopricke vpon whom they will, and afterward bring him foorth into the sight of the people, but to be worshipped, not to be examined. But *Leo* cryeth on the other side, that no reason suffere it, and he pronounceth that it is a violent imposition. *Cyprian*, when he testifieth that it proceedeth from the lawe of God that it should not be done but by the consent of the people, sheweth that the contrarie maner is repugnant to the word of God. The decrees of so many Synodes doe most severallly forbid it to be otherwise done : and if it be done, they command it to be void. If these things be true, there now remaineth in the Papacie no Canonical election, neither by Gods law nor by the Ecclesiastical law. But although there were no other euill, yet how shall they be able to excuse this that they haue so spoyled the Church of her right ? But (say they) the corruption of times so required, that because in appointing of bishops, hatreds and affections more preuailed with the people and the Magistrates, than right and sound iudgement, therefore the rule thereof should be giuen to a few. Admit verily that this were the extreme remedie of a mischiefe in despaired case. But sith the medicine it selfe hath appeared more hurtfull than the very disease, why is not this new euill also remedied ? But (say they) it is exactly prescribed to the Canons, what they ought to follow in the election. But do we doubt, but that the people in old time did vnderstand that they were bound to most holie lawes, when they saw that they had a rule set them by the word of God, when they came together to choose a bishop ? For that onelie voice of God, whereby he describeth the true image of a bishop, oughte worthilie to be of more value than infinite thousands of Canons. But nevertheless the people, corrupted with a most euill affection, had no regard of the law or of equitie. So at this day though there be verie good lawes written, yet they remaine buried in papers. Yet for the most part it is vsed in mens manners, yea and allowed, as though it were done by good reason, that dronkards, whoremongers, dicers, are commonly promoted to this honor: (It is but little that I say) that bishopricks are the rewards of adulteries and bawdieries. For when they are giuen but to hunters and falconers, it is to be thought to be gaily wel bestowed. Any way to excuse so hainous

*Both magistrates  
and people utte-  
rly excluded in the  
Church of Rome  
from medling in  
the election of  
Bishops : the pre-  
tens under  
which they are  
excluded.*

indignity,

## Cap. 5. Of the outward meanes

1. Tim. 3. 1.

indignitie, it is too much wicked. The people (say I) had in olde time a very good Canone to whom Gods word prescribed, that a Bishop ought to be vndeceivable, a teacher, no fighter, &c. Why therefore is the charge of choosing remoued from the people to these men? Because forsooth the word of God was not heard among the tumults and seditious partakings of the people. And why should it not at this day be remoued againe from these men, which not onely doe breake all lawes, but casting away all shame, doe wantonly, couetously, ambitiously, mingle and confound Gods and mens matters together?

*What occasion the  
Romane cleargye  
hath taken to de-  
fraude the Church  
of her rights in elec-  
tions, and painest to  
get into their own  
bands that which  
they saw so grossly  
abused.*

3 But they lie, when they say, that this was devised for a remedie. We often read that in olde time Churches were in tumults at the choosing of Bishops: yet never any man durst thinke of taking away the authoritie from the people. For they had other waies whereby they might either preuent these faultes, or amend them if they were already committed. But I will tell what it is. When the people began to be negligent in making the elections, and did cast that care vpon the Priestes as little belonging to them, they abused this occasion to vsurpe a tyranny to themselves, which afterward they stablished by new Canons set forth. As for their ordering, it is nothing else but a meere mockage. For the shew of examination that they there set out is so vaine and hungrie, that it wanteth cuen all colour. Therefore whereas in some places Princes haue by covenant obteined of the Bishops of *Rome*, that they themselues might name Bishops, therein the Church suffered no new losse: because the election was taken away, onely from the Canons, which had by no right violently taken it, or verily stolen it. Truely this is a most foule example, that out of the Court are sent Bishops to possesse Churches: and it should be the worke of Godly Princes to absteine from such corruption. For it is a wicked spoiling of the Church, when there is thrust vnto any people a Bishop, whom they haue not desired, or at least with free voice allowed. But that vnorderly manner which hath long agoe bee in the Churches, gaue occasion to Princes to take the presentation of Bishops into their owne hands. For they had rather that it should be their gift, than those mens, to whom it nothing more belonged, and which did no lesse wrongfully abuse it.

*The abuses of the  
Church of Rome in  
making Priestes  
and Deacons.*

Dist. 70. cap. 1.

4 Loe here is a noble calling, by reason whereof the Bishops boast themselues to be the successors of the Apostles. But they say that the authoritie to create Priestes belongeth to them onely. But in this they most lewdly corrupt the old institution: because they doe not by their ordering create Priestes to rule and feede the people, but Sacrificers to Sacrifice. Likewise when they consecrate Deacons, they doe nothing of their true and proper office, but they ordaine them onely to certaine Ceremonies about the chalice and the paten. But in the Synode at *Chalcedon*, it is contrariwise decreed, that the orderings shoulde not be absolutely giuen, that is to say, but that a place shoulde be therewithall assigned to them that are ordered, where they shal exercise their office. This decree is for two causes very profitable. First, that the Church shoulde not be burdened with superfluous charges, nor that that shoulde be spent vpon idle men which shoulde be giuen to the poore: Secondly, that they which be ordered, shoulde thinke that they be not promoted to an honor, but that there is an office committed vnto the, to the execution whereof they are bound by solemne protestation. But the Romish masters (which thinke that there is nothing in religion to be cared for, but their bellie) first doe expound title to be the reueneue that may suffice to sustaine them, whether it be by their own liuelyhoode or by benefice. Therfore when they order a Deacon or a Priest, without taking care where they ought to minister, they giue them the order, if they be rich enough to finde themselues. But what man can admit this, that the title which the decree of the Councell requireth, should be the yearlye reueneue for their sustenance? But now because the later Canons condemned the Bishops with penaltie to finde them whom they had ordered without sufficient title, by this meane to restraine their too much easie admitting: there hath  
beene

beene also a suttletie deuised to mocke out this penaltie. For he that is ordered, naming any title whatsoeuer it be, promiseth that he will be content therewith: by this shift he is driven from his action for his finding. I passe ouer a thousand fraudes that are herein vsed: that when some doe falsely name vaine titles of benefices, whereupon they cannot make ffe shillings by yeere: other some vnder secrete couenant doe borrow benefices, which they promise that they will by and by restore againe, but sometime they restore not at all. And such other mysteries.

5 But although these grosser abuses were taken away, is not this alway an absurdite, to appoint a Priest to whom you assigne no place? Also they order no man but to sacrifice. But the true ordinance of a Priest is, to be called to the government of the Church: and a Deacon to be called to the gathering of the almes: they doe in deede with many pomps shadow their doing, that in the very shew it may haue a reverence among the simple. But among men that haue their sound wit, what can these disfignis auaile, if there be no sound stiffe or truth vnderneath them? For they vse ceremonies about it, either fetched out of Lewynnesse, or fained of themselves: which it were better to forbear. But of true examination, (for I nothing passe vpon that shadow which they retaine) of the peoples consent, and of other things necessarie, they make no mention. I call a shadow their foolish gesturings meete to bee laughed at, framed to a fond and colde counterfeiting of antiquitie. The Bishops haue their deputies which before the ordering may enquire of their learning. But what? whether they can reade their masses, whether they can decline a common nowne, that they shall light vpon in reading, coniugate a verbe, or doe knowe the signification of one word, for it is not necessarie that they be cunning enough to construe a verse. And yet they be not put backe from Priesthood which fail euen in the childish rudiments, so that they bring any mony or commendation of fauour. Of like sort it is, that when they are brought to the altar to be ordered, it is asked thrise in a toong not understanded, whether they be worthy of that honor. One answereth which never saw them: (but because nothing should want of the forme, hee hath parte in the plae) They are worthy. What may a man blare in these reverend fathers, but that which mocking in so open sacrileges, they do without shame laugh to scorne both God & men? But because they are in long possession thereof, they thinke that nowe it is lawfull for them. For whosoever dare once open his mouth against these so evident and so hainous wicked doings, he is forthwith haled by them to punishment of death, as though it were one that had in old time disclosed abroad the holie mysteries of Ceres. Would they do this if they thought that there were any God?

6 Now how much do they behauethe meselues better in bestowing of benefices: which thing was once ioyned with the ordering, but nowe it is altogether separate? There is among them a diuerte maner. For the Bishops onely do not conferre benefices: and in those whereof they are saide to haue the conferring, they haue not the full right, but other haue the presentation, and they retaine onely the title of collation for honors sake. There are also nominations out of schooles, and resignations, either simple, or made for cause of exchange, commendatorie writings, preuentions, and whatsoeuer is of that sort. But they also behauethe meselues that none of them can reproch another with any thing. So I affirme, that scarcely every hundredth benefice is bestowed at this day in the papacie without Simonie, as the old writers defined Simonie, I do not say, that they all buy them with readie monie: but shewe me one of Ep. 11. lib. 1., twentie that commeth to a benefice without some by commendation, some either kindred or alliance promoteth, and some the authoritie of their parents: some by doing of pleasures do get meselues fauour. Finally benefices are given to this end, not to prouide for the Churches, but for them that receiueth them. Therefore they call them benefices, by which wordes they doe sufficiently declare, that they make no other account of them, but as the beneficiale gifte of princes, whereby they either

*The disfigning  
ceremonies which  
the Church of  
Rome useth in  
making her priests*

## Cap. 5. Of the outward meaneſ

either get the fauour of their ſouldiers or reward their ſeruices. I omit howe theſe rewards are beſtowed vpon barbers, cookeſ, moile keepers, & ſuch dreggish men. And now iudicall courts do ring of no matters more, than about benefiſes: ſo that a man may ſay that they are nothing elſe but a pray caſt afore dogs to hunt after. Is this tolerable even to be heard of, that they ſhould be caſted paſtors, which haue broken into the poſſeſſion of a Church as into a ferme of their enemie? that haue gotten it by brawling in the law? that haue bought it for money? That haue deſerued it by filthie ſeruices: which being children yet ſcantly able to ſpeak, haue received it, as by inheritaunce from their uncles and kinſmen, and ſome baſtards from their faſthers?

*Many Churches committed to one mans charge un-able to order one.*

7 Would euer the licentiousnes of the people, though they had bin never ſo corrupt and lawleſſe, haue gone ſo farre? But this is alſo more monſtrous, that one man, (I will not ſay what maner of man, but truly ſuch a one as cannot gouerne himſelfe) is ſet to gouern five or ſixe churches. A man may fee in theſe daies in Princes courts, yoong men that haue three Abbatiſtes, two Bishoprikes, one Archbiſhoprike. But there be commonly Canons with five, ſixe or ſeven benefiſes, whereof they haue no care at all, but in receiuing the reuenues. I will not obiect, that it is ech where cried out againſt by the word of God, which hath long ago ceaſed to be of any estimation at al among them. I will not obiect, that there haue bin many moft ſcuere penall ordinances in many Councils made againſt this wickednes: for thoſe alio they boldlie deſpife as oft as they liſt. But I ſay that both are monſtrous wicked dooings, which are vittery againſt God and nature and the gouernment of the Church, that one robber ſhall opprefſe many Churches at once, and that he ſhould be caſted a Paſtor, which cannot be preſent with his flocke though he would: and yet (ſuch is their shamefuleſſe) they couer ſuch abhominalle filthines with the name of the Church to deliuер themſelues from all blame. But alſo (and God will) in theſe lewdneſſes is contained that holy ſucceſſion, by the merite whereof they boaſt that it is wrought that the Church may not periſh.

*Monkes in the Church of Rome made Priſteſes and ſtill conuincing Monkes conuainc to the ancient both cuſtomes and Ca- nonis, yet when they are made, not diſcharging the dueſe of Priſteſes neither.*  
Epi. 11. li. 3.

8 Now (which is the ſecond marke in iudging a lawfull Paſtor) let vs ſee howe faithfully they exerciſe their office. Of the Priſteſes that be there created, ſome bee Monkes, ſome be (as they call them) Secular. The firſt of theſe two companies was vnuſknowen to the old Church: and it is ſo againſt the profeſſion of Monkes, to haue ſuch a place in the Church, that in old time when they were choſen out of Monaſteries into the clergie, they ceaſed to be Monkes. And Gregorie, whose time had much dredges, yet ſufſred not this conuincion to be made. For he willetteth that they be put out of the cleargie that be made Abbotts, for that no man can rightly bee together both a Monke and a clearke: ſith the one is a hinderance to the other. Newell if I aſke, howe he wel fulfilleth his office, whom the Canons declare to be vnmēete, what I pray you, will they anſwer? they will forſooth alleage vnto mee thoſe vntimely borne decrees of Innocent and Boniface, whereby Monkes are ſo received into the honour & power of Priſthoođe, that they might ſtill abide in their Monaſteries. But what reaſon is this, that euerie vnlerned aſſe, ſo ſoon as he hath once poſſeffed the ſea of Rome, may with one worde ouerthrowe all antiquitie? But of this matter we ſhall ſpeake heereafter. Let this ſuffice for this time, that in the purer Church it was holden for a great abſurditie, if a Monke did execute the office of Priſthoođe. For Hierome ſaith that hee doth not execute the office of a Priſt, while hee is conuertant among Monkes; and maketh himſelfe one of the common people to be ruled by the Priſteſes. But, althoſh we grant them this, what do they of their dutie? Of the mendicants ſome doe preach, all the other Monkes either ſing or mumble vp maſſes in their dennes. As though either Christ willed, or the naure of the office ſuffreth Priſteſes to be made to this purpose. Whereas the Scripture plainlie teſtifieth, that it is the Priſteſes office to rule his owne Church, is it not a wicked prophanation, to turne

another way, yea vitterly to change the holy institution of God? For when they are ordered, they are expressly forbidden to doe the things that God commaundeth all priests. For this song is sung to them: let a Monke content with his cloister, not presume to minister the Sacraments, not to execute any thing belonging to publike office. Let them denie, if they can, that it is an open mockerie of God, that any priest should be made to this purpose, to abstaine from his true and naturall office: and that he which hath the name may not haue the thing.

4 I come to the secular priests: which are partly beneficed men, (as they call them) that is to say, haue benefices whereupon to liue: and partly do let out their daily labour to hire, in massing, or singing, and liue as it were of a stipend gathered there-upon. Benefices haue either care of soules, as bishoprikes and cure of paroches: or they be the stipends of deintie men, that get their liuing with singing, as prebends, Canonships, parsonages, and dignities, chaplainships and such other. Howbeit, since things are now turned vpside downe, Abbayes and priorities are giuen to very boies, by priuilege, that is to say by commonon and vsuall custome. As concerning the hirelings, that get their liuing from day to day, what should they doe otherwise than they doe? that is in seruile and shamefull manner to give out themselues for gaine, specially sith there is so great a multitude as now the world swarmeth with. Therefore when they dare not beg openly, or for as much as they thinke they shoulde but little profite that way, they goe about like hungry dogs, and with their importunacie, as with barking, they enforce out of men against their wils somewhat to thrust into their belly. Here if I would go about to expresse in wordes, how great a dishonour it is to the Church, that the honor and office of priesthood is come to this point. I shoulde haue no ende. Therefore it is not meete that the readers shoulde looke for at my hand such a long declaration as may be proportionall to so hainous indignitie. Britfly I say, if it be the office of priesthood, (as the word of God prescribeth, and the ancient canons require) to feede the Church, and to governe the spirituall kingdome of Christ: all such sacrificers as haue none other worke or wages, but in making a market of masses, are not onely idle in their office, but also haue no office at all to exercise. For there is no place affyned them to teach: they haue no flocke to governe: Finally there is nothing left to them, but the altar, wherupon to sacrifice Christ: which is not to offer to God, but to duels, as we shall see in another place.

10 I doe not here touch the outwarde faultes, but onely the inwardre euill, which sticketh fast by the roote in their institution. I will adde a laying, which will sounde ill in their eares: but because it is true, I must speake it: that in the same degree are to be accounted Canons, Deanes, Chaplaines, Prouostes, and all they that are fed with idle benefices. For what service can they doe to the Church? For they haue put from themselues the preaching of the word, the care of discipline, and ministracion of Sacraments, as too much troublesome burdens. What then haue they remaining, wherby they may boast themselues to be true priestes? Singing forsooth, and a pompe of Ceremonies. But what is that to the purpos? If they alleage custome, if vse, if prescription of long time: I againe on the other side doe lay vnto them the definition of Christ, whereby he hath exprest vnto vs both true priestes, and what they ought to haue that will be accounted such. But if they cannot beare so hard a lawe, to submit themselues to Christes rule: at the least let them suffer this matter to be determined by the authoritie of the Primitiue Church. But their case shall be neuer the better, if their state be judged by the olde Canons. They that haue degenerate into Canons, should haue beeene priestes, as they were in olde time, that shoulde rule the Church in common with the Bishop, and be as it were his companions in the office of Pastor. Those Chapter dignities as they call them, doe nothing at all belong to the governing of the Church: much leesse, chaplainships, and the other dreggs of like names. What account then shall we make of them all? Truly both the word of Christ, and the

*The abuses of the  
Church of Rome  
in the office of her  
secular priests.*

1.cor.4.21,

*Other idle sortes  
of priests neither  
governing the  
Church nor di-  
stributing at all  
the worke or  
Sacraments.*

the vsage of the Church excludeth them from the honor of priesthood. Yet they stily hold that they be priests : but we must plucke off their vsour : so shal we finde that their whole profession is most strange and farre remoued from that office of priests, both which the Apostles describe vnto vs, and which was required in the primitiue Church. Therefore all such orders, with what titles soever they be notified, sith they be new, being verily neither vpholden by the institution of God, nor by the anciente vsage of the Church, ought to haue no place in the description of the spiritual government, which the Church hath received consecrate with the Lords owne mouth. Or (if they wil rather haue me to speake more simply and grossly) for as much as Chaplaines, Canons, Deacons, Prouostes, and other idle bellies of the same sort, doe not so much as with their little finger touch any small parcell of that office, which is necessarily required in priests, it is not to be suffered, that in wrongfully taking a false honor vpon themselves, they should breake the holy institution of Christ.

*Abuses in the office of Bishops and parsons in parishes belonging to the Church of Rome.*

11 There remaine Bishops, and parsons of Paroches : who I would to God they did striue to retaine their office. For we woulde willingly graunt vnto them, that they haue a godlie and excellent office, if they did execute it. But when they will be accounted Pastors, while they forsake the Churches committed to them, and cast the care of them vpon other, they doe as if it were the Pastors office to doe nothing. If an vsurer that never stirred his foote out of the citie, woulde professi himselfe a plowman, or a keeper of a vineyard: if a soldiour that had beene continually in the battell and in the campe, and had never seene iudicinall court or booke, woulde boast himselfe for a lawyer, who coulde abide such stinking follies? But these men doe somewhat more absurdly, that will seeme and be called lawfull Pastors of the Church, and yet will not be so. For howmany a one is there, that doth so much, as in shewe, exercise the government of his Church? Manie doe all their life long deuoure the reuenues of Churches, to which they never come so much as to looke vp on them. Some other doe once by yeere either come themselues, or sende their steward, that nothing should be lost in the letting to farme. When this corruption first crept in, they that would enjoy this kinde of vacation, exempted themselves by priuileges: now it is a rare example, to haue one resident in his owne Church. For they esteem them none otherwise than农夫 over which they set their vicars as bailifes or farmers. But this very naturall reason reieteth, that he should be pastor of a flocke, that never sawe one sheepe thereof.

*Hom. 27.  
Negligence of Bishops and pastours in the office of preaching the word.*

12 It appereth that even in the time of *Gregorie*, there were certaine seedes to this mischiefe, that the rulers of Churches, began to be negligent in teaching: for he doth in one place greeuously complaine of it. The world (saith he) is full of priestes, but yet in the haruest there are seldome workmen found: because in dede we take vpon vs the office of priest, but we fulfil not the worke of the office. Againe, because they haue not the bowels of charitie, they will seeme Lords: they acknowledge not themselues to be fathers. They change the place of humilitie into the adauancing of lordlinesse. Againe, but what doe we, O pastours, which receiu the rewarde, and are no workmen? We are fallen to outward busynesse, and we take in hand one thing, and performe another. We leaue the ministerie of preaching: and to our punishment, as I see, we are called Bishops, that keepe the name of honour and not of vertue. Sith he vseth so great sharpnesse of words against them, which were but lesse continuing and lesse diligent in their office: What I pray you, would he say, if he sawe of the Bishops almost none, or truly very fewe, and of the rest scarcely every hundredth man once in all his life to goe vp into a pulpit? For men be come to such madnesse, that it is commonly counted a thing too base for the dignite of a Bishop, to make a sermon to the people. In the time of *Bernard*, things were somewhat more decaied: but we see also with how sharpe chidings he inueieth against the whole order: which yet is likely to haue beeene then much purer than it is now.

13 But if a man do well weigh and examine this outward forme of ecclesiastical government that is at this day vnder the papacie, he shall finde that there is no theuill corner wherein robbers do more licentiously range without lawe and measure. Truely all things are there so vnlike the institution of Christ, yea so contrarie to it, they are so degenerate from the ancient ordinances and manners of the Church, they are so repugnant to nature and reason, that there can be no greater inurie done to Christ, than when they pretend his name to the defence of so disordered government. We (say they) are the pillars of the Church, the chiefe Bishops of religion, the vicars of Christ, the heads of the faithfull: because the power of the Apostles is by succession come vnto vs. They are alway bragging of these follies, as though they talke vnto stockes. But so oft as they shall boast of this, I will aske of them againe, what they haue common with the Apostles. For we speake not of any inheritably descending honor that may be giuen to men euen while they lie sleeping: but of the office of preaching, which they so much flee from. Likewise when we affirme that their kingdome is the tyranie of Antichrist, by and by they answer, that it is that reverende Hierarchie, so oft praised of notable and holy men. As though the holy fathers, when they commended the Ecclesiastical Hierarchie or spirituall government, as it was deliuerned them from hande to hande from the Apostles, did dreame of this mishapen and wast disordred heape, where the Bishoppes are for the most part either rude asses, which know not the very first & comon principles of faith, or somtyme children yet newe come from the nurle: and if any bee learned (which yet is a rare example) they thinke a Bishoprike to be nothing else but a title of gloriousnesse and magnificence: where the parsons of Churches thinke no more of feeding the flocke, than a shoemaker doth of plowing: where all things are confounded with more than Babylonical dispersing, that there remaineth no more any one step whole of that ordinance of the fathers.

14 What if we descende to their maners? where shall be that light of the world, *The manners of* which Christ requireth? where is the salt of the earth? where is that holinesse, which *Romaine priests* may be as a perpetuall rule to judge by? There is no degree of men at this day more ill spoken of for riot, wantonnesse, deintines, finally all kind of lustes. There are of no degree men either fitter, or cunninger maisters of al deceit, fraud, treason, & breach of faith: there is no where so great cunning or boldnes to doe hurt. I passe ouer their disdainfulness, pride, extortion, crueltie. I passe ouer the dissolute licentiousnesse in all the parts of their life. In suffering whereof the world is so wearied, that it is not to be feared, that I should seeme to enforce any thing too much. This one thing I say, which they themselves shall not be able to denie: that of Bishoppes there is almost none, of the Parsons of paroches nor the hundredth man: but if judgement should be giuen of his maners according to the old Canons, he should be either to be excommunicate: or at least to bee put from his office. I seeme to saie somewhat incredible: so farre is that auncient discipline growen out of vse, that commanded an exacter triall to be had of the manners of the clergie: but the truth is so. Nowe let them go, that fight vnder the standerd and guiding of the sea of Rome, and let them boast among themselves of the order of priesthood. As for the order that they haue, truely it is euident, that it is neither of Christ, nor of his Apostles, nor of the fathers, nor of the old Church.

15 Now let the Deacons come foorth, and that most holy distributing that they *What Deacons do* haue of the goods of the Church. Howbeit they do not nowe create their Deacons *in the church of Rome.* to that purpose, for they enioyne them nothing else but to minister at the altar, to read and sing the Gospell, and do I wote not what trifles. Nothing of the almes, nothing of the care of the poore, nothing of all that function which they in old time executed. I speake of the verie institution. For if we haue respect what they do, indeede it is not to them an office, but onely a steppe toward priesthood. In one thing, they

that keepe the Deacons place at the masse, do represent a vido image of antiquitie. For they receive the offyngs before the consecration. This was the ancient maner, that before the communion of the Supper, the fauful did kisse one another, and offer their almes at the altar: so first by a signe, & afterward by very liberalitie they shewed their charitie. The Deacon, that was the poore mans stwarde, received that which was giuen, to distribute it. Now of those almes, there commeth no more to the poore, than if they were thrown into the sea. Therefore they mocke the Church with this lying Deaconrie. Truly therein they haue nothing like, neither to the institution of the Apostles, nor to the ancient vsage. But the very distribution of the goods they haue conuayed another way: and haue so framed it, that nothing can be deuised more vnorderly. For as thecues, when they haue cut mens throttes, do diuide the pray among them: so these, after the quenching of the light of Gods worde, as though the Church were slaine, do thinke that whatsoeuer was dedicate to holy vses is layd for pray and spoile. Therefore making a diuision, every one hath snatched to himselfe as much as he could.

*The spoile they  
haue made of  
Church gods, and  
the iniury they doe  
therby to the poore.*

16 Here all these old orders, that we haue declared, are not onely troubled, but vtterly wiped out and rased. The bishops and priests of cities, which being made rich by this pray, were turned into Canons, haue made hauocke of the chiefe part among them. But it appeareth that the partition was vnorderly, because to this day they striue about the bounds. Whatsoeuer it be, by this prouision it is provided, that not one halpenie of the goods of the Church shoulde come to the poore, whose had been the halfe part at least. For the Canons do give them the fourth part by name: and the other fourth part they do therefore appoint to the Bishops, that they shoulde bestow it vpon hospitalitie, & other dutys of Charitie. I speake not what the clearks ought to do with their portion, & to what vse they ought to bestow it. For we haue sufficiently declared, that the rest which is appointed for temples, buildings & other expences, ought to be open for the poore in necessarie. I pray you, if they had one spake of the feare of God in their heart would they abide this burden of conscience, that al that they eate, and wherewith they be clothed, commeth of theft, yea of sacriledge? But sith they are little moued with the iudgement of God, they shoulde at least think, that those be men endued with wit and reason, to whom they would periwade, that they haue so goodly and well framed orders in their Church, as they are wont to boast. Let them answere me shortly, whether Deaconrie be a licence to steale and rob. If they deme this, they shall also be compelled to confess, that they haue no Deaconrie left: for as much as among them all the disposition of the goods of the Church is openly turned into a spoiling full of sacriledge.

*The presence  
wh ch they haue as  
if the kingdome of  
Christ were by  
these meane made  
more gloriouſe.*

Psal. 72. 10.

Esa. 52. 1. & 60. 6.

17 But here they vſe a verie faire colour. For they say, that the dignitie of the Church is by that magnificence not vncomly vpholden. And they haue of their ſect ſome ſo shameleſſe, that they dare openly boast, that ſo onely are fulfilled thoſe prophecies, whereby the old Prophets describe the gloriousneſſe of the kingdome of Christ, when that kingly gorgeouſnes is ſcene in the priueſtly order. Not in vaine (ſay they) God hath promiſed theſe things to his Church Kings that come, they ſhal worſhip in thy ſight, they ſhall bring thee gifts. Arife, arife, cloth thee with thy strength, O Syon: cloth thee with the garments of thy glory, O Hierusalem: All ſhall come from Saba, bringing gold and incenſe, and ſpeaking paſte to the Lord. Al the cattle of Cedar ſhall be gathered together to thee. If I ſhould tary long vpon conuerting this lewdnes, I feare leaſt I ſhould ſeeme fond. Therefore I will not loſe wordes in vaine. But I aske: if any Jew would abuse theſe testimonies, what ſolution would they giue? Verily they would reprehend his dulneſſe, for that he tranſferred theſe things to the flesh and the world, that are ſpiritually ſpoken of the ſpirituall kingdome of Christ. For wee know, that the Prophets, vnder the image of earthly things, did paint out vnto vs the heauenly glorie of God, that ought to ſlue in the Church. For the Church

Church had never lesse abundance of these blessings, which their wordes expresse, than in the time of the Apostles: and yet all confesse, that the force of the kingdome of Christ then cheefly florished abroad. What then meane these sayings? Whatsoever is any where precious, high, excellent, it ought to be made subiect to the Lord. Whereas it is namely spoken of kings, that they shall submit their scepters to Christ, that they shall throw downe their Crownes before his feete, that they shall dedicate their goods to the Church: when (will they say) was it better and more fully performed, than when *Theodosius*, casting away his purple robe, leauing the ornaments of the Empire, as some one of the common people: submitted himselfe before God and the Church, to solemne penance? then when he & other like Godly Princes bestowed their endeuors and their cares to preserue pure doctrine in the Church, and to cherishe and defend sound teachers? But how Priestes at that time exceeded not in superfluous riches, that only sentence of the Synode at *Aquileia*, where *Ambrose* was cheefe, sufficiently declareth: Glorious is pouertie in the Priestes of the Lord. Truly the Bishops had at that time some riches, wherewith they might haue set out the Churches honor, if they had thought those to be the true ornaments of the Church. But when they knew that there was nothing more against the office of Pastors, than to glister and shew themselves proudly with deintinesse of fare, with gorgiousnesse of garments, with great traine of seruants, with stately palaces, they followed and kept the humblenes and modestie, yea the very pouertie which Christ holily appoyneted among his Ministers.

18 But that we may not be too long in this pointe, let vs againe gather into a How far their bestowing of Churchs goods differeth from that which either the Apostles or the auncient fathers vised.  
 short summe, how farre that dispensation or dissipation of the goods of the Church, that is now vsed, differeth from the true Deaconie, which both the worde of God commandeth vnto vs, and the auncient Church obserued. As for that which is bestowed vpon the garnishing of temples, I say it is ill bestowed, if that measure be not vsed, which both the very nature of holy things appointeth, that the Apostles and other holy Fathers haue prescribed both by doctrine and examples. But what like thing is there seene at this day in the Temples? whatsoever is framed, I will not say after that auncient sparing, but to any honest meane it is ieected. Nothing at all pleaseth, but that which sauoreth of riot and the corruption of times. In the meane time they are so farre from hauing due care of the liuely Temples, that they would rather suffer many thousands of the poore to perish for hunger, than they would breake the least chalice or cruit, to relieue their neede. And that I may not pronounce of my selfe any thing more greeuously against them, this onely I would haue the godly readers to thinke vpon: if it should happen that same *Exuperius* Bishop of *Tholosa*, whom we euen now rehearsed, or *Acatius*, or *Ambrose*, or any such to be raised from death, what they would say. Truly they would not allow that in so great necessitie of the poore, riches in a manner superfluous should be turned another way. Admit I speake nothing how these vses vpō which they be bestowed, (although there were no poore) are many waies hurtfull, but in no behalfe profitable. But I leaue to speake of men. These goods are dedicate to Christ: therefore they are to be disposed after his will. But they shall in vaine say, that this part is bestowed vpon Christ, which they haue wasted otherwise than he commanded. Howbeit, to confess the truth, there is not much of the ordinarie revenue of the Church abated for these expenses. For there are no Bishoprikes so welthy, no Abbatis so fatte, finally neither so many, nor so large benefices that may serue to fill the gluttony of Priests. But while they seeke to spare themselves, they perswade the people by superstition, to turne that which should be bestowed vpon the poore, to builde Temples, to set vp images, to buy Jewels, to get costly garments. So with this gulfe are the dayly almes consumed.

19 Of the revenue, that they receiuē of their lands and possessions, what else shall I say, but that which I haue already said, & which is before all mens eies? We see The word of God and the ancient Canons against the pride of the Ro. man Clergie.

## Cap.6. Of the outward meaneſ

Tit.1.7.

Council. Carthag.  
cap.14. & 15.

with what faithfulnes they which are called bishops and Abbots do dispose the greatest part. What madnes is it, to ſecke here for an ecclesiastical order? Was it meete that they, whose life ought to haue beeene a ſingular example of frugalitie, modeſtie, continence, and humilitie, ſhould contend with the royaltie of princes in number of goods, in gorgouelousnes of houses, in daintines of apparell and fare? And how much was this contrarie to their office, that they, whom the eternall and inviolable commandement of God forbiddeth to be diſirous offilthie gaine, and biddeth to be content with ſimple liuing, ſhould not only lay hands vpon townes and caſtles, but also violently enter vpon the greatest lordſhips, finally poſteſſe for ceably verie empires? If they diſpife the word of God: what will they anſwer to those ancient decrees of the Synodes: whereby it is decreed that the biſhop ſhould haue a ſmall lodging not farre from the Church, meane fare and houſhold ſtuffe? What will they ſay to that praise of the Synode at Aquileia: where pouertie is reported glorious in the Priſtices of the Lord? For perhaps they will vtterly refufe as too much rigorons, that whiche Hieron adiuſeth Nepotianus, that poore men and ſtrangers: and among them Christ as a guest, may know his table. But that which he by and by addeth, they will be aſhamed to denie that it is the glorie of a Biſhop to prouide for the goods of the poore: that it is the shame of all priſties to ſtudie for their owne riches. But they cannot receiue this, but they muſt all condenme themſelues of shame. But it is not needfull in this place to ſpeakē more hardly againſt them, ſith my meaning was nothing elſe, but to ſhew, that among them the lawfull order of deaconie is long ago taken away: that they may no more glorie of this title to the commendation of their Church: which I thinke I haue alreadie ſufficiently ſhewed.

## The viij. Chapter. Of the Supremacie of the Sea of Rome.

*The ſupremacie of  
the ſea of Rome  
neither derived  
from Christies iſtitu-  
tion, nor from  
the vſe of the  
olle church.*

Hitherto we haue rehearſed thoſe orders of the church, which were in the gouernement of the old Church: but afterward corrupted in times, and from thenceforth more and more abuſed, do now in the Popith Church retaine onely their name, and indeed are nothing elſe but viſours: that by comparison the godly reader might judge, what maner of Church the Romanites haue, for whose ſake they make vs ſchismatikes, because we haue departed from it. But as for the head and top of the whole order, that is to ſay, the ſupremacie of the ſea of Rome, whereby they trauell to proue that they only haue the catholike Church, we haue not yet touched it: becauie it took beginning neither from the iſtitution of Christ, nor from the vſe of the olde church, as thoſe former parts did: which we haue ſhewed to haue ſo proceeded from antiquitie, that by wickednes of times they are vtterly degenerate, and haue put on altogether a new forme. And yet they go about to perfwade the world, that this is the chiefe and in a maner onely bonde of the vnitie of the church, if we cleave to the ſea of Rome, and continue in the obedieuce therof. They reſt (I ſay) principally vpon this ſtay, when they will take away the Church from vs, and claime it to themſelues, for that they keepe the head, vpon which the vnitie of the Church hangeth, and without which the Church muſt needs fall asunder and be broken in pecces. For thus they thinke that the Church is as it were a maimed and headleſſe body, vnleſſe it be ſubiect to the ſea of Rome, as to her head. Therfore when they talk of their Hierarchie, they alway take their beginning at this principle: that the biſhop of Rome (as the vicar of Christ, which is the head of the Church) is in his ſteede President of the vniuersall Church: and that otherwife the Church is not well ordered, vnleſſe that ſea do hold the Supremacie aboue all other. Therefore this alſo is to bee examined of what ſort it is: that we may omit nothing that pertaineth to a iust gouernment of the Church.

2 Let this therefore be the principall point of the question: Whether it be necessary for the true forme of Hierarchie (as they call it) or Ecclesiasticall order, that one Sea shoulde aboue the rest both in dignitie and in power, that it may be the head of the whole body. But we make the Crutch subiect to too vniust lawes, if we lay this necessarie vpon it, without the word of God. Therefore if the aduersaries will prooue that which they require, they must first shewe that this disposition wasordeined by Christ. For this purpote they alleadge out of the law the high priesthood, also the high iudgement, which God did institute at Hierusalem. But it is easie to gue a solution, and that many waies, if one way doe not satisfie them. First no reason compelleth to extende that to the whole world, which was profitable in one nation: yea rather, the order of one nation and of the whole world shall be farre different. Because the Jewes were on ech tide compassed with idolaters: that they shoulde not be diversly drawne with varietie of religions, God appointed the place of worshipping him in the middest part of the land: there he ordeined ouer them one head Bishop, whome they shoulde haue all regard vnto, that they might be the better kept together in vnitie. Now when religion is spred abroad into the whole world, who doth not see that it is altogether an absurditie, that the gouernement of the East and West be giuen to one man? For it is in effect as much as if a man shoulde affirme that the whole world ought to be governed by one Ruler, because one peece of land hath no moe rulers but one. But there is yet another reason, why that ought not to be made an example to be followed. No man is ignorant that the high Bishop was a figure of Christ. Now, since the Priesthood is remooued, that right must also be remooued. But to whom is it remooued? Truely not to the Pope (as he himselfe is so bolde shamelesly to boast) when he draweth this title to himselfe: but to Christ, which as he alone susteineth this office, without any Vicar or Successor, so he refigneth the honor to none other. For the Priesthoode consisteth not in doctrine onely, but in the appeasing of God, which Christ hath fully wrought by his death, and in that intercession which he now vseth with his Father.

3 There is therefore no cause why they shoulde binde vs by this example, as by a perpetuall rule, which we haue seene to be enduring but for a time. Out of the new Testament they haue nothing to bring forth for proofe of their opinion, but that it was said to one: Thou art Peter, and vpon this stome I will buldemy Church. Againe, Peter, louest thou me? Feed my sheepe. But admitting that theſe be strong proofes, they must first shew, that he which is commaunded to feede the flocke of Christ, hath power committed to him ouer all Churches: and that to binde and to loose is nothing else but to be ruler of all the world. But as Peter had receiued the Commandement of the Lord, so he exhorteth all other Priestes to feede the Church. Heereby we may gather, that by this saying of Christ, there was either nothing giuen to Peter more than to the rest, or that Peter did egally communicate with other the power that he had receiued. But, that we striue not vainely, we haue in another place a cleare exposition out of the mouth of Christ, what is to binde and loose: that is to say, to retaine and to forgive finnes. But the manner of binding and loosing, both the whole Scripture eche where sheweth, and Paul very well declarereth, when he saith that the ministers of the Gospell haue commandement to reconcile men to God, and also haue power to punish them that refuse this benefite.

4 How shamefully they wret those places, that make mention of binding and loosing, I both haue alreadie shortly touched, and a little after I shall haue occasion to declare more at large. Now it is good to see onely, what they gather of that famous answere of Christ to Peter. He promised him the keyes of the kingdome of heauen: he saide that whatsoeuer he bound in earth, should be bound in heauen. If we agree vpon the word keyes, and the manner of binding, all contention shall by and by cease. For the Pope him selfe will gladly give ouer the charge inioyned to the

The high Priestes authority amongſt the Jewes no prooue for the ſo-uraigne dignitie of Rome.

Heb.7.12.

Things in the newe  
Teſtament ſpoken  
to Peter, prooue  
not the power  
which the Bishop  
of Rome challeng-  
eth.

Mat.16.18.  
Iohn.21.15.

1.Pet.5.2.  
Iohn.20.23.

2.Cor.5.18. &  
10.16.

## Cap.6.

## Of the outward meanes

Apostles, which beeing full of trauell and griefe, should shake from him his pleasures, without gaine. For as much as the heauen are opened vnto vs by the doctrine of the Gospell, it is with a very fit metaphore expressed by the name of keies. Now men are bound and loosed in no other wise, but when faith reconcileth some to God, and their owne vnbelieve bindeth other some. If the Pope did take this onely vpon him: I thinke there will be no man that would either enuy it or striue about it. But because this succession being trauelsome and nothing gainfull pleaseth not the Pope, hereupon groweth the beginning of the contention, what Christ promised to Peter. Therefore I gather by the very matter it selfe, that there is nothing meant, but the dignitie of the office of an Apostle, which cannot be seuered from the charge. For if that definition which I haue rehearsed, be receiued (which cannot but shameleſſly be reieced) here is nothing giuen to Peter, that was not also common to his other fellowes: because other wise there shoulde not onely wrong be done to the persons, but the very maiestie of doctrine should halt. They crie out on the other side: whatauileth it, I pray you, to run vpon this rocke? For they shall not prooue, but as the preaching of one same Gospell was enioined to all the Apostles, so they were also al alike furnished with power to binde and looſe. Christ (say they) appointed Peter prince of the whole Church, when he promised that he would giue him the keies. But that which he then promised to one, in another place he gaue it also to all the rest, and deliuereſt it as it were into their hands. If the same power were granted to all, which was promised to one, wherein shall he be aboue his fellowes? Herein (say they) he exceilēth, because he receiued it both in common togither with them, and ſeverally by himſelfe, which was not giuen to the other, but in common. What if I anſwere with Cyprian and Auguſtine, that Christ did it not for this purpose, to prefer one man before other, but ſo to ſet out the vnitie of the Church. For thus faſh Cyprian, that God in the person of one gaue the keies to all, to ſignifie the vnitie of all: and that the rest were the ſame thing that Peter was, endued with like partaking both of honour and power: but that the beginning is taken at vnitie, that the Church of Christ may be ſhewed to be one.

Mat. 18.20.  
John.20.23.

De ſim pral.

Hom. in John 1.

Hom. II.

*Peter in ſome kind  
of honor before the  
reſt, but not above  
the reſt in power,  
because our Saviour  
ſaid, thou art  
Peter, & upon thiſ  
rocke I will builde  
my Church.*

Matt. 16.18.  
Ephe.2.20.  
2.Pet.2.5.

John. 14.10. & 42.

5 But this, Thou art Peter, and vpon this rocke I will build my Church, is nowhere read ſpoken to any other. As though Christ ſpake there any other thing of Peter, than that which Paul and Peter himſelfe ſpeaketh of all Christians. For Paul maketh Christ the chiefe and corner ſtone, vpon which they are buildestogether that grow into a holy temple to the Lord. And Peter biddeth vs to be lively ſtones which being founded vpon that chosen and pretious ſtone, do by this ioynt and coupling together with our God, cleaue also togither among our ſelues. He (say they) aboue the reſt: because he hath the name peculiarily. Indeed I do willingly grant this honor to Peter, that in the building of the Church he be placed among the firſt, or (if they will haue this alſo) the firſt of al the fauithful: but I will not ſuffer them to gather therupon, that he ſhould haue a Supremacie ouer the reſt. For what manner of gathering is this? He exceilēth other in feruentneſſe of zeale, in learning, and courage: therefore he hath power ouer them. As though we might not with better colour gather, that Andrewe is in degree beforē Peter, because he went before him in time, and brought him to Christ. But I paſſe ouer this. Let Peter truely haue the firſt place, yet there is great diſference between the honour of degree and power. We ſee that the Apostles commonly

commonly granted this to Peter, that he should speake in assemblies, and after a certayne maner go before them with propounding, exhorting, and admonithing: but of his power we read nothing at all.

6 Howbeit we be not yet come to dispute of that point: only at this present I would prooue, that they do too fondly reason, when by the onely name of Peter they would bulde an Empire ouer the whole Church. For those old follies wherewith they went about to deceiue at the beginning, are not woorthe to be rehearsed, much lesse to be confuted, that the church was bulded vpon Peter, because it was said vpon this rock, &c. But some of the Fathers haue so expounded it. But when the whole Scripture crieth out to the contrarie, to what purpose is their authoritie alleged against God? Yea, why do we striue about the meaning of these words, as though it were darke or doubtfull, when nothing can be more plainly nor more certainly spokene? Peter had confessed in his owne and his brethrens name that Christ is the sonne of God. Vpon this rocke Christ buldeth his Church: because it is (as Paul saith) the onely foundation, beside which there can be laid none other. Neither do I here therefore refuse the authoritie of the Fathers, because I want their testimonies, if I listed to alleage them: but (as I haue said) I will not with contending about so cleere a matter trouble the Readers in vaine, specially sith this point hath beene long ago diligently enough handled and declared by men of our side.

7 And yet in deed no man can better assoyle this question, than the Scripture it selfe, if we compare all the places, where it teacheth, what office and power Peter had among the Apostles, how he behaued himselfe, and howe hee was accepted of them. Runne ouer ali that remaineth written, you shall finde nothing else, but that hee was one of the twelue, equall with the rest and their fellow, but not their Lord. He doth indeed propound to the councell, if any thing be to be done, and giueth warning what is meete to be done: but therewithall he heareth other, and doth not onclie graunt them place to speake their minde, but leaueth the iudgement to them: when they had determined, he followed and obeyed. When he writeth to the Pastors, he doth not command them by authoritie, as Superior: but he maketh them his companions, and gently exhorteth them, as equals are wont to do. When he was accused for that he had gone in to the Gentiles, although it were without cause, yet he answered and purged himselfe. When he was commanded by his fellowes, to go with John into Samaria, he refused not. Whereas the Apostles did send him, they did thereby declare that they helde him not for their Superior. Whereas hee obeyed and tooke vpon him the Embassage committed to him, hee did thereby confess that he had a fellowship with them, and not an authoritie ouer them. If none of these things were, yet the onclie Epistle to the Galathians maie easilie take all doubting from vs: whre almost in two Chapters together Paul trauelleth to prooue nothing else, but that he himselfe was equall to Peter in honour of Apostleship. Then he rehearseth that he came to Peter, not to professe subiection, but onclie to make their consent of doctrine approoued by testimonie to all men: and that Peter himselfe required no such thing, but gaue him his right hande of fellowship, to worke in common togither in the Lordes vineyarde: and that there was no lesser grace gien to him among the Gentiles, than to Peter among the Iewes: Finally that when Peter dealt not verie faithfully, hee was corrected by him, and obeyed his reproouing. All these things doe make plaine, either that there was an equalitie betweene Paul and Peter, or at least that Peter had no more power ouer the rest, than they had ouer him. And (as I haue alreadie saide) Paul of purpose laboureth about this, that none should preferre before him in the Apostleship either Peter, or John, which were fellowes, not Lords.

8 But, to grant them that which they require concerning Peter, that is, that hee was the Prince of the Apostles, and excelled the rest in dignitie: yet there is no cause

*Vpon what rocke  
Christ haue bul-  
ded his church.*

Matt. 16.16.

1. Cor. 3.11.

*The whole course  
of Peters dealings  
shew him to haue  
been a fellow with  
the rest of the apo-  
stles, & not a Lord  
ouer them.*

A& 15.5.

A& 11.3.  
A& 8.14.

Gal. 1.18. & 2.8.

*If Peter were  
the Prince of the  
Apostles, it follo-  
wes,*

## Cap.6. Of the outward meanes

with not here-  
upon that the  
whole worlde  
should be subiect  
to the Bishop of  
Rome.

cause why they should of a singular example make an vniersall rule, and drawe to perpetuite that which hath bee once done: sith there is a farre differing reason. One was cheefe among the Apostles: forsooth, because they were few in number. If one were the cheefe of twelue men, shall it therefore follow that one ought to be made ruler of a hundred thousand men? It is no maruell that twelue had one among them that should rule them all. For nature beareth this, and the wit of men requireth this, that in euery assembly, although they be all equal in power, yet there be one as a gouernour, whome the rest may haue regard vnto. There is no court without a Coniull: no session of judges without a Pretor, or Propounder, no companie without a Ruler, no fellowship without a Maister. So shold it be no absurditie, if we confess that the Apostles gaue to Peter such a supremacie. But that which is of force among fewe, is not by and by to be drawnen to the whole world, to the ruling whereof no one man is sufficient. But (say they) this hath place no lesse in the whole vniersalitie of nature, than in all the partes, that thare be one soueraigne head of all. And hercof (and God will) they fetch a prooef from Cranes and Bees, which alway choose to themselues one guide, not many. I allow indeede the examples which they bring foorth: but do Bees resort together out of all the world to choose them one king? euery feuerall king is content with his owne hyue. So among Cranes, euery heard hath their owne king. What else shall they proue hereby, but that euery Church ought to haue their owne feuerall Bishop appointed them? Then they call vs to ciuil examples. They allege that saying of Homer, It is not good to haue many gouernours: and such things as in like senſe are read in prophane writers to the commendation of Monarchie. The answere is easie. For Monarchie is not praised of *Vlysses* in Homere, or of anie other, in this meaning, as though one ought to be Emperour of the whole world: but they meane to shew that one kingdome cannot hold two kings: and that power (as he calleth it) can abide no companion.

No head of the  
whole Church's  
but onelie Christ.

Ephe.4.15.

9. But let it be as they will, that it is good and profitable that the whole world be holden vnder Monarchy, which yet is a very great absurdity: but let it be so: yet I will not therefore graunt that the same should take place in the government of the Church. For the Church hath Christ her only head, vnder whose dominion we all cleave together, according to that order and that forme of policie which he hath prescribed. Therefore they do a great wrong to Christ, when by that pretence they will haue one man to be ruler of the vniersall church, because it cannot be without a head. For Christ is the head of whom the whole body coupled and knit together in euery ioynt, wherewith one ministreth to an other, according to the working of every member in the measure thereof, maketh increase of the bodie. See you not, how he setteth all men without exception in the body, and leaueth the honor & name of head to Christ alone? See you not how he giueth to every member a certaine measure, and a determined and limited function: whereby both the perfection of the grace and the soueraigne power of gouernance may remaine with Christ only? Neither am I ignorant what they are wont to cauill, when this is obiecteted against them: they say that Christ is properly called the only head, because he alone raigneth by his own authortie and in his owne name: but that this nothing withstandeth, but that there may be vnder him another ministeriall head (as they terme it) that may be his vicegerent in earth. But by this cauilation they preuale nothing, vnlesse they first shew that this ministry was ordained by Christ. For the Apostle teacheth, that the whole ministracion is dispersed through the members, and that the power floweth from the one heauenly head. Or if they will haue it any plainer spoken, sith the Scripture testifieth that Christ is the head, and claimeth that honour to him alone, it ought not to be transferred to any other, but whom Christ himselfe hath made his vicar. But that is not only no where read, but also may be largely confuted by many places.

Ephe.1.22. & 4.  
15. & 5. 15.  
Col.1.18. & 2.  
10.  
Ephe.4.10.

10. Paul sometimes depainteth vs a liuely image of the Church. Of one head.

head he maketh there no mention. But rather by his description we may gather, that it is disagreeing from the institution of Christ. Christ at his ascending tooke from vs the visible presence of himselfe: yet he went vp to fulfill all things. Now therefore the Church hath him yet present, and alway shall haue. When Paul goeth about to shew the meane whereby he presenteth himselfe, he calleth vs backe to the ministeries which he vseth. The Lord (saith he) is in vs all, according to the measure of grace that he hath gien to euery member. Therefore he hath appointed some Apostles, some Pastors, some Euangelists, othersome Teachers, &c. Why doth he not say, that he hath set one ouer all, to be his vicegerent? For the place required that principally, and it could by no meanes haue bin omitted, if it had bin true. Christ (saith he) is with vs. How? by the ministry of men, whom he hath appointed to gouerne the Church. Why not rather by the ministeriall head, to whom he hath committed his steede? He nameth vnitie: but in God, and in the faith of Christ. He assigneth to men nothing but common ministerie, and to every one a particular measure. In that commendation of vnitie, after that he had said that there is one body, one spirit, one hope of calling, one God, one Faith, one Baptisme, why hath he not also immediatly added one chiefe bishop, that may hold the Church together in vnitie? For nothing could haue beene more fitly spoken, if it had beene true. Let that place be diligently weighed. It is no doubt but that he meant there altogether to represent the holie and spirituall government of the Church, which they that came after called *Hierarchie*. As for Monarchie among ministers, he not only nameth none, but also sheweth that there is none. It is also no doubt but that he meant to expresse the manner of conioyning, whereby the faithfull cleaue together with Christ their head. There he not only speakest of no ministeriall head, but appointeth to every of the members a particular working according to the measure of grace distributed to euery one. Neither is there any reason why they should suttly dispute of the comparison of the heavenly and earthly *Hierarchie*. For it is not safe to know beyond measure of it. And in framing this government we must follow no other figure, than the Lord himselfe hath painted out in his word.

11 Now although I graunt them an other thing, which they shall never win by prooefe before sober men, that the supremacie of the Church was so stablished in Peter, that it shold alway remaine by perpetuall succession: yet how will they prooue, that his seate was so placed at Rome, that whosoever is Bishop of that Church, shold be set ouer the whole world? By what right do they binde this dignitie to the place, which is gien without mention of place? Peter (say they) liued and died at *Rome*. What did Christ himselfe? Did not he, while he liued, exercise his Bishopticke, and in dying fulfill the office of Priesthood, at *Jerusalem*? The Prince of Pastors, the soueraigne Bishop, the head of the Church, could not purchase honor to the place: and could Peter, that was farre inferior to him? Are not these follies more than chidish? Christ gaue the honor of supremacie to Peter: Peter sate at *Rome*, therefore he there placed the sea of supremacie. By this reason the Israelites in old time might haue set the seate of Supremacie in the desert, where Moses the chiefe Teacher and Prince of Prophets executed his ministerie and died.

12 Let vs see how trimly they reason. Peter (say they) had the Supremacy among the Apostles: therfore the church where he sate ought to haue that priuiledge. But where sate he first? At *Antioch*, say they. Therefore the Church of *Antioch* doth rightly claime to it selfe the supremacie. They confess that it was in old time the first: but they say, that in removing thence he remoued to *Rome* the honour that he brought with him. For there is an Epistle vnder the name of Pope *Marcellus* to the bishoppes of *Antioche*, where he sayeth thus: Peters seate was at the beginning with you, which afterward by the Lords commandement was remoued hither. So the Church of *Antioche*, which was once the chiefe, hath gien place to the sea of *Rome*:

The Apostles  
knew no monar-  
chie in the mini-  
steriall governmēt  
of the Church.  
Ephe.4.7. & 11.

If Peter had a su-  
premacie not one-  
lie to be confirmed  
unto him but also  
conveyed unto o-  
thers, the title of  
the bishop of *Rome*  
is not hereby pro-  
ued.

Deut.34.5.

A vaine farrise:  
that the suprema-  
cie of the Church  
belonging some-  
time to *Antioch*  
was by the Lords  
commandement  
thence translated  
to *Rome*.

12. quest. 1. cap.

But-

## Cap.6. Of the outward meanes

But by what Oracle had that good man learned, that the Lord so commaunded? For if this cause be to be determined by the lawe, it is necessarie that that they answere, whether they will haue this priuilege to be personall, or reall, or mixt. For it must be one of these three. If they say that it is personall, then it belongeth nothing to the place. If they say that it is reall, then when it is once gien to the place, it is not taken away by reaon either of the death or departure of the person. It remaineth therefore that they must say it is mixt: but then that place shal be not simply to bee considered, vniuersle the person doe also agree. Let them choose which soever they will, I will by and by infere and easilly prooue, that *Rome* can by no meane take the supremacie vpon it selfe.

If the first place  
be granted to the  
Church of *Rome*,  
why the seconde  
unto *Alexandria*  
before either *An-*  
*tioch*, or *Ephesus*,  
or *Ierusalem*.

Gal.2.9.

13 But be it, that as (they triflingly say) the supremacie was remooued from *Antioch* to *Rome*: yet why did not *Antioch* keepe the second place? For if *Rome* haue therefore the first place, because *Peter* sate there to the end of his life: to whome shal the second place rather be graunted, than where he had his first seate? How came it to passe then, that *Alexandria* went before *Antioch*? How agreeith it, that the Church of one disciple should be aboue the seate of *Peter*? If honour be due to euerie Church, according to the worthinesse of the founder, what shal we say also of the other Churches? *Paul* nameth three, that seemed to be pillars, *James*, *Peter*, and *John*. If the first place were giuen to the sea of *Rome* in the honour of *Peter*: doe not the seas of *Ephe-*  
*sus* and *Hierusalem*, where *John* and *James* sate, deserue the second and third place? But among the Patriarches *Hierusalem* had the last place: *Ephesus* could not fit so much as in the vttermost corner. And other Churches were left out both all those that *Paul* founded, and those that the other Apostles were rulers of. The seate of *Marke*, which was but one of their disciples, obtained the honour. Therefore they must either confesse that that was a preposterous order, or they must graunt vs that this is not a perpetuall rule, that there be due to euerie Church the same degree of honour which the founder had.

*Peters* sitting  
at *Rome* scarce  
woorship of  
credite.  
Gal.1.18.  
Gal.2.1.

Rom.15.15.

Rom.6.21.

14 Howbeit, as for that which they report of *Peters* sitting in the Church of *Rome*, I see not what credite it ought to haue. Truely that which is in *Eusebius*, that he ruled there fiftie and twenty yeeres, is very easily confuted. For it is evident by the first and seconde Chapter to the Galathians, that about twentie yeeres after the death of Christ, he was at *Hierusalem*, and that then he went *Antioch*: where how long he was, is vncertaine. *Gregorie* reckoneth seuen yeeres, and *Eusebius* twenty and fiftie. But from the death of Christ, to the ende of *Neroes* Empire, (in whose time they say that he was slaine) there shall be found but thirtie and seuen yeeres. For the Lord suffered vnder *Tiberius*, the eighteenth yeere of his Empire. If you rebate twentie yeeres, during the which *Paul* is witnesse that *Peter* dwelt at *Hierusalem*, there will remaine but seuentene yeeres at the most, which must now bee diuided betwene two Bishopricks. If he taried long at *Antioch* he coulde not sit at *Rome* but a very little while. Which thing wee may yet also more plainly prooue. *Paul* wrote to the Romanes, when he was in his iourney going to *Hierusalem*, where he was taken and from thence brought to *Rome*. It is not likely that this Epistle was written fourteene yeeres before that he came to *Rome*. Thererin is yet no mention of *Peter*, which shoulde not haue beeene left out, if *Peter* had ruled that Church. Yea and in the end also, when he rehearseth a great number of the godly, whom he biddeth to be saluted, where verily he gathereth togither all those that he knewe, he yet saith vtterly nothing of *Peter*. Neither is it needefull here to make a long or curious demonstration to men of sound judgement: for the matter it selfe, and the whole argument of the Epistle crieth out, that he should not haue ouerpassest *Peter*, if he had beeene at *Rome*.

As *Peters* go-  
ing the  
Church of *Rome*  
is hardy prooued,

15 Then *Paul* was brought prisoner to *Rome*. *Luke* reporteth that he was received of the brethren, of *Peter* hee saith nothing. He wrote from thence to many Churches: and in some places also he writeth salutations in the names of certaine:

but

but he doeth not in one word shew that Peter was there at that time. Who, I pray <sup>so his successor in</sup> you shall thinke it likely, that he could haue passed him ouer with silence, if he had <sup>gouvernement is not</sup> agreed vpon : his  
 bcene present? Yea to the Philippians, where he said that he had none that so faith-  
 fully looked vnto the worke of the Lord, as *Timothie*, he complained that they did all  
 seeke their owne. And to the same *Timothie* he maketh a more grieuous complaint,  
 that none was with him at his first defence, but all forsooke him: where therefore  
 was Peter then? For if they say that he was then at *Rome*, how great a shame doth  
*Paul* charge him with, that he was a forsaker of the Gospell? For he speaketh of the  
 beleueurs: because he addeth, God impute it not vnto them. How long therefore,  
 and in what time did Peter keepe that seate? But it is a constant opinion of writers,  
 that he gouerned that Church euen to his death. But among the writers themselves  
 it is not certaine who was his successor, because some say *Linus*, and othersome say  
*Clement*. And they tell many fond fables, of the disputation had betweene him and  
*Simon the Magician*. And *Augustine* sticketh not to confesse, when he entreateth of su-  
 perstitions, that by reason of an opinion rashly conceiued, there was a custome  
 growen in vs at *Rome*, that they shold not fast that day that Peter got the victorie of <sup>August. ad Sa-</sup>  
*Simon the Magician*. Finally the doings of that time are so entangled with diuersitie <sup>nar.</sup>

of opinions, that we ought not rashly to beleue where we finde any thing written.  
 And yet by reasoun of this consent of writers, I stiue not against this, that he died  
 there: but yet that he was Bishop there, and specially a long time, I cannot be per-  
 swaded, neither do I much passe vpon that also: for as much as *Paul* testifieth that  
*Peters* Apostleship did peculiarly belong to the Iewes, and his owne to vs. Therefore  
 that that fellowshyp which they couenantred betweene themselves, may be confir-  
 med with vs, or rather that the ordinance of the holy Ghost may stand in force a-  
 mong vs, we ought to haue respect rather to the Apostleship of *Paul* and *Peter*. For  
 the holy Ghost so diuided the prouinces betweene them that he appointed *Peter* to  
 the Iewes, and *Paul* to vs. Now therefore let the Romanists go and tecke their supre-  
 macie else where than in the word of God, where it is found not to be grounded.

16 Now let vs come to the olde Church, that it may also be made to appeare  
 plainly that our aduersaries doe no lesse causelesly, and falsoy boast of the consent  
 thereof, than they doe of the witnesse of the word of God. When therefore they  
 bragge of that principle of theirs, that the unitie of the Church cannot otherwys be  
 kept together, but if there be one supreme head in earth, to whome all the members  
 may obey, and that therefore the Lord gaue the supremacie to *Peter*, and from thence  
 forth to the sea of *Rome* by right of succession, that the same shold remaine in it to  
 the end: they affirme, that this hath beene alway obserued from the beginning. But  
 forasmuch as they wrongfully wrest many testimonies, I will first say this aforhand,  
 that I denie not but that the writers doe each whiche give great honor to the church  
 of *Rome*, and do speake reverently of it. Which I thinke to be done specially for three  
 causes. For that tame opinion, which I wot not how was growen in force, that it was  
 founded and ordeneid by the ministerie of *Peter*, much auailed to procure fauour and  
 estimation vnto it. Therefore in the East parts it was for honors sake called the sea  
 Apostlike. Secondly, when the head of the Empire was there, and that therefore it  
 was likely, that in that place were men more excellent both in learning and wise-  
 dom, and skill, and experiance of many things, than any where els: there was worthi-  
 ly consideration had thereof, that both the honor of the citie, and also the other  
 more excellent gifts of God shold not seeme to be despised. There was beside these  
 also a third thing, that when the Churches of the East, and of *Grecia*, yea and of *Af-*  
*rica*, were in tumults among themselves with disagreement of opinions, the church  
 of *Rome* was quieter and lesse full of troubles than the rest. So came it to passe, that  
 the godly & holie Bishops, being driven out of their seates, did oftentimes flee thither  
 as into sanctuarie or certaine hauen. For as the Westerne men are of lesse sharpnesse  
 and

*Three causes why  
 the fathers did  
 attribute so much  
 to the church of  
 Rome.*

## Cap.7. Of the outward meanes

and swiftnes of wit, than the Asians or Africans be, so much are they lesse desirous of alterations. This therefore added much authoritie to the Church of *Rome*, that in those doubtful times it was not so troubled as the rest, and did hold the doctrine once deliuerned them, faster than all the rest as we shall by and by better declare. For these three causes (I say) it was had in no small honor, and commended with many notable testimonies of the old writers.

*The fathers of the Church confessing the Churches vnitie never dreamed that the Bishop of Romes supremacie should bee the bonde to make it one.*

*De simplicitate.*

17 But when our aduersaries will thereupon gather that it hath a supremacy and soueraigne power ouer other Churches, they doe too much amisse, as I haue already said. And that the same may the better appeare, I will first briefly shew what the olde Fathers thought of this vnitie which they enforce so earnestly. Hierome writing to *Nepotianus*, after that he had receiued many examples of vnitie, at the last descended to the Hierarchie of the Church. Ech Bishop of every severall Church, ech Archpriest, eche Archdeacon, and all the Ecclesiasticall order, doe rest vpon their owne rulers. Here a Romaine Priest speaketh, he commendeth vnitie in the Ecclesiasticall order, why doth he not rehearre that all Churches are knit together with one head as with one bond? Nothing could haue more fitly serued the matter that he had in hand; and it cannot be saide that it was for forgetfulnes, that he omitted it: for he would haue done nothing more willingly if the matter had suffred him. He saw therefore without doubt, that that is the true reason of vnitie which *Cyprian* excellently well describeth in these words: The Bishoprike is one, wheroft ech hath a part wholly: & the Church is one, which is with increase of fruitfulnes more largely extended into a multitude. Like as there are many sun-beames and one light: and many branches of a tree, but one body grounded on a fast holding roote: and like as from one fountaine flow many stremes, and though the multitude seeme to be diuersly spred abroad with largeenes of overfllowing plentie, yet the vnitie is kept whole in the originall: so the Church also being overspread with the light of the Lord, extendeth her beames abroad throughout the whole world, yet is it but one that is ech where poured foorth, and the vnitie of the body is not seuered: she spreadeth her branches ouer the whole world, she sendeth out her overfllowing stremes: yet is there but one head & one beginning, &c. Afterward: The spouse of Christ cannot be an adulteresse: she knoweth one only houle, she keepeth the holines of one only chamber with chaste shamefastnes. You see how he maketh the vniuersall bishoprick to be Chrift's onely, which comprehendeth the whole Church vnder him: and saith that all they that execute the office of Bishop vnder this head, haue their parts thereof wholly. Where is the supremacie of the sea of *Rome*, if the whole bishopricke remaine with Christ onely, and each bishop hath his part thereof wholly? These things therefore make to this purpose, that the reader may vnderstand by the way, that the old fathers were vtterly ignorant of that principle, which the Romanistes do take for confessed and vndoubted, concerning the vnitie of an earthly head in the Hierarchie of the Church.

## The viij. Chapter.

*Of the beginning and encreasing of the Papacie of Rome, vntill it advanced it selfe to this height, whereby both the libertie of the Church hath been oppressed, and all the right gouernment thereof ouerthrownen.*

*Sundry auncient Councils wherein the Bishop of Rome had not the chiefest place.*

A S concerning the auncientnesse of the supremacie of the sea of *Rome*, there is nothing had of more antiquitie to stablish it, than the decree of the *Nicene* Synode, wherein the bishop of *Rome* both hath the first place among the Patriarches giuen vnto him, and is commanded to looke vnto the Churches adioyning to the citie. When the Council maketh such diuisioun betwene him and the other Patriarches, that it assygneth to euerie one their bounds: truely, it doth not appoint him the head of all, but maketh him one of the chiefe. There were present *Vitus* and *Vincentius*

*Vincentius* in the name of *Iulius*, which then gouerned the Church of *Rome*: to them was giuen the fourth place. I beseech you, if *Iulius* were acknowledged the head of the Church, should his Legates be thrust into the fourth seate? Should *Athanasius* bee chiefe in the Councell, where principally the image of the Hierarchicall order ought to be scene? In the Synode at *Ephesus* it appeereth, that *Celestinus* which was then Bishop of *Rome*, vsed a crooked subtle meane to prouide for the dignitie of his seate. For when he sent his deputies thither, he committed his stede to *Cyrillus* of *Alexandria*, which shoulde notwithstanding otherwise haue beeene the chiefe. To what purpose was that same committing, but that his name might by what meane soever abide in the first place? For his Legates sat in a lower place, and were asked their opinion among the rest, and subscribed in their order: in the meane time the Patriarch of *Alexandria* ioyned *Celestines* name with his owne. What shall I say of the seconde Councell at *Ephesus*: where when *Leos* Legates were present, yet *Dioscorus* Patriarch of *Alexandria* late the chiefe as by his owne right? They will take exception that it was no vpright Councell, by which both the holy man *Flavianus* was condemned, and *Eutyches* acquited, and his vngodlinesse allowed. But when the Synod was gathered, when the Bishops tooke their places in order, verily the Legates of the Bishop of *Rome* sat there among the rest none otherwise than in a holy and lawfull Councell. Yet they staued hot for the first place, but yeelded it to another: which they woulde neuer haue done, if they had thought it to be theirs of right. For the Bishops of *Rome* were neuer ashamed to enter into the greatest contentions for their honors: and for this onely cause ostentumes to vex and trouble the Church with many and hurtfull strifes. But because *Leo* saw that it should be a too much vnreasonable request, if hee should seeke to get the chiefe place for his Legates, therefore he surceased it.

2 Then followed the Councell of *Chalcedon*, in which by the grant of the Emperour the Legates of the Church of *Rome* sat in the chiefe place. But *Leo* himselfe confesseth that this was an extraordinarie priuilege. For when he made petition for it to the Emperor *Marcianus*, and *Pulcheria* the Empresse, hee did not affirme that it was due to him, but onely pretended, that the Easterne Bishops, which sat as chiefe in the councell at *Ephesus*, troubled all things and ill abused their power. Whereas therefore it was needfull to haue a graue gouernour, and it was not likely that they should be meeke for it, which had once bin so light and disordered: therefore he praied, that by reason of the default and vnfittnes of other, the office of gouerning might be remoued to him. Truly that which is gotten by singular priuilege and beside order, is not by common l.w. Where this onely is pretended, that there needeth some newe gouernour, because the former gouernours had behaved themselues ill, it is evident that it neither was so before, nor ought to continue so for euer, but is done onely in respect of preuent danger. The Bishop of *Rome* therefore had the first place in the Councell at *Chalcedon*: not because it was due to his sea, but because the Synode was at that time destitute of a graue and fit gouernour, while they that ought to haue bin the chiefe, did through their owne intemperance and corrupt affection, thrust themselues out of place. And this that I say, *Leos* successor did indeed prooue. For when he sent his Legates to the fist Synode at *Constantinople*, which was holden long time after, he brauled not for the first seate, but easily suffered *Menna* the patriarch of *Constantinople* to sit as chiefe. So in the councell at *Carthage*, at which *Augustine* was present, we see that not the legates of the sea of *Rome*, but *Aurelius* Archbisshop of that place sat as chiefe: when yet the contention was about the authoritie of the Bishop of *Rome*. Yea there was also a generall councell holden in *Italie* it selfe, at which the Bishop of *Rome* was not present. *Ambrose* was chiefe there, which was in verie great authoritie with the Emperour, there was no mention made of the Bishop of *Rome*. Therefore at that time it came to passe by the dignitie of *Ambrose*, that the sea of *Milane* was more noble than the sea of *Rome*.

The chiefeſt place  
in the Councell of  
*Chalcedon* grau-  
ted by the Emperor  
as requeſt upon  
ſpecial occaſion for  
that time to the bi-  
shop of *Rome*,  
which place in Sy-  
nodeds afterwardeſ  
held other Bishops  
had as before.

The Councell  
at *Aquileia*.

The title of supremacie not given to  
the bishop of Rome  
in the ancient times of the church  
Lib.2.epi.2.and.  
lib.4.epi.6.

Cap.47.

Ep.ad Eug.

3 As concerning the title of supremacie, and other titles of pride, wherupon it now maruellously boasteth it selfe, it is not hard to judge, when and in what sort they crept in, *Cyprian* oftentimes maketh mention of *Cornelius*. Hee setteth him out with no other name, but by the name of brother, or fellow Bishop, or fellow in office. But when hee writheth to *Stephen* the successor of *Cornelius*, hee doth not onely make him equal with himselfe & the rest, but also speakest more hardly to him, charging him sometime with arrogancie, sometime with ignorance. Since *Cyprian* wee haue with all the church of *Africa* iudged of that matter. The Councell at *Carthage* did forbid that any should be called Prince of priestes, or chiefe Bishop, but onely bishop of the chiefe sea. But if a man turne ouer the ancienter monuments, he shal finde that the Bishop of *Rome* at that time was content with the common name of brother. Certainly so long as the face of the Church continued true & pure, all these names of pride, wherewith since that time the sea of *Rome* hath begun to waxe outragious, were vtterly vnheard of: it was not knownen, what was the highest bishop and the onely head of the church in earth. But if the bishop of *Rome* had beeene so bolde to haue taken such a thing vpon him, there were stout and wise men that would haue by and by repressed his folly. *Hierome* forasmuch as he was a priest at *Rome*, was not ill willing to set out the dignitie of his owne Church, so much as the matter and state of his time suffered: yet we see how he also bringeth it down into fellowship with the rest. If authoritie (saith he) be sought for, the world is greater than a city. Why doſt thou alleage to me the custome of one citie? Why doſt thou defende smalnes of number, out of which hath growen pride, against the lawes of the Church? Wheresoever there be a bishop, either at *Rome*, or at *Eugubium*, or at *Constantinople*, or at *Rhegium*, he is of the same merite and of the same Priesthood. The power of riches or balenes of pouertie maketh not a bishop higher or lower.

The bishop of *Constantinople* challenging a supremacie, refuted by *Gregorie*.

Lib.4 ep.76.  
Mauri Aug.  
Li.4.epi.78.  
Constantie Auguste.  
Li.4.epi.80.

Lib.4.epi.78.  
Aniano Diaconio.  
Lib.7.epi.83.  
Mauri Aug.  
Lib.6.ep.188.

4 About the title of vniuersall Bishop the contention first began in the time of *Gregorie*, which was occasioned by the ambition of *John* Bishop of *Constantinople*. For he (which thing never any man before had attempted) would haue made himselfe vniuerfall Bishop. In that contention *Gregorie* doth not alleage that the right is taken away which was due to himselfe: but stoutly crieth out against it, that it is a prophane name, yea ful of sacrilege, yea the forewarner of Antichrist. The whole church (saith he) falleth downe from her state, if he fall which is called vniuersall. In another place: It is very sorrowfull, to suffer patiently, that our brother and fellowe Bishop, despising all other, should onely be named Bishop. But in this his pride what els is betokened but the times of Antichrist neare at hand? because verily he followeth him, that despising the fellowship of Angels, went about to climbe vp to the top of singularity. In another place he writheth to *Eulolius* of *Alexandria*, and *Anastasius* of *Antioche*. None of my predecessors at any time would vſe that prophane worde: for if one bee called vniuersal Patriarch, the name of patriarches is abated frō all the rest. But far may this be from a christian minde, that any shoulde haue a will to take that vpon him, whereby he may in any part, bee it never so little, diminish the honour of his brethren. To consent in this wicked worde is nothing else but to leefe the faith. It is one thing (saith he) that we owe to the preseruing of the vnitie of faith, and another thing that we owe to the keeping downe of pride. But I say it boldly, because whosoever calleth himselfe or desireth to be called vniuersall bishop, he doth in his proude aduancing run before Antichrist, because he doth with shewing himselfe proud preferre himselfe aboue the rest. Againe to *Anastasius* bishop of *Alexandria*: I haue saide that he cannot haue peace with vs, vnlesſe he amended the aduancing of the superstitious & proude word, which the first apostata hath inuented. And (to speake nothing of the wrong done to your honour) if one be called vniuersall Bishop, the vniuerfall Church falleth when that vniuersall one falleth. But whereas he writheth, that this honour was offred to *Leo* in the Synode at *Chaledon*, it hath no colour of truth. For neither

is there any such thing read in the actes of that Synode. And *Leo* himself, which with many Epistles impugneth the decree there made in honour of the sea of *Constantinople*, without doubt would not haue passed ouer this argument, which had beeene most to bee liked of all other, if it had beeene true, that hee refused that which was giuen him: and being a man otherwise too much desirous of honour, he woulde not haue omitted that which made for his praise. Therefore *Gregorie* was deceived in this, that he thought that that title was offered to the sea of *Rome* by the Synode of *Chalcedon*: to speake nothing, how fond it is, that he both testifieth it to haue proceeded from the holy Synode, and also at the same time called it wicked, prophane, abominable, proude, and full of sacrilege, yea deuised by the diuell, and published by the erier of Antichrist. And yet he addeth that his predecessor refused it, least all *Priestes* should be deprived of their due honor, when any thing were priuately giuen to one. In another place: no man at any time hath willed to be called by that word. No man hath taken to himselfe that presumptuous name: least if he shoulde in the de- *gree of bishoprike take to himselfe a glorie of singularitie*, he shoulde seeme to haue denied the same to all his brethren.

Now I come to the iurisdiction, which the Bishop of *Rome* affirmeth that he hath over all Churches. I knowe howe great contentions haue beeene in olde time about this matter: For there hath beeene no time wherein the sea of *Rome* hath not coueted to get an empire ouer other Churches. And in this place it shall not be out of season, to search by what meaneas it grew then by little and little to some power. I doe not yet speake of that infinite empire, which it hath not so long agoe taken by force to it selfe: for we will deferre that to a place conuenient. But here it is good to shew briefly, how in olde time and by what meaneas it hath advanced it selfe, to take to it selfe any power ouer other Churches. When the Churches of the East were diuided and troubled with the factious of the *Arrians* vnder the Emperours *Constantius* and *Constans* the sonnes of *Constantine* the Great, and *Athanasius* the chiefe defender thereof of the true faith was driven out of his sea: such calamite compelled him to come to *Rome*, that with the authorite of the sea of *Rome*, he might both after a sort represe the rage of his enimies, and confirme the godly that were in distresse. He was honorably receiued of *Julius* then Bishop, and obtained that the Bishops of the West tooke vpon them the defence of his cause. Therefore when the godly stood in great neede of forren aide, and saw that there was very good succour for them in the church of *Rome*, they willingly gaue vnto it the most authoritie that they coulde. But all that was nothing else, but that the communion thereof should be highly esteemed and it should be counted a great shame to be excommunicate of it. Afterwarde euill and wicked men also added much vnto it. For, to escape lawfull iudgements, they fled to this sanctuarie. Therefore if any Priest were condemned by his Bishop, or any Bishop by the Synode of his prouince, they by and by appealed to *Rome*. And the Bishops of *Rome* received such appellations more greedily than was meete: because it seemed to be a forme of extraordinarie power, so to entermeddle with matters far and wide about them. So when *Eutyches* was condemned by *Flavianus* Bishop of *Constantinople*, he complained to *Leo* that he had wrong done vnto him. *Leo* without delay, no lesse vndiscreetly than suddenly, tooke in hand the defence of an euill cause, he grecuously inueyed against *Flavianus*, as though he had, without hearing the cause, condemned an innocent: and by this his ambition he caused that the vngodlines of *Eutyches* was for a certaine space of time strengthened. In *Affrica* it is evident that this oftentimes chaunced. For soone as any lewde man had taken a foyle in ordinarie judgement, he by and by flew to *Rome*, and charged his countrinem with many slanderous reports: and the sea of *Rome* was alway ready to entermeddle. Whiche lewdnesse com-pelled the Bishops of *Affrica* to make a lawe, that none vnder paine of excommunicatiōn should appeale beyond the sea.

## Cap.7. Of the outward meanes

In consecrating of  
Bishops, the power  
of the Bishop of  
Rome no other  
but the same  
which in other  
places others had.  
Lib.2.Epist.  
68.& 70.

6 But whatsoeuer it were, let vs see what authoritie or power the see of *Rome* then had. Ecclesiasticall power is contained in their fower pointes, ordering of Bishops, summoning of Councells, hearing of appeals or iurisdiction, chafising, admonitions or censures. All the olde Synodes commaud Bishops to be confeccrate by their owne Metropolitane: and they never bid the Bishop of *Rome* to be called vnto it, but in his owne Patriarchie. But by little and little it grew in vse, that all the Bishops of *Italie* came to *Rome* to fetch their confeccration, except the Metropolitans, which suffered not themselfes to be brought into such bondage: but when any Metropolitane was to be consecrate, the Bishop of *Rome* sent thither one of his Priestes, which shold only be present, but not president. Of which thing there is an example in *Gregorie*: at the confeccration of *Constantius* Bishop of *Millaine* after the death of *Laurence*. Howbeit I doe not thinke that that was a very ancient institution: but when at the beginning for honor and good wils sake they sent one to another their Legates, to be witnesses of the confeccration, and to testifie their communion with them, afterward that which was voluntarie, began to be holden for necessarie. Howsoeuer it be, it is evident that in olde time the Bishop of *Rome* had not the power of consecrating, but in the prouince of his owne Patriarchie, that is to say, in the Churches adioyning to the citie, as the canon of the *Nicene* Synode saith. To the Confeccration was annexed the sending of a Synodicall Epistle, in which he was nothing aboue the rest. For the Patriarches were woont immediatly after their confeccration, by solemne writing to declare their faith, whereby they professed that they subscribed to the holy and catholike Councells. So rendring an account of their faith, they did approoue themselves one to another. If the Bishop of *Rome* had receiued of other, and not himselfe gien this confession, he had thereby beene acknowledg'd superiour, but when he was no leſſe bound to give it, than to require it of other, and to be subiect to the common law: truly that was a token of fellowship, not of dominion. Of this thing there is an example in *Gregories* Epistle to *Anastasius* and to *Cyriacus* of *Constantinople*, and in other places to all the Patriarches together.

Lib.1.Epist.25.  
Lib.6.Epist.169.  
Lib.1.Epist.24.

The Bishop of  
*Rome* as well  
censured by others  
as others by him.

Epist.13.lib.3.  
Ad pomp.  
Contr.Epist.  
Stephani.

Generall Councils  
summoned only  
by the Emperour:  
provinciall as well  
as oþer Bishops in  
their territories as  
by the Bishop of  
*Rome*.

Tripart.hist.lib.4. sent.

7 Then follow admonitions or censures: which as in olde time the Bishops of *Rome* vsed toward other, so they did againe suffer them of other. *Irenaeus* greeuously reprooued *Victor*, because he vndiscreetly for a thing of no value, troubled the church with a pernicious dissencion. *Victor* obeyed, and spurned not against it. Such a libertie was then in vre among the holy Bishops, that they vsed a brotherly authoritie toward the Bishop of *Rome*, in admonishing and chafising him if he at any time offended. He againe, when occasion required did admonish other of their dutie: and if there were any fault, rebuked it. For *Cyprian*, when he exhorteth *Stephen* to admonish the Bishops of *France*, fetcheth not his argument from the greater power, but from the common right that Priestes haue among themselves. I belieue you, if *Stephen* had then beeene ruler ouer *Fraunce*, would not *Cyprian* haue saide: Restraine them, because they bee thine? but he saith far otherwise. This (saith he) the brotherly fellowship, wherewith we be bound one to another requireth that we should admonish one another. And we see also with how great sharpnesse of words he being otherwise a man of a milde nature inueieth against *Stephen* himselfe, when he thinketh him to be too insolent. Therfore in this behalfe also there appeereth not yet, that the Bishop of *Rome* had any iurisdiction ouer them that were not of his owne prouince.

8 As concerning the calling together of Synods, this was the office of euerie Metropolitane, at certayne appointed times to assembler a prouinciall Synode. There the Bishop of *Rome* had no authoritie. But a generall Councell the Emperour onely might summon. For if any of the Bishops had attempted it, not only they that were out of his prouince, would not haue obeyed his calling, but also there would by and by haue risen an vpore. Therefore the Emperour indifferently warned them all to be pre-

because

because they called him not to the Synode of *Antioch*, whereas it was forbidden by the Canons, that any thing should be decreed without the knowledge of the Bishop of *Rome*. But who doth not see that this is to be vnderstanding of such decrees as bind the whole vniversall Church? Now it is no manuell, if thus much be granted both to the antiquitie and honor of the citie, and to the dignitie of the sea, that there shoulde be no generall decree made of religion, in the absence of the bishop of *Rome*, if hee refuse not to be present. But what is this to the dominion ouer the wholie Church? For we deny not, that he was one of the chiefe: but we will not grant, that which the Romanes now affirme, that he had a dominion ouer all.

9 Now remaineth the fourth kind of powr, which standeth in appeales. It is euident that hee hath the chiefe power, to whose judgement seate appellation is made. Many oftentimes appealed to the Bishop of *Rome*, and he himselfe also went about to draw the hearing of causes to himselfe: but hee was alway laughed to scorne, when he pasted his owne bounds. I will speake nothing of the East and of *Grecia*: but it is certaine that the Bishops of *Fraunce* stoutly withstoode him, when he seemed to take to himselfe an empire ouer them. In *Africa* there was long debate about that matter. For where at the *Mileuitane Councell*, at which *Augustine* was present, they were excommunicate that appealed beyond the sea, the Bishop of *Rome* traualled to bring to passe, that that decree might be amended. Hec sent his legates to shewe that that priuilege was guuen to him by the *Nicene Councell*. The Legates brought foorth the actes of the *Nicene Councell*, which they had fetched out of the storehouse of their owne Church. The *Africans* withstood it, and denied that the bishops of *Rome* ought to be credited in their owne cause: and said that therefore they would sende to *Constantinople*, and into other cities of *Grecia*, where copies were to be had that were lesse suspicuous. It was founde, that therein was no such thing written, as the Romanes had pretended. So was that decree confirmed, which tooke the chiefe hearing of causes from the bishop of *Rome*: In which doing the lewd shamelesnes of the Bishop of *Rome* himselfe appeared. For when he guilefully did thrust in the Synode at *Sardos* in steede of the *Nicene* Synode, he was shamefully taken in a manifest falsohooде. But yet greater and more shamelesse was their wickednes, that added a forged Epistle to the Councell, wherin I wote not what bishop of *Carthage*, condemning the arrogance of *Aurelius* his predecessor, for that he was so bold to withdraw himselfe from the obedience of the sea Apostolike, and yeilding himselfe and his Church, humbly craveth pardon. These be the goodly monuments of antiquitie, whereupon the maiestie of the sea of *Rome* is founded, while they so childishly lie, vnder the pretence of antiquitie, that very blinde men may finde it out by groping. *Aurelius* (saith he) puffed vp with diuelish boldnes and stubborernes, rebelled against Christ, and saint *Peter*, and therefore to be condemned with curse. What said *Augustine*? But what saide so many fathers that were present at the *Mileuitane Councell*? But what neede is it to spende many wordes in confuting that foolish writing, which the Romanes themselves, if they haue any face left, cannot looke vpon without great shame? So *Gratian*: I can-  
not tell whether of malice or of ignorance, where he rehearsed that decree that they shoulde be excommunicate that appealte beyond the sea, addeth an exception: Vnlesse peraduenture they appealte to the sea of *Rome*. What may a man doe to these beasts, which are so voide of common reason, that they except that onely thing out of the lawe, for whose cause euerie man seeth that the lawe was made? For the councell when it condemneth appeales beyond the sea, forbiddeth onely this, that none shoulde appealte to *Rome*. Heere the good expositor excepteth *Rome* out of the common lawe.

10 But (to determine this question at once) one historie shall make plaine what manner of iurisdiction the bishop of *Rome* had in old time. *Donat* of the black-houses had accused *Cecilian* bishop of *Carthage*. The man accused was condemned, his cause  
not

Tripar. hist. lib. 4

The bishop of *Rome* misliked and with-  
slood for ouerreaching his boundes  
and receiving ap-  
peales which shoulde  
not by order haue  
been brought vns-  
to him.

2. quest. c. 4.

*Constantine to  
heare an appeale  
made by a bishoپ  
of Carthage: and  
in the same cause  
the Bishop of Or-  
leance appointed  
by the same Em-  
perour to heare an ap-  
peale made from  
the bishoپ of Rome  
Aug. ep. 16.2.*

not heard. For when he knew that the bishops had conspired against him, he would not appear. Then the matter came to the Emperor *Constantine*. He for as much as he willed to haue the matter ended by ecclesiasticall iudgement, committed the hearing of it to *Melciades* bishoپ of *Rome*. To whom he adioined fellow commissioners, many bishops of *Italie, France, and Spaine*. If that belonged to the ordinarie jurisdiction of the sea of *Rome*, to heare an appeale in an Ecclesiasticall cause: why doth he suffer other to be ioined with him at the will of the Emperour? Yea why did he himselfe take the judgement vpon him rather by the Emperours commandement, than by his own office? But let vs heare what hapned afterward. There *Cecilian* got the victorie. *Donat* of the blacke houses was condemned for sclauder: he appealed: *Constantine* committed the judgement of theappeale to the bishoپ of *Orleance*. He sat as iudge, to pronounce what he thought, after the bishoپ of *Rome*. If the sea of *Rome* hath the chiefe power without appellation: why doth *Melciades* suffer himselfe to receive so great a shame, that the bishoپ of *Orleance* should be preferred aboue him? And what Emperour doth this? euen *Constantine* of whom they boast that he employed not onely all his endeouour, but in a maner all the riches of the Empire to increase the dignity of their sea. We see therefore now, how far the bishoپ of *Rome* was at that time by all meanes from that supreme dominion, which he affirmeth to be giuen vnto him by Christ ouer all the Churches, and which he lyingly saith that he hath in all ages polffed by the consent of the whole world.

*Forged help to  
bolster ou the  
Romish suprema-  
cie, the ambitous  
humor of Leo,  
whose power not-  
withstanding was  
not such as the sea  
of Rome now  
challengeth.  
Dist. 11. cap.  
Sacrofane.*

Vide ep. 8.5.  
Epist. 8.3.

Epist. 26.

*The calarsitie of  
other places in  
Gregories time*

11 I know how many epistles there be, how many writings and decrees, where-in the bishops do giue much, and boldly chalenge much vnto it. But this also all men that haue a very little wit and learning do know, that the most part of those are so vnsauorie, that by the first taste of them a man may soone finde out of what shoppe they came. For what man of sound wit and sober, wil think that that goodly interpretation is *Anacletus* his owne, which is in *Gratian* reported vnder the name of *Anacletus*: that is, that *Cephas* is a head? The Romanites do at this day abuse for defence of their sea, many such trifles, which *Gratian* hath patched togither without judgement: and yet still in so great light they will sell such smokes, wherewith in old time they were wont to mocke out the ignorant in darkenesse. But I will not bestow much labour in confuting those things, which do openly confute themselves by reason of their vnsauorie folly. I graunt that there remaine also true epistles of the old Bishops, wherein they set forth the honour of their sea with glorious titles, of which sort are some epistles of *Leo*. For that man as he was learned and eloquent, so was he also aboue measure desirous of glorie and dominion: but whether the Churches then belieued his testimonie when he so advanced himselfe, that indeede is it that is in controuersie. But it appeareth that many offended with his ambition, did also withstand his greedie desire. Sometimes he appointed in his steed the bishoپ of *Theffalonice* throughout *Grecia* & other countries adioining: somtime he appointed the bishoپ of *Orleance*, or some other throughout *Fraunce*. So he appointed *Hormisdas* bishoپ of *Hispalis* to be his vicar in *Spaine*: but euery where he excepteth, that he giueth out such appointments vpon this condition, that the Metropolitanes may haue their ancient priuiledges remaining safe and whole. But *Leo* himselfe declareth, that this is one of their priuileges, that if any doubt happen about any matter, the Metropolitan should first be asked his advise. Therefore those appointments of vicars in his steed were vpon this condition, that neither any bishop should be letted in his ordinarie jurisdiction, nor any Metropolitan in being judge of Appeals, nor any prouincial Council in ordering of their Churches. What was this else but to abstaine from all iurisdiction: but to intermeddle to the appealing of discordes, onely so far as the Law and nature of the communion of the Church suffereth?

12 In *Gregories* time that ancient order was already much chaunged. For when the Empire was shaken, and torne in peeces, when *Fraunce* and *Spaine* were afflieted

with many ouerthrowes received, *Slaunia* wasted, *Italy* vexed, and *Affrica* in a manner destoyed with continual calamities, that in so great a shaking of ciuill affaires, at least the integratie of Faith might remaine, or yet not vteely perish, all the Bishops from ech part did the rather ioyne themselves to the Bishop of *Rome*. Thereby it came to passe, that not onely the dignitie, but also the power of that See greatly increased. Howbeit I doe not so much passe by what meanes it was brought about. Truely it appeareth that it was then greater than in the ages before. And yet it then greatly differed from being an vnbridled dominion, that one man might beare rule ouer other after his owne will. But the Sea of *Rome* had this reverence, that it might with her authoritie subdue and reppesse the lewde and obstinate that could not by the other Bishops be kept within their duetie. For *Gregory* doth oftentimes diligently testifie this, that he doth no lesse faithfully preserue to other men their rightes, than hee requireth his owne of them. Neither doe I (saith he) prick on by ambition, plucke from any man that which is his right: but I desire in al things to honor my brethren. There is no saying in his writings wherein he doth more proudly boast of the largenes of his Supremacie, than this: I know not what Bishop is not subiect to the Sea Lib.1. Epist.63. Apostolike when he is found in fault. But he by and by adioyneth. Where fault requireth, not all according to the order of humilitie are equall. He giueth to himselfe power to correct them that haue offended: if all doe their duetie, he maketh himselfe equall with the rest. But he himselfe giueth himselfe this power: and they afflent to it that would: and other that liked it not, might freely gaine say it, which it is well knowne that the most part of them did. Beside that he speakeith there of the Primate of *Constantinople*: which when he was condemned by the principall Synode, refused the whole judgement. His fellow Bishops informed the Emperor of this stubbornnes of him. The Emperor willed *Gregorie* to be Judge of the caute. We see therefore that he both attempteth nothing, whereby he may breake the ordinarie iurisdiction, and the same thing that he doth for the helping of other, he doth not but by the Commandement of the Emperour.

13 This therefore was then all the power of the Bishop of *Rome*, to set himselfe against obſtinate and vntamed heads, when there needed any extraordinary remede: and that to helpe and not to hinder other Bishops. Therefore he taketh no more to himselfe ouer all other, than in another place he granteth to all other ouer himselfe, when he confesseth that he is readie to be corrected of all, to be amended of all. So in another place he doth in deede commaund the Bishop of *Aquileia* to come to *Rome*, to plead his cause in a controverſie of Faith that was risen betweene him and other: but he doth not commaund him of his owne power, but because the Emperour had so commanded. Neither doth he giue warning that he alone shall be Judge, but promised that hee will assemble a Synode by whome the whole matter may be iudged. But although there was yet ſuch moderation, that the power of the Sea of *Rome* had her certayne boundes, which it might not passe, and the Bishop of *Rome* himselfe was no more aboue than vnder other: yet it appeareth how much *Gregorie* mislikeſt ſuch ſtate. For he now and then complaineth, that vnder color of Bishoprike he was brought backe to the world: and that he was more entangled with earthly cares, than euer he had ſerued them while he was a lay man: that he was in that honor opprefſed with tumult of worldly affaires. In another place: ſo great burdens (saith he) of busines doe hold me downe, that my minde can nothing at all be raised vp to things aboue. I am shaken with many waues of causes: and after those leisures of rest I am tossed with tempestes of troublome life, ſo that I may righlie ſay, I am come into the depth of the ſea, and the tempeſt hath drowned me. Hereby gather, what he would haue ſaid, if he had happened to be in theſe times. Although he fulfilled not the office of a Pastor, yet he was doing it. He abſteined fro the gouernment of the ciuill Empire, & confeſſed himſelfe to be ſubiect to the Emperour as other Lib.2. Epist.vlt.  
Lib.7. Epist.64.

*Gregorie* how far  
unlike the Ro-  
mans  
at this day?  
*Lib.2. epist.37.*  
*Epist.16.*

*Lib.1. Epi.5.*

*Lib.1. epi. 7.8.15*

## Cap.7.

## Of the outward meanes

were. He did not thrust himselfe into the cure of other Churches, but being compelled by necessarie. And yet he thinketh himselfe to be in a maze , because he cannot apply himselfe altogether onely to the office of a Bishop.

*The Church of  
Rome risen by the  
Empire of Rome.*

*Dist.80.c.6.*

*Cap.1.*

*The Bishop of  
Rome stonaking  
the Bishop of  
Constantinopole  
should come so  
near as to be made  
by a councell next  
him in authoritie  
and honour.  
Socrat hist. tripl.  
lib.9.c.13.  
Decret.22.dist.*

14 At that time the Bishop of *Constantinople* striued with the Bishop of *Rome* for the Supremacie, as it is alreadie said. For after that the seate of the Empire was stablished at *Constantinople*, the maiestie of the Empire seemed to require that that Church also shalde haue the second place of honour after the Church of *Rome*. And truely at the beginning, nothing more auailed to cause the Supremacie to be given to *Rome*, but bicause the head of the Empire was there at that time. There is in *Gratian* a writing vnder the name of Pope *Lucinus*, where he saith, that cities were no otherwise diuided, where Metropolitans & Primates ought to sit, than by the reason of the ciuil government that was before. There is also an other vnder the name of Pope *Clement*, where he saith, the Patriarches were ordained in those cities that had had the chiefe Flamines in them. Which, although it be false, yet is taken out of a truth. For it is certaine, that to the end there shalde be made as little change as might be, the prouincies were diuided according to the state of things that then were: and that Primates and Metropolitans were set in those cities that excelled the other in honors and power. Therefore in the Council at *Taurinum* it was decreed, that those Cities which in the ciuell government were the chiefe cities of every prouince, shalbe the chiefe seas of Bishops. And if it happened the honor of the ciuell government to be remooued from one citie to another, that then the right of the Metropolitane citie shal therewithall be remooued thither. But *Innocentius* Bishop of *Rome*, when he saw the ancient dignitie of his citie to grow in decay, after that the seate of the Empire was remooued to *Constantinople*, fearing the abacement of his sea, made a contrarie law: wherein he denieth it to be necessarye that the Ecclesiasticall mother cities shal be changed as the Imperiall mother cities change. But the authoritie of a Synode ought of right to be preferred aboue one mans sentence. Also we ought to suspect *Innocentius* himselfe in his owne cause. Howsoever it be, yet by his owne prouiso he sheweth, that from the beginning it was so ordered, that the Metropolitane cities shalbe disposed according to the outward order of the Empire.

15 According to this auncient ordinance, it was decreed in the first councell at *Constantinople*, that the Bishop of the citie shalde haue the priuileges of honor next after the Bishop of *Rome*, bicause it was a new *Rome*. But a long time after, when a like decree was made at *Chaledon*, *Leo* stoutly cryed out against it. And he not onely gaue himselfe leauue to esteeme as nothing that which sixe hundred Bishops or moe had decreede: but also bitterly taunted them, for that they tooke from other seas that honour which they were so bolde to giue to the Church of *Constantinople*. I beseech you, what other thing could moue a man to trouble the worlde for so small a matter, but meere ambition? He saith that that ought to bee inviolable, which the Nicene Synode hath once decreede. As though forsooth the Christian faith were endangered, if one Church be preferred before an other: or as though Patriarchies were there diuided to any other ende, but for policies. But we know that policie receiueth, yea requireth diuers chaunges, according to the diuersitie of times. Therefore it is fonde that *Leo* pretendeth, that the honour, which by the authoritie of the Nicene Synode was giuen to the sea of *Alexandria*, ought not to be giuen to the sea of *Constantinople*. For common reason telleth this, that it was such a decree, as might be taken away according to the respect of times. Yea none of the Bishops of the East withstoode it, whom that thing most of all concerned. Truely *Proterius* was present, whom they had made Bishoppe of *Alexandria* in the place of *Dioscorus*. There were present other Patriarches, whose honor was diminished. It was their part to withstand it, not *Leos* which remained safe in his owne place. But when all they hold their peace, yea assent vnto it, and onely the Bishop of *Rome* resisteth:

resisteth: it is easie to iudge, what mooueth him: that is, he foresaw that which not long after happened, that it would come to passe, that, the glory of old *Rome* decaying, *Constantinople* not contented with the second place, would striue with *Rome* for the supremacie. And yet with his crying out he did not so much preuaile, but that the decree of the Councell was confirmed. Therefore his successors, when they sawe themselves ouercome, quietly gaue ouer that stiffeesse: for they suffered that he should be accounted the second Patriarch.

16 But within a little after, *John* which in *Gregories* time ruled the Church of *Constantinople*, brake foorth so far that he called himselfe the vniuersall Patriarch. Here *Gregorie*, lealt he shold in a very good cause faile to defend his owne sea, did constantly set himselfe against him. And truely both the pride and madnesse of *John* was intollerable, which desired to make the bounds of his Bishopricke equall with the boundes of the Empire. And yet *Gregorie* doth not claime to himselfe, that which he denieth to an other: but abhorreth that name as wicked, and vngodly, and abhominalle, whosoeuer take it vpon him. Yea and also in one place he is angrie with *Eulalius* Bisshop of *Alexandria*, which had honored him with such a title. Behold (saith he) in the preface of the Bpistle which he directed to my selfe that haue forbidden it, ye haue cared to imprint the worde of proude calling, in naming me vniuersall Pope, which, I pray that your holiness will no more doe, because that is withdrawn from you, which is given to another more than realon requireth. I count it no honour, wherein I see the honor of my brethren to be diminished. For my honour is the honor of the vniuersall Church, and the sound strength of my brethren. But if your holines call me the vniuersall Pope, it denieth it selfe to be that which it confesseth me to be wholly. Truely *Gregorie* stooide in a good and honest cause. But *John* holpen by the fauour of *Maurice* the Emperor, could neuer be reemooued from his purpose. *Cyrillus* also his successor neuer suffered himselfe to be intreated in that behalfe.

17 At the last *Phocas*, which when *Maurice* was slaine, was set in his place (I wote not for what cause being more friendly to the Romanes, but because hee was there crowned without strife) graunted to *Boniface* the third that which *Gregorie* neuer required, that *Rome* shold be the head of all Churches. After this manner was the controuersie ended. And yet this benefite of the Emperour, could not so much haue profited the sea of *Rome*, vnelleſſe other things also had afterward happened. For *Grecia* and all *Asia* were within a little after cut off from the communion of *Rome*. *France* to much reuerenced him, that it obeyed no further than it lusted. But it was then first brought into bondage when *Pipine* vslurped the kingdome. For when *Zacharie* Bisshop of *Rome* had beeene his helper to the breach of his Faith, and to robbeſſie, that thrusting out the lawfull King, he might violently enter vpon the kingdome as laid open for a pray: he receiuēd this reward that the sea of *Rome* shold haue iurisdiction ouer the Churches of *France*: As robbers are wonted in parting to diuide the common spoile: ſo theſe good men ordered the matter betweene themſelues, that *Pipine* ſhould haue the earthly and ciuill dominion, ſpoyleſſing the true king: and *Zacharie* ſhould be made head of all Bishops and haue the ſpirituall power: which, when at the beginning it was weake: (as it is wont to be in newe things) was afterward confirmed by the authoritie of *Charles*, in manner for a like cauſe. For he was alſo indebted to the Bisshop of *Rome*, for that by his endeouour he had atteined to the honor of the Empire. But although it be credible, that Churches ech where were before that time much deformed, yet it is certaine that the olde forme of the Church was then first vtterly defaced in *France* and *Germanie*. There remaine yet in the records of the Court of *Paris* breefe notes of theſe times, which, where they intreate of the matters of the Church, make mention of the couenant both of *Pipine* and of *Charles* with the Bisshop of *Rome*. Thereby we may gather that then was an alteration made of the old ſtate.

*The pride of the  
Bisshop of Conſtantinople seeking to  
equal his Bisshopricke with the  
boundes of the Empire  
constantly reſiſted by Gregory.*

Lib.7.epi.30.

*The headship of  
the Church graun-  
ted by Phocas to  
the Bisshop of Rome,  
and the Churches  
of Fraunce by Pi-  
pin made ſubiect  
to his authoritie.*

## Cap.7. Of the outward meanes

The state of the  
Church of Rome  
in Bernards time.

18 Since that time, when things did each where daily fall from woorse to worse, the tyrannie of the sea of *Rome* was new and then also stablished and increased, and that partly by the ignorance, and partly by the slothfulnes of the bishops. For when one man tooke all things vpon him, and without measure proceeded more and more to aduance himselfe against law and right: the bishops did not with such zeale as they ought, endeuour themselves to restraine his lust, and though they wanted not courage, yet they were destitute of true learning and knowledge: so that they were nothing fit to attempt so great a matter. Therefore we see what and how Monstrous an vnholie defiling of all holy things, and a scattering abroad of the whole order of the Church, was in *Bernardes* time. He complaineth that there resort by heaps to *Rome* out of all the world, ambitious men, covetous, Simonians, robbers of God, keepers of concubines, committers of incest, and all such monsters, to obtaine or retaine ecclesiastical honours by the Apostolike authoritie: and that fraude and vndermining, and violence were growen in force. He saith that that maner of iudging which then was vsed, was abominable, and vnseemely, not onely for the Church, but also for a judicall court. He crieth out that the Church is full of ambitious men: and that there is none that more dreadeth to commit mischievous acts, than robbers do in their caue, when they diuide the spoiles of waifaring men. Few (faith he) do looke vnto the mouth of the Lawgiuer, but vnto his hands. But not without caufe. For those hands do all the Popes bulinesse. What a thing is this, that they are bought of the spoiles of Churches, that say to thee, oh well done, well done! The life of the poore is sownen in the streetes of the rich: siluer glistreth in the mire: men run to it from all places: not the poore, but the stranger taketh it vp, or he peraduenture that runneth fastest before. But this maner, or rather this death, came not of thee, I would to God it might ende in thee. Among these things thou a Pastor goest forward compassed with much and precious array. If I durst say it, these are rather the Pastors of duuels, than of ihewe. Forsooth *Peter* did thus, *Paul* played thus. Thy court is more accustomed to receiue men good than to make them good. For the ill do not there profit, but the good do decay. Now as for the abuses of appeals that he rehearseth, no godly man can read them without great horror. At the last he thus concludeth of that vnbridled greedinesse of the sea of *Rome* in the usurping of iurisdiction: I speake the murmur and common complaint of the Churches. They crie out that they be mangled and dismembred. There are either none or few that do not either bewaile or feare this plague. Askest thou what plague? The Abbots are plucked from the bishops, the bishops from the Archbishops, &c. It is maruellous if this may be excused. In so doing ye prooue that ye haue fulnes of power, but not of righteousnes. Ye do this, because ye can do it: but whether ye also ought to do it, is a question. Ye are set to preserue, not to envy to every man his honour and his owne degree. These fewe things of many I listed to rehearse, partly that the readers may see, how sore the Church was then decaied, and partly that they may know in how great sorrow and mourning this calamitie held all the godly.

The usurped po-  
wer ecclesiastical  
which the Bishop  
of Rome holdeth  
and doth exercise  
as this day.

19 But now, albeit that we graunt to the Bishop of *Rome* at this day that preeminence and largenes of iurisdiction, which that sea had in the meane times, as in the times of *Leo* and of *Gregorie*: what is that to the present state of the Papacie? I do not yet speake of the earthly dominion, nor of the ciuill power thereof, which we will afterwarde consider in place fit for it: but the vere spiritual government that they boast of, what hath it like to the state of those times? For they define the Pope none otherwise than the Supreme head of the Church in earth, and the vniversall Bishoppe of the whole world. And the Bishops themselues, when they speake of their owne authoritie, doe with great stoutnesse of countenance, pronounce that to them belongeth the power to commaund, and other are bound to the necessarie to obey, that so all their decrees are to be holden as confirmed with the diuine

Lib. 1. de consi-  
ad Euseb.

Lib. 2.

diuine voice of Peter, that the prouinciall Synodes are without force, because they want the presence of the Pope: that they may order clerkes of any Church that they will: and may call them to their sea that haue beene ordered else where. Innumerable of that sort are in *Gratians packe*, which I do not now rehearse, least I shoulde bee too tedious to the Readers. But this is the summe of them, that onely the Bishop of *Rome* hath the supreme hearing and determining of all ecclesiasticall causes, whether it bee in judging and defining of doctrines, or in making of lawes, or in stablishing of discipline, or in executing of iudgements: It were also long and superfluous to rehearse the priuileges that they take to themselves in reseruations, as they call them. But (which is most intollerable of all other) they leaue no iudgement in earth to re-

Decret. 17. quest.  
straine and bridle their outragious lust, if they abuse so immeasurable power. It is  
3. cap. Nenuni.  
Iawfull for no man (say they) to reuoke the iudgement of that sea, because of the Su-  
premacie of the Church of *Rome*. Againe, The judge shall be iudged neither by the  
Emperor, nor by kings, nor by all the clergie, nor of the people. That is indeede too  
imperiously done that one man maketh himselfe judge of all men, and suffereth him-  
selfe to obey the iudgement of no man. But what if he vse tyrannie ouer the people of  
God? if he scatter abroad and waste the kingdome of Christ? if he trouble the whole  
Church? if he turne the office of Pastor into robborie? Yea though hee be never so  
mischiefous, he saith that he is not bound to yeeld account. For these be the sayings  
of the Bishops: Gods will was to determine the causes of other men by men, but hee  
hath without question referued the bishop of this sea to his owne iudgement. Again,  
The doings of iudeis is judged of vs but ours of God only.

Innoc. 9. que-  
st. 3. ca nemo.  
Sym. 9. que. 3.  
cap. Alitorum.  
Anther.  
Ibid. 6. facta.

20 And that such decrees might haue the more weight, they haue falsly thrust in *The forgeries used  
in the Papacie to  
make the world be-  
leene that they  
claime at this daie  
no more than they  
had in anc-  
ent times.*  
Ibid. ca. Ant.

the names of the old bishops, as though things had beeene soordeined from the be-  
ginnung: whereas it is most certeine, that it is newe and lately forged whatsoeuer the  
bishop of *Rome* giueth to himselfe more than wee haue rehearsed to be giuen him by  
the ancient Councils. Yea, they are come to so great shamelesnesse, that they haue set  
foot a writing vnder the name of *Anastasius* Patriarch of *Constantinople*, wherein he  
testifieth that it was decreed by the old rules, that nothing should be done even in the  
furthest prouinces, that were not first mooued to the sea of *Rome*. Beside this, that it is  
certaine that is most vaine, what man shall thinke it likely, that such a commendati-  
on of the sea of *Rome* proceeded from the aduersarie and enuier of honour and digni-  
ttrie thereof? But verily it behoued that these Antichristes shoulde be carried on to  
so great madnes and blindnes, that their lewdnes might be plaine for all men to see, at  
least so many as wil open their eies. But the decretal epistles heaped togither by *Gre-  
gory* the ninth, againe the Clemetines, & Extravagants of *Martine*, do yet more openly  
and with fuller mouth ech where breath foorth their outragious fiercenes, and as it  
were the tyrranic of barbarous kings. But these be the oracles, by which the Roma-  
nists will haue their papacie to be weyed. Heereupon arose those notable principles,  
which at this day haue euery where in the papacie the force of oracles: that the Pope  
cannot erre: that the Pope is aboue the Councels: that the Pope is the vniuersall bi-  
shop of all bishops, and the supreme head of the Church in earth: I passe ouer the  
much absurder follies, which the foolish Canonists babble in their schooles, to which  
yet the Romish diuines do not onely assent, but do also clap their hands at them, to  
flatter their idoll.

21 I will not deale with them by extremitie of right. Some other man woulde  
against this their so great insolencie set the saying of *Cyprian*, Which hee vsed among  
the bishops, at whose Councell he sat as chete. None of vs calleth himselfe Bishop of  
Bishops, or with tyrannous feare compelleth his fellow bishops to necessitie to obey.  
Hee woulde obiect that, which a little after was decreed at *Carthage*. That none  
shoulde bee called Prince, Priest, or chiefe Bishop. Hee woulde gather manie  
testimonies out of Histories, Canons out of Synodes, and many sentences out of  
the Popes vfa-

tion not onely  
against the judge-  
ment of all am-  
bitie, against the  
mind of *Gregorie*,  
but even refug-  
ing to all bisca-  
nusse.

the booke of olde writers, by which the bishop of *Rome* should be brought downe into the fellowship of the rest. But I passe ouer all these, least I shoulde seeme too precisely to preesse them. But let the best patrones of the sea of *Rome* aunswere me, with what face they dare defend the title of *vniuersall Bishop*, which they see so oft to be condemned with curse by *Gregorie*. If *Gregories* testimonie ought to be of force, they doe thereby declare that Antichrist is there bishop, because they make him *vniuersall*. The name also of head was no more vfaull. For thus he sayeth in one place : *Peter* is the chiefe member in the bodie, *John*, *Andrew*, and *Iames* the heads of particular peoples: yet they all are members of the Church vnder one head: yea the holie ones before the lawe, the holie ones vnder the lawe, and the holie ones vnder grace, are set among members, altogether making vp the bodie of the Lord: and no man euer willed to haue himselfe called *vniuersall*. But whereas the Bishop of *Rome* taketh vpon himselfe the power of commanding, that thing finally agreeth with that which *Gregorie* saith in an other place. For whereas *Eulotius* bishop of *Alexandria*, had saide that he was commaunded by him, he aunswere in this wise, I pray ye, take away this word of commanding from my hearing. For I know what I am, and what ye be. In place, ye be to me brethren: in manners ye be to me fathers. Therefore I commaunded not, but I cared to tell you those things that I thought profitable. Whereas he so extendeth his iurisdiction without end, he doeth therein great and hainous wrong, not onely to the other bishops, but also to all particular Churches, which he soareth and plucketh in peeces, that he may build his seate of their ruines. But whereas he exempteth himselfe from all judgements, and will so raigne after the manner of tyrants, that he accounteth his owne onely lust for lawe, that verily is so hainous, and so farre from eccllesiasticall order, that it may in no wise be borne: for it vtterly abhorreth not onely from all feeling of godlinesse, but also from all humantie.

Lib.4. Ep.92.

Lib.7. Epi.28.

*The state of Rome  
an hundred times  
more corrupt now  
than in the dyes  
of Gregorie or  
Bernard.*

Lib.1.epi.5.7.  
&c.25. &c alibi

22 But that I be not compelled to goe through and examine all things particulerly, I doe againe appeale to them, that will at this day be accompted the best and most faithfull patrones of the sea of *Rome*, whether they be not ashamed to defend the present state of the Papacie: which it is certaine: to be an hundred times more corrupt, than it was in the time of *Gregorie* and *Bernard*: which state yet did then so much displease those holie men. *Gregorie* eachwher complaineth, that he is too much diuerstly drawen away with foraine busynesse: that he is vnder the colour of bishopricke brought backe to the world: wherein he serueth so many cares of the world as he neuer remembreth that he serued when he was a laie man: that he is pressed downe with tumult of worldly affaires, that his minde is nothing raised vp to things aboue, that he is shaken with many waues of causes, and tossed with tempests of troublesome life: so that he may worthily say, I am come into the depth of the sea. Truely among those earthly busynesses, he might yet teach the people with Sermons, priuately admonish and correct such as it behoued, order the Church, give counsell to his fellow bishops and exhort them to their dutie: beside these things there remained sometime to write: and yet he lamenteth his calamitie, that he is drowned in the deepest sea. If the gouernment of that time was a sea: what is to be saide of the papacie at this time? For what likenesse haue they together? Here be no preachings, no care of discipline, no zeale to the Churches, no spirituall doing, finally nothing but the world. Yet this maze is praised, as though there could nothing be found more orderly and better framed. But what complaints doth *Bernard* poure out, what groaneth doth he vtter, when he looketh vpon the faultes of his age: What then would he do if he beheld this our age of iron, and worse if any be worse than iron? What obstinate wickednesse is this, not onely stiffly to defend as holy and diuine, that which all the holy men haue with one mouth condemned: but also to abuse their testimonie to the defence of the papacie, which it is certaine that they never knew

knew of? Howbeit of Bernards time I confesse, that then the corruption of all things was so great, that it was not much vnlke our time. But they are without all shame, that fetch any pretence for it, out of that meane age, that is the time of *Leo, Gregorie,* and such other. For they do like as if one, to stablish the Monarchie of Emperors, would praise the old state of the Empire of *Rome:* that is, would borrow the praises of libertie, to set forth the honor of tyranne.

23 Finally, although all these things were graunted them: yet there ariseth of *The Bishop of Rome no Bishop.*  
 fresh a new strife for them, when we deny that there is a Church at *Rome*, in which such benefites may be resident: when we denie that there is a bishop, which may beare these priuileges of dignitie. Admit therefore all those things to be true, (which yet we haue already wrung from them) that *Peter* was by the mouth of Christ appointed head of the vnuerfall Church: and that he left the honour that was giuen him in the sea of *Rome:* that the same was stablished by the authoritie of the auncient Church, and confirmed with long continuance: that the Supreme power hath beene alway by one consent giuen of all men to the bishop of *Rome*, that he hath beene the judge of all both causes and men, and himselfe subiect to the judgement of none: let them haue also more, if they will: yet I answe in one word, that none of these things auiale, vnellesse there be at *Rome* a Church and a bishop. This they must needs graunt me, that it cannot be the mother of Churches, which is not it selfe a Church: that he cannot be chiefe of bishops, which is not himselfe a bishop. Will they therefore haue the sea Apostolike at *Rome?* Then let them shew me a true and lawfull Apostleship. Will they haue the chiefe Bishop? Then let them shew me a Bishop. But what? where will they shew vs any face of a Church? They name one indeede, and haue it oft in their mouth. Truely the Church is knowne by her certayne markes: and bishopricke is a name of office. I speake not here of the people: but of the government it selfe, which ought continually to shine in the Church. Where is the ministerie in their Church, such as Christes institution requireth? Let vs call to remembrance that which hath before beene spoken of the office of Priests and of a bishop. If we shall bring the office of Cardinals to be tried by that rule, we shall confesse that they are nothing lesse than Priests. As for the chiefe bishop himselfe, I would faine know what one thing at all he hath bishophike. First it is the principall point in the office of a bishop, to teach the people with the word of God: another and the next point to that is, to minister the Sacraments: the third is to admonish and exhort, yea and to correct them that offend, and to hold the people together in holy discipline. What of these things doth he? yea, what doth he faine himselfe to do? Let them tell therefore, by what meane they would haue him to be counted a bishop, that doth not with his little finger, no not once so much as in outward shew, touch any part of a bishops office.

24 It is not so of a bishop as it is of a king. For a king although he do not execute that which belongeth to a king, doeth nevertheles retene the honor and title. But in judging of a bishop respect is had to Christes commandement, which alway ought to be of force in the Church. Therefore let the Romanists loose me this knot. I deny that their high bishop is the chiefe of bishops, forasmuch as he is no bishop. They must needs prooue this last point to be false, if they will haue the victorie in the first. But how saie they to this, that he not only hath no properte of a bishop, but rather all things contrarie? But here, O God, wherat shall I beginne? at his learning, or at his maners? What shall I saie, or what shall I leauie vnsaide? where shall I make an ende? This I saie, that whereas the world is at this day, stuffed with so many peruerse and wicked doctrines, full of so manie kindes of superstitions, blinded with so many errors, drowned in so great idolatrie: there is none of thise anywhere, that hath not either flowed from thence: or at least beene there confirmed. Neither is there any other cause, why the bishops are carried with so great rage against the doctrine.

*In the Bishop of Rome all things contrarie vnto that which should be in a Bishop.*

## Cap.7. Of the outward means

doctrine of the Gospel newly springing vp againe, why they bend all their strengthes to oppresse it, why they kindle vp kings and princes to crueltie, but because they see that their whole kingdome decayeth and falleth downe, so soone as the Gospell of Christ commeth in place. *Leo* was cruell: *Clement* was bloudie: *Paul* is a fierce murtherer. But nature hath not so much mooued them to fight against the truth, as for that this was their onely meane to maintaine their power. Therefore sith they cannot be safe, till they haue driuen away Christ, they trauell in this cause, as if they did fight for their religion and countries, and for their owne liues. What then? Shall that be to vs the sea Apostolike, where we see nothing but horrible Apostasie? Shall he be Christes vicar, which by persecuting the Gospell with furious enterprises, doth openly profess him selfe to be Antichrist? Shall hee be *Peters* successeour, that rangeth with sword and fire, to destroy all that euer *Peter* hath builded? Shal he be head of the Church that cutting off and dismembring the Church from Christ the onely true head thereof, doth in it selfe plucke and teare it in peeces. Admit verily that in the olde time *Rome* was the mother of all Churches: yet since it hath begun to be the seat of Antichrist, it hath ceased to be that which it was.

*The Pope Anii-  
christ.*

*2.Thes.1.4.  
Dan.7.25.*

25 We seeme to be too much euill speakers and railers, when we call the Bishop of *Rome* Antichrist. But they that so thinke, doe not understande that they accuse *Paul* of immodestie, after whom we so speake, yea out of whose mouth we so speake. And least any man obiect, that we doe wrongfully wrest against the Bishop of *Rome*, these wordes of *Paul* that are spoken to another intent, I will briefly shew, that they cannot be otherwise understood, but of the Papacie. *Paul* writheth, that Antichrist shall sit in the temple of God. In another place also the holy Ghost describing his image in the person of *Antiochus*, sheweth that his kingdome shall consist in hawtiness of speech, and blasphemings of God. Herupon we gather, that it is rather a tyrannie ouer soules, than ouer bodies, that is raised vp against the spirituall kingdome of Christ. Then, that it is such, as doth not abolish the name of Christ and the Church: but rather should abuse the pretence of Christ, and lurke vnder the tule of the Church, as vnder a disguised visour. But although all the heresies and sectes that haue beeene from the beginning, belong to the kingdome of Antichrist: yet whereas *Paul* prophecieth, that there shall come a departing, by this description he signifieth, that that seat of abomination shall then bee raised vp, when a certaine viuversall departing shall possesse the Church: howsoever many members of the Church here and there continue in the true ynitie of faith. But where he addeth, that in his time he began in a mysterie to set vp the worke of iniquitie, which he woulde afterwarde shew openly: thereby we vnderstand, that this calamitie was neither to be brought in by one man, nor to be ended in one man. Now whereas he doth set out Antichrist by this marke, that he shoulde plucke away from God his due honour, to take it to himselfe: this is the chiefe token that we ought to followe in seeking out of Antichrist, specially where such pride proceedeth even to the publike dissipation of the Church. Sith therefore it is certaine that the Bishop of *Rome* hath shamelessly conveyed away to himselfe that which was the chiefe proper thing to God alone and Christ, it is not to be doubted but that he is the captaigne and standardbearer of the wicked and abominable kingdome.

*Nothing left in  
the papacy has on-  
ly the place where  
the order of a  
Church has been.  
Euseb.lib.3.  
cap.5.*

26 Now let the Romanists go, and obiect antiquitie against vs: As if in so great alteration of all things, the honour of the sea might stand where there is no sea. *Eusebius* tellet, how God, that there might be place for his vengeance, remoued the Church that was at *Hierusalem* to *Pella*. That which we heare to haue beeene once done, might be ofter done. Therefore so to binde the honor of supremacie to a place, that he which is in deede the most hatefull enimie of Christ, the highest aduersarie of the Gospell, the greatest waster and destroyer of the Church, the most cruell slaughterman and butcher of the saints, shoulde neuerthelesse bee accounted the vicar of Christ,

Christ, the successor of Peter, the chiefe bishop of the Church, only because he occupieth the sea that was once the chiefest of all: that verely is too much to be scorned and foolish. I speake not, how great difference there is betweene the Popes chancery, and a wel framed order of the Church. Howbeit this one thing may well take away all doubt of this question. For no man that hath his right wit, will thinke the bishoprike enclosed in lead and bulles: much lesse in that schoole of fraudes and deceites, in which things the Popes spirituall government consisteth. Therefore it was very well said by a certaine man, that that church of *Rome* which is boasted of, is long ago turned into a court, which only is now seene at *Rome*. Neither do I here accuse the faults of men: but I shew that the papacie it selfe is directly contrary to the true order of a Church.

27 But if we come to the persons of men, it is well enough knownen what maner *The atheisme of*  
of vicars of Christ we shall finde. *Iulius* forsooth, and *Leo*, and *Clement* and *Paul*, shall *Popes*,  
be pillars of the christian faith, and the chiefe expositors of religion, which never  
knew any other thing of Christ, than that which he had learned in *Lucians* schoole.  
But why do I recken vp three or foure Popes? as though it were doubfull, what  
manner of forme of religion the popes with their whole college of Cardinals haue  
since long ago professed, and at this day do profess. For first this is the principall  
article of that secret Diuinite that raigneth among them, That there is no God: the  
second, That all things that are written and taught concerning Christ, are lies and  
deceits: the third, That the doctrine of the life to come, and of the last resurrection  
are mere fables. They do not all thinke so: and few of them speake so. I graunt. But  
this hath long ago begun to be the ordinary religion of popes. Whereas this is very  
well knownen to all that know *Rome*, yet the Romish Diuines cease not to boast, that  
by Christes priuilege it is prouided, that the Pope can not erre, because it was said to  
*Peter*: I haue praid for thee, that thy faith should not faint. What, I pray you, win *Luke.22.32.*  
they by mocking so shamelesly, but that the whole world may understand, that they  
are come to that extremity of wickednesse, that they neither feare God, nor stand in  
awe of men?

28 But let vs imagine, that the vngodlines of those popes v home I haue spoken *The fall of Iohn*  
of, is hidden, because they haue neither published it by preaching, nor by writings: *the xxii.*  
but only haue bewraied it at their table, and in their chamber, or at least within walles  
of houses. But if they will haue this priuilege to be of force, which they pretend, they  
must needs wip *Iohn* the xxii. out of the number of Popes, who openly affirmed  
that soules are mortall, and that they die together with the bodies vntill the day of  
resurrection. And that you may perceue that the whole sea with her principall staves  
was then wholly fallen: none of all the Cardinals withstand so great a madnesse, but  
the schoole of *Paris* moued the king of *Fraunce* to compell him to recant it. The  
king forbad his subiects to communicate with him, vnlesse he did out of hand re-  
pent: and the same, as the manner is, he proclaimed by a herald. The Pope compe-  
lled by this necessitie, abiuere his error. This example maketh that I neede not to  
dispute any more with my aduersaries about this that they say, that the sea of *Rome*  
and the bishops thereof, can not erre in the faith, because it was said to *Peter*, I haue *Luke.22.32.*  
prayed for thee, that thy faith may not faint. Truely, he fell with so foule a kinde of  
fall from the right faith, that he is a notable example to them that come after, that  
they are not all *Peters* which succeede after *Peter* in the bishoprike. Howbeit this is  
allo of it selfe so childish, that it needeth no answere. For if they will drawe to *Peters*  
successors whatsoever was spoken to *Peter*, it shall follow that they are all Satans,  
forasmuch as the Lord said this also to *Peter*: Go behind, thou Satan, because thou  
art an offence to me. For it shall be as easy for vs to turne backe this latter saying a-  
gainst them, as it shall be for them to obiect the other against vs. *Matt. 16.23.*

29 But I list not to striue with them in playing the foole. Therefore I returne  
ther

## Cap.7. Of the outward meanes

*The uncleane manners of the Romane Bishops.*

thither from whence I made digression. So to binde the place, and Christ, and the holy Ghost, and the Church together, that whosoeuer sit in that place, although he be the Deuill, yet he must be iudged the Vicar of Christ and the head of the Church, because it was once the seate of Peter: I say this is not onely wicked and slanderous to Christ, but also too great an absurdity and against common reason. It is alreadie long agoe since the Bishops of *Rome* are either without all religion, or the greatest enemies of Religion. Therefore they are no more made the the vicars of Christ, by reason of the seate which they occupie, than an idoll, when it is set in the Temple of God, is to be taken for God. Now if their manners be to be iudged vpon, let the Popes themselves aunswere for themselves: what one thing at all there is in them, wherein they may be knowne for Bishops. First, whereas there is such life at *Rome*, they not onely winking at it, but also as it were with secrete countenance allowing it, this is vtterly vnmeet for Bishops, whose duetie is with severitie of discipline to restraine the licentiousnesse of the people. But I will not be so rigorous against them, to charge them with other mens faults. But whereas they themselves, with their own houshold, with almost the whole Colledge of Cardinals, with the whole flocke of their Cleargie, are so guen foorth to all wickednesse, filthinesse, vncleannessse, to all kindes of lewde and mischievous dooings, that they resemble rather monsters than men: therertruely they bewray themselves to be nothing lesse than Bishops. And yetthey neede not to feare least I shold further disclose their filthinesse. For both I am werie to haue to doe in so stinking mire, and I must fauour chaste eares, & I thinke that I haue already enough and more prooved that which I went about: that is, that although *Rome* had in olde time been the head of Churches, yet at this day she is not worthy to be iudged one of the smalleste toes of the Churches feete.

*The rising of Cardinals.*

30 As concerning the Cardinals, (as they call them) I cannot tel how it is come to passe, that they be so sodenly risen vp to so great dignitie. This name in *Gregories* time belonged to Bishops onely. For so oft as he maketh mention of Cardinals, he meaneth it not of them of the Church of *Rome*, but of any other: so that briefly, a Cardinall Priest is nothing else but a Bishop. In the writers before that age I finde not this name at all. But I see that they were then lesse than Bishops, whom they be now far aboue. This saying of *Augustine* is well knownen: Although according to the names of honor, which the vse of the Church hath alreadie obtained, Bishoprike is greater than Priesthood, yet in many things *Augustine* is lesse then *Hierome*. Heere indeede he maketh difference betweene a Priest of the Church of *Rome* and other: but he indifferently setteth them all behinde the Bishops. And that was so long obserued, that in the Councell of *Carthage*, when there were preuent two Legates of the sea of *Rome*, the one a Bishop, the other a Priest, the Priest was thrust backe into the last place. But not to follow too old examples, there remaineth a Councell holden vnder *Gregorie* at *Rome* at which the Priestes late in the lowest place, and subscribed severally by theselues: as for the Deacons, they had no place at all in subscribing. And truly they had then no office, but to be present and vnder the Bishop at ministring of doctrine and of the Sacraments. Now the case is so changed, that they are become the cousins of Kings and Emperors. And it is no doubt but that they grew vp by little and little together with their head, till they were advanced to this high top of dignity. But this also I thought good to touch shortly by the way that the readers might the better understand, that the Sea of *Rome*, such as it is at this day, doth much differ from that ancient one, vnder pretence whereof, it doth now maintaine and defend it selfe. But of what sort soever they were in olde time, to rafsmuch as they haue now nothing of the true and lawfull office in the Church, they retaine onely a de ceitfull colour & vaine visour: yea forasmuch as they haue all things vtterly contrary, it was necessary that that should happen to them, which *Gregorie* writeeth so oft, I say it (saith he) weeping: I giue warning of it, groning: that sith the order of Priesthood is fallen within,

it shal also not be able to stand long without. But rather it behooueth that this should be fulfilled in them which *Malachie* saith of such: Ye haue gone back out of the way, & haue made manie to stumble in the law. Therefore ye haue made vioide the couenant of *Levi*, saith the Lord. Therefore behold, I haue giuen you out of estimation, and vile to all the people. Now I leauē it to all the godly to thinke of what sort is that supreme height of the Hierarchie of *Rome*, whereunto the Papistes with abhominable shamelesse sticke not to make subiect the very word of God, which ought to haue beeene honourable and holy both to heauen and earth, men and Angels.

Mala.2.8.

## The viij. Chapter.

*Of the power of the Church as touching the articles of faith: and with how  
vnbridled licentiousnesse it hath in the papacie beeene wrested  
to corrupt all purenesse of doctrine.*

**N**ow followeth the thirde place of the power of the Church, which partly consisteth in all the Bishops, and partly in the Councils, and those either prouinciall or generall. I speake onely of the spirituall power, which is proper to the Church. That consisteth either in doctrine, or in iurisdiction, or in making of Lawes. Doctrine hath two partes, the authoritie to teach articles of Doctrine, and the expounding of them. Before that wee begin to discourse of every one of these in specialtie, wee will that the godly Readers bee warned, that whatsoeuer is taught concerning the power of the Church, they must remember to applie it to that ende, whereunto (as *Paul* testifieth) it was giuen: that is, to edification, and not to destruction: which who so lawfully vise, they thinke themselues no more than the ministers of Christ, and therewithall the ministers of the people in Christ. Now of the edifying of the Church, this is the onely way, if the ministers themselues endeouer to preferre to Christ his authoritie, which can not otherwise bee safe vnlesse that bee left vnto him, which he receiuēd of his Father: that is, that he be the onely schoolemaister of the Church. For it is written, not of any other but of him alone, Hear him. The power of the Church therefore is not to be sparingly set foorth, but yet to be enclosed within certaine boundes, that it bee not drawn hither and thither after the lust of men. Hereunto it shall be much profitable to note, how it is described of the Prophets and Apostles. For if we simplie grant vnto men such power as they list to take vpon them, it is plaine to all men, what a sippere readynes there is to fall into tyrannie, which ought to be farre from the Church of Christ.

2. Cor.10.8.  
& 13.10.

Matt.17.5.

2 Therefore heere it must be remembred, that whatsoeuer authoritie or dignitie the holy Ghost in the Scripture giueth either to the priestes or to the Prophets, or to the Apostles, or to the successors of the Apostles, all that same is giuen, not properlie to the men themselves, but to the ministerie ouer which they are appointed, or (to speake it more plainly in one worde) whereof the ministerie is committed to them. For if we go through them all in order, we shall not finde that they had any authority to teach or to answer, but in the name and word of the Lord. For when they are called to the office, it is also enioyed them, that they shoulde bring nothing of themselves, but speake out of the mouth of the Lorde. And hec himselfe doth not bring them foorth to be heard of the people, before that he haue giuen them instrucciōns what they ought to speake, to the intent that they shoulde speake nothing beside his worde. *Moses* himselfe, the prince of all the prophets, was to be heard aboue the rest: but he was first instructed with his commandements, that he might not declare anie thing at all, but from the Lorde. Therefore it is saide, that the people when they embrased his doctrine, beleued in God, and in his seruant *Moses*. Also that the authoritie of the Priestes shoulde not grow in contempt, it was stablished with most gree-

All the priests au-  
thorite depended  
wholy upon him  
whose priestes they  
were.

Exod.3.4.

Exod.14.31.  
Deut.16.9.

uous

## Cap.8. Of the outward meanes

Mal.2.4. &c. 6.

uous penalties. But therewithall the Lord sheweth vpon what condition they were to be heard, when he saith that he hath made his covenant with *Levi*, that the lawe of truth should be in his mouth. And a little after he addeth: The lips of the priest shall keep knowledge, & they that require the law at his mouth: because he is the angell of the God of hosts. Therefore if the priest wil be heard, let him shew himselfe the messenger of God: that is, let him faithfully report the commandements that he received of his author. And where it is specially entreated of the hearing of them, this is expressly set, That they may answer according to the law of God.

The power of prophets consisted in delivering that which God had given them in charge. Eze.3.17.

3 What manner of power the prophets generally had, is very well described in *Ezechiel*: Thou son of man (saith the Lord) I haue giuen thee to be a watchman to the house of *Israel*. Therefore thou shalt heare the word out of my mouth, and thou shalt declare it to them from me. He that is commanded to heare out of the mouth of the Lord, is lie not forbidden to invent any thing of himselfe? But what is to declare from the Lord, but so to speake as he may boldly boast, that it is not his own, but the Lords word that he hath brought? The selfe same thing is in *Hieremie*, in other words. Let the prophet (saith he) with whom is a dreame, tell a dreame: and let him that hath my word speake my word true. Certainly he appointeth a lawe to them all. And that is such, that he permitteth not any to teach more than he is commanded. And after he calleth it chaffe, all that is not from himselfe onely. Therefore none of the Prophets themselves opened his mouth, but as the Lord told him the words before. Whereupon these sayings are so oft found among them: the word of the Lord, the burden of the Lord, so saith the Lord, the mouth of the Lord hath spoken. And worthily. For *Esaias* cried out that he had defiled lips. *Jeremie* confessed that he could not speake, because he was a childe: What could proceede from the defiled mouth of the one, and the foolish mouth of the other, but vncleane and vnwise, if they had spoken their owne speech? But his lips were holy and pure, when they began to be the instruments of the holy Ghost. When the Prophets are bounde with this religion, that they deliuer nothing, but that which they haue received, then they bee garnished with notable power and excellent titles. For when the Lord testifieth, that he hath set them ouer nations and kingdomes, to plucke vp and to roote out, to destroy and plucke downe, to bulde and to plant, he by and by adioyneth the cause: because he hath put his words in their mouth.

The apostles au-  
thorise restrained  
& limited within  
the boundes of his  
commaundement  
which gave them  
authorise.  
Matt.28.9.

4 Now if you looke to the Apostles: they are indeede commended with manie and notable titles, that they are the light of the worlde, and the salt of the earth, that they are to bee heard in stede of Christ, that whatsoeuer they binde or loose in earth shall be bound or loosed in heauen. But in their verie name they shewe how much is permitted them in their office: that is, if they be apostles, that they shoule not prate whatsoeuer they list: but shoulde faithfully report his commandements from whom they are sent. And the words of christ are plaine enough, in which he hath determined their embassage: when he commanded them to go & teach al nations, al those things that he had commanded. Yea, and he himselfe also received this law, and laid it vpon himselfe, that it shoule be lawfull for no man to refuse it. My doctrine (saith he) is not mine, but his that sent mee, my fathers. Hee that was alway the onely and eternall counsellor of the father, and he that was appointed by the father the Lord & schoolmaster of all men, yet because he executed the ministerie of teaching, prescribed by his owne example to all ministers, what rule they ought to follow in teaching. Therefore the power of the Church is not infinite, but subiect to the word of the Lorde, and as it were enclofed in it.

The ancients patri-  
arches and fathers  
taught by Christ.

5 But sith this hath from the beginning been of force in the church, and at this day ought to be in force, that the seruants of God shoulde teach nothing which they haue not learned of him: yet according to the diuersitie of times they haue diuers orders of learning. But that order which is nowe, much differeth from those that were

were before. First if it be true which Christ saith, that none hath seen the Father, but the Sonne, and he to whom it hath pleased the Sonne to shew him, it behoued Mat.11.27. verily that they shoulde alwaye directed by the eternal wisdome of the father, which would come to the knowledge of God. For how shoulde they either haue comprehended in minde, or vttered the mysteries of God, but by his teaching, to whome alone the secrets of the Father are open? Therefore the holy fathers in olde time knewe God no otherwise but beholding him in the Sonne as in a glasse. When I say this, I meane that God did neuer by any other meane disclose himselfe to men but by the Sonne, that is, his only wisdome, light and truth. Out of this fountain did *Adam, Noe, Abraham, Isaac, Jacob,* and the other draw at the knowledge that they had of heauenly doctrine. Out of the same fountain haue also all the Prophets themselues drawn all the heauenly Oracles that they vttered. For verily this wisedome hath alwaye disclo- Mala.2.7. sed it selfe by moe waies than one. To the Patriarches he vseth secrete revelations: but therewithall to confirme their mindes, he adioyned such signes, that it could not be doubtfull to them, that it was God that spake. The Patriarches conuered ouer from hand to hand to posteritie, that which they had receiued. For the Lorde left it with them to this intent, that they shoulde so spread it abroad. But the children and chil- drens children, by God secretly informing them, did knowe that that which they heard was from heauen, and not from the earth.

6 But when it pleased God, to raise a more apparent forme of a Church he wil-  
led to haue his worde put in writing and noted, that the priests shoulde fetch from thence what they might deliuere to the people, and that all the doctrine that shoulde be taught shoulde be tried by that rule. Therefore after the publishing of the lawe, when the priestes are commmanded to teach out of the mouth of the Lord, the meaning is, that they shoulde teach nothing strange or differing from that kind of learning, which the Lorde comprehended in the lawe: and to adde and diminish was vnlawfull for them. Then followed the Prophets, by whome in deede the Lord published newe Oracles to be added to the lawe: but yet not so newe, but that they came out of the Lawe, and had respect vnto it: For, as touching doctrine, they were onely expositors of the lawe, and added nothing vnto it, but prophecies of things to come. Those excepted, they vttered nothing else but a pure exposition of the law. Because it pleased the Lord that there shoulde be a plainer and larger doctrine, that weake consciences might be the better satisfied: he commandaund that the Prophecies alio shoulde be put in writing, and accounted part of his word. And heretunto were added the histories, which are also the works of the Prophets, but made by the enditing of the holy ghost. I reckon the Psalmes among the Prophecies, because that which we attribute to the Prophecies is also common to the Psalmes. Therefore that whole body compacted of the lawe, prophecies, psalmes and histories, was the worde of the Lorde to the olde people, by the rule whereof the priestes and teachers even vnto Christes time were bound to examine their doctrine: neither was it lawfull for them to swarue either to the right hand or to the left: because al their office was inclosed within these bounds, that they shoulde answer the people out of the mouth of God. Which is gathered of a notable place of *Malachie*, where he biddeth them to be mindfull of the lawe, and Mal.4.4. to give heede to it, even to the preaching of the Gospell. For thereby he forbiddeth them all new found doctrines, and graunted them no leaque to swarue neuer so little, out of the way which *Moses* had faithfully shewed them. And this is the reason why *Daniel* so honourably setteth out the excellencie of the lawe, and rehearseth so many praises of it: that is, that the Iewes shoulde couet no forren thing without it, sith within it was all perfection inclosed.

7 But when at last the wisedome of God was openly shewed in the flesh, that sancte wisedome with full mouth declared vnto vs all that euer can with mans wit be comprehended, or ought to be thought concerning the heauenly Father. Now there- Christ manifested  
in the flesh had  
added the last  
band to the reue-  
lation of truth.  
fore,

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Heb.1.1.

fore, since Christ the son of righteousness hath shined, we haue a perfect brightness of the truth of God, such as the cleerenesse is wont to be at mid-day, when the light was before but dim. For verily the Prophet meant not to speake of any meane thing, when he wrote that God in olde time spake diuersly and many waies to the fathers by the Prophets: but that in these last daies he began to speake to vs by his beloued Sonne. For he signifieth, yea he openly declareth, that God will not hereafter, as he did before, speake sometime by some, and sometime by other, nor will adde Prophecies to Prophecies, or revelations to revelations: but that he hath so fulfilled all the partes of teaching in the Sonne, that they must haue this of him for the last and eternall testimoni. After which sort all this time of the new Testament wherein Christ hath appeared to vs with the preaching of his Gospell euen to the day of judgement, is expressed by the last hour, the last times, the last daies: to the end verily that contented with the perfection of the doctrine of Christ, we should learne neither to faine vs any new beside it, or receiue it fained of other. Therefore not without cause the Father hath by singular prerogatiue ordained the Sonne to be our teacher: commauding him, and not any man, to be heard. He did in deede in few words set out his schoole-maistership vnto vs, when he said, Hearke him: but in which there is more weight and force than men commonly think. For it is as much in effect, as if leading vs away from all doctrines of men, he should bring vs to him only, and command vs to looke for al the doctrine of salvation at him alone, to hang vpon him alone, to cleave to him alone, finally (as the very words doe sound) to harken to the voice of him alone. And truly what ought there now to bee either looked for or desired at the hande of man, when the very word of life hath familiarly and openly disclosed himselfe vnto vs? Yea but it is meete that the mouthes of all men be shut, after that he, in whome the heauenly Father willed to haue all the treasures of knowledge and wisedome to bee hidden, hath once spoken, and so spoken as became both the widdome of God (which is in no part vnperfect) and *Messias* at whose hand the revelation of al things is hoped for: that is to say, that he left nothing afterward for other to be spoken.

Math.17.5.

John.4.25.

The written word  
the onely rule of  
sound teaching.

Mat.28.20.

Mat.23.8.

John.14.26.  
& 16.13.

No other ground  
but the scripture  
either for men  
particularly, or

8 Let this therefore be a stedfast principle: that there is to be had no other word of God, whereunto place should be giuen in the Church, than that which is contained first in the lawe and the prophets, and then in the writings of the Apostles: and that there is no other manner of teaching rightly, but according to the prescription and rule of that worde. Herupon also we gather, that there was no other thing graunted to the Apostles, but that which the prophets had had in olde time: that is, that they shoulde expounde the olde Scripture, and shew that those things that are therein taught are fulfilled in Christ: and yet that they shoulde not doe the same but of the Lord, that is to say, the spirite of Christ going before them, and after a certaine maner enditing wordes vnto them. For Christ limited their embassage with this condition when he commauded them to goe and teach, not such things as they themselves had rashly forged, but all those things that he had commauded them, and nothing could be more plainly spoken, than that which he saith in another place: but be not ye called maisters, for onely one is your maister, Christ. Then, to imprint this more deeplye in their minde, he repeateth it twice in the same place. And because their rudenesse was such, that they coulde not conceiue those things that they had heard and learned of the mouth of their maister, therefore the spirite of truth is promised them by whome they shoulde be directed to the true vnderstanding of all things. For that same restraining is to be diligently noted, where this office is assignd to the holy Ghost, to put them in minde of all those things that hee before taught them by mouth.

9 Therefore Peter who was very well taught howe much hee might lawfully doe, leaueth nothing either to himselfe or other, but to distribute the doctrine deliuered of God. Let him that speaketh (saith he) speake as the wordes of God, that is

is to say, not doubtingly, as they are wont to tremble whose owne conscience misgi-  
ueth them; but with sure confidence, which becommeth the seruant of God furnished  
with assured instructions. What other thing is this, but to forbid al inventions of mans  
minde, from what head ioeuer they haue proceeded, that the pure word of God may  
be heard and learned in the Church of the faithfull? to take away the ordinances or  
rather the feined deuises of all men, of what degree soever they bee, that the decrees  
of God onely may remaine in force? These bee those spirituall armoures, mightie  
through God to cast downe holds: by whiche the faufull seruants of God may throw  
downe counsels, and all height that aduanceth it selfe against the knowledge of god,  
and may lead all knowledge captiue to obey Christ. Lo this is the soueraigne power,  
where with it behoueth the Pastors of the Church to be endued, by what name soe-  
ver they be called, that is, that by the worde of God they may with confidence bee  
holde to do all things: may compell all the strength, glorie, wisedome and height of  
the worlde to yedde and obey to his maiestie: being vpholden by his power, may  
command all euene from the highest to the lowest: may build vp the house of Christ  
and pull downe the house of satan: may feed the sheepe & drue away the wolues: may  
instruct & exhort the willing to learne: may reprove, rebuke and subdue the rebellious.  
& stubborne: may binde, & loose: finally may thunder and lighteen, if need be: but  
all things in the worde of God. Howbeit there is, as I haue saide, this difference be-  
twene the Apostles and their successors, that the Apostles were the certaine & au-  
thentike secretaries of the holy Ghost, and therfore their writings are to be esteemed  
for the oracles of God: but the other haue none other office, but to teach that which  
is set forth & written in the holy Scripturēs. We determine therefore, that this is not  
now left to faufull ministers, that they may coine any new doctrine, but that they  
ought simplicie to cleave to the doctrine, whereunto the Lord hath made all men with-  
out exception subiect. When I say this, my meaning is not onely to shew what is law-  
full for all particular men, but also what is lawfull for the whole vniversall Church.  
Now as touching all particular men: *Paul* verily was ordeined by the Lorde Apostle  
to the Corinthians: but he denieth that he hath dominion ouer their faith. Who now  
dare take a dominion vpon himselfe, which *Paul* testifieth that it belonged not to him?  
If he had acknowledg'd himselfe to haue this liberty of teaching, that whatsoeuer the  
Pastor teacheth he may therein of right require to be beleene: he would never haue  
taught the Corinthians this discipline, that while two or three propheteys speak, the rest  
should judge, & if it were revealed to any that late, the first should hold his peace. For  
so he spared none, whose authority he made not subiect to the iudgmēt of the word of  
God. But, wil som mā say, of the whole vniversall church the case is otherwise. I answere  
that in another placē *Paul* meeteth with this doue also, where he saith, that faith is by  
hearing, & hearing by the word of God. Truly, if faith hang of the word of God only,  
hath respect vnto & resteth vpon it alone, what place is there nowe left to the word of  
the whole world? For herein no man may doubt that hath wel knownen what faith is.  
For Faith ought to be staiede vpon such assurednesse, whereby it may stande inuinci-  
ble against Satan, and all the engines of the hells, and against the whole worlde. This  
assurednes we shall no where finde but in the onely worde of God. Againe, it is a ge-  
nerall rule which wee heare ought to haue respect vnto: that God doth therefore  
take from men the power to set foorth a newe doctrine, that hee onely may be our  
Schoolemaster in heauenly learning, as hee onely is true which can neither lie nor  
deceive. This rule belongeth no leesse to the whole Church than to euerie one of the  
faithfull.

10 But if this power of the Church, which we haue spoken of, be compared with  
that power, whereof the spirituall tyrants, that haue falsly called themselues Bi-  
shops and Prelates of Religion, haue in certaine ages past boasted themselues  
among the people of God, the agreement shall be no better than Christ hath with  
them. Their tyrrannie who binde the world to beleue what soever pleasest them so teach.

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*Belial.* Yet it is not in this place my purpose to declare in what ſort and with how wicked meanes they haue exerciſed their tyranny: I will but reheare the doctrineſ which at this day they defend, firſt with writings, and then with ſword and fire. Be-cause they take it for a thing confeſſed, that a generall Councell is the true image of the Church, when they haue taken this principle, they do without doubt determine, that ſuch councells are immediately gouerned of the holy Ghost, and that therefore they cannot erre. But whereas they themſelues do rule the councells; yea and make them, they do indeede chalenge to themſelues whatſoever they affirme to be due to the councells. Therfore they wil haue our faith to stand end fal at their wil that whatſoever they ſhall determine on the one ſide or the other, may be ſtabliſhed & certaine to our mindeſ: ſo that if they allow any thing we muſt all hold it for condenmed. In the meane time after their owne luſt, and despiling the word of God, they coine doctrineſ, to which afterward they require by this rule to haue faith giuen. For they alſo ſay that he is no Christian, that doth not certainiely confeſſe to all their doctrineſ as well affirmative as negative: if not with expreſſed yet with vnappreceiued faith: because it is in the power of the Church to make new articles of the Faith.

*Promises made to  
the Church abuſed  
to boſter up a moſt  
unlawfull power  
in the Church.*

*Mat.28.20.  
Joh.14.19.*

*1.Cor.1.12.*

*Ephc.1.18.*

*Phil.3.11.*

11 First let vs heare by what arguments they prooue that this authoritie is giuen to the Church; and then we ſhal ſee how much that maketh for them which they alleage of the Church. The Church (ſay they) hath notable promises, that it ſhall never be for ſaken of Christ her ſpoſe, but that it ſhall be guided by his ſpirit into all truthe. But of the promises which they are wont to alleage, many are giuen no leſſe to euerie one of the faithful particularly, than to the whole Church vniuerſally. For though the Lord ſpake to the twelue Apolleſ, when he ſaid: Behold I am with you euē to the end of the world: Againe: I will aſke my father, and he ſhall giue you an other comforter, namely the Spirit of truthe: yet he made the promise not only to the whole number of the twelue, but alſo to euery one of them: yea to the other diſcipleſ likewiſe, either thoſe that he had alreadie received, or thoſe that ſhould afterward be added to them. But when they expound ſuch promises full of ſingulaſt comfort, as though they were giuen to none of the Christians, but to the whole Church together: what do they elſe, but take away from all Christians that confidence which they all ought to receiue thereby to encourage them? Yet I do not here deny, but that the whole fellowſhip of the faſhull furnished with manifold diuerſitie of giftes, is endued with much larger and more plentifull treaſure of the heauenly wiſedome, than each one ſeverall: neither is it my meaning, that this is ſpoken in common to the faſhull, as though they were all alike endued with the ſpirit of vnderſtanding and doctrine: but because it is not to be graunted to the aduersarieſ of Christ, that they ſhould for the defence of an euill cauſe wreſt the Scripture to a wrong ſenſe. But, omitting this, I ſimply confeſſe that which is true, that the Lord is perpetually preſent with hiſ, and ruleth them with hiſ ſpirit. And that this ſpirit is not the ſpirit of errore, ignorance, lying or darkenes: but of ſure reuelation, wiſedome, truthe, and light, of whom they not deceiuitfully may leaſne thoſe things that are giuen them, that is to ſay, what is the hope of their calling, and what be the riches of the glorie of the inheritance of God in the Saints. But whereas the faſhull, euē they that are endued with more ex-cellent giftes aboue the reſt, do in this fleſh receiue onely the firſt fruits and a certaine taſte of that ſpirit: there remaineth nothing better to them than knowing their owne weakeſſeſ, to hold themſelues carefully within the bounds of the worde of God: leaſt, if they wander farre after their owne ſenſe, they by and by stray out of the right way, inſomuch as they be yet voide of that ſpirit, by whose onely teaching truthe is diſcerned from falſhood. For all men do confeſſe with Paul, that they haue not yet attained to the marke. Therefore they more endeouour to daily profitiſt than glorie of perfection.

12. But they will take exception, and say that whatsoeuer is particularly attributed to every one of the holy ones, the same doth thoroughly and fully belong to the perfect by virtue of any promise made unto it but that still it remaineth in this world subject as to other infirmities so to ever. The Church not so much as is enough. For the Lord knoweth what her necessitie requireth. But, to hold her vnder humilitie and godly modestie, he giueth her no more than he knoweth to be expedient. I know what here also they are wont to obiect, that is, that the Church is cleansed with the washing of water in the word of life, that it might be without wrinkle and spot, and that therefore in an other place it is called the piller and stay of truth. But in the first of these two places is rather taught, what Christ dayly worketh in it, than what he hath alreadie done. For if he dayly sanctifieth purgeth, polisheth, wipeth from spots all them that boies truely it is certaine that they are yet besprinkled with some spots and wrinkles, and that there wanteth somewhat of their sanctification. But how vaine and fabulous is it, to judge the Church already in every part holy and spotles, whereof all the members are spoty and very vnkleane? It is true therefore that the Church is sanctified of Christ. But onely the beginning of that sanctifying is here scene: but the end and full accomplishment shalbe, when Christ the holiest of holy ones shall truely and fully fill it with his holines. It is true also that the spots and wrinkles of it are wiped away: but so that they be dayly in wiping away, vntill Christ with his comming doe vterly take away all that remaneth. For vnfesse we grant this, we must of necessitie affirme with the Pelagians, that the righteousness of the Faithfull is perfect in this life: and with the Cathari and Donatists we must suffer no infirmitie in the Church. The other place, as we haue else where scene, hath a sense vterlie differing from that which they pretend. For when Paul hath instructed Timoshee, and framed him to the true office of a Bishop, he saith that he did it to this purpose, that he should know how he ought to behaue himselfe in the Church. And that hee should with the greater religioulnes & endeour bend himselfe thereunto, he addeth that the Church is the very piller and stay of truth. For what else doe these words meane, but that the truth of God is preferred in the Church, namely by the ministry of preaching? As in another place he teacheth, that Christ gaue Apostles, Pastors, and Teachers, that we should no more be carried about with every winde of doctrine, or be mocked of men: but that being enlightened with the true knowledge of the Sonne of God, we should altogether meeete in vnitie of Faith. Whereas therefore the truth is not extinguished in the world, but remaineth safe, that same commeth to passe because it hath the Church a faithfull keeper of it, by whose helpe and ministerie it is susteined. But if this keeping standeth in the ministry of the Prophets and Apostles, it followeth that it hangeth wholly hereupon, if the word of the Lorde be faithfullie preferred and due keepe his purtie. Eph.4.12.

13. But that the readers may better understand, vpon what point this question chiefly standeth, I will in few words declare what our aduersaries require, and wherein we stand against them. Where they say that the Church can not erre, it tendeth hereunto, and thus they expound it, that forasmuch as it is gouerned by the Spirite of God, it may goe safely without the word: that whithersoeuer it goeth, it cannot think nor speake any thing but truth: that therefore if it determine any thing without or beside Gods word, the same is no otherwise to be esteemed than as a certaine oracle of God. If we graunt that first point, that the Church can not erre in things necessarie to saluation, this is our meaning, that this is therefore because forsaking all his owne wisedome, he suffereth her selfe to be taught of the holy Ghost. The drifts of the Church of Rome in mainaining that the Church cannot erre.

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by the wordes of God. This therefore is the difference. They set the authoritie of the Church without the worde of God, but we will that it be annexed to the word, and suffer it not to be seuered from it. And what maruel is it, if the spouse and scholler of Christ be subiect to her husband and schoolemaster, that she continually and earnestly hangeth his mouth? For this is the order of a well governed house, that the wife shoulde obey the authoritie of the husbande: and this is the rule of a well ordered schoole; that the teaching of the schoolemaster alone should there be heard. Wherefore let the Church not be wise of her selfe, nor thinke any thing of her selfe: but determine the end of her wisdome where he hath made an end of speaking. After this maner she shall also distrust all the inuentiones of her owne reason: but in those things wherein it standeth vpon the word of God, she shall waue with no distrustfullnes or doubting, but shal rest with great assurednes and stedfast constancie. So also trusting vpon the largenesse of those promises that he hath, she shall haue whereupon abundantly to sustaine her faith: that she may nothing doubt that the best guide of the right way, the holy spirit, is alway present with her: but either ewithall she shall keepe in memorie what vs the Lord would haue vs to receive of his holy spirit. The spirit (saith he) which I will send from my father shall lead you into all truth but how? because (saith he) he shall put you in mind of all those thinges that I have told you. Therefore he giveth warning that there is nothing more to be looked for of his spirite, but that he should enlighten our mindes to perceiue the truthe of his doctrine. Therefore they of some faith excellently well. Many (saith he) do boast of the holy spirite: but they which speake their owne do falsly pretende that they haue him. As Christ testified that he spake not of himselfe: because he spake out of the law and the Prophets: so if any thing beside the Gospell be thrust in vnder the title of the spirit, let vs not beleue it, because as Christ is the fultilling of the law and the Prophets: so is the spirit of the gospel. Thele be his words. Now it is easie to gather how wrongfully our aduersaries do, which boast of the holy Ghost to no other end but to set foorth vnder his name strange and forraigne doctrines from the word of God, whereas hee will with vn speakable knot be conioined with the word of God, and the same doth Christ profess of him when he promiseth him to his Church. So is it truly. What sobertie the Lord hath once prescribed to his Church, the same he will haue to be perpetually kept. But he hath forbidden her, that she shoulde not adde any thing to his word, nor take any thing from it. This is the inuiolable decree of God and of the holy Ghost, which our aduersaries go about to abrogate, when they faine that the Church is ruled of the spirit without the word.

John.16.7. & 13.

Serm.de sancto  
& ador.Spiritu.  
Ioh. 12.50. &  
14.10.

In doctrine no-  
thing to be added  
by the Church un-  
to that which the  
Apostles haue left  
in writing.  
John.16.2.

¶ 14. Heere againe they murmur against vs, and say that it behoueth that the Church shoulde adde some thing to the writings of the Apostles; or that they themselves shoulde afterward with liuely voice supply many things which they had not clearly enough taught, namely sith Christ said vnto them. I haue many things to be said to you, which you cannot now beare, and that these be the ordinances, which without the scripture haue beene received onely in use and maner. But what shamelesnesse is this? I grant the disciples were yet rude, and in a manner vnapt to learne, when the Lorde said this vnto them. But were they then also holden with such crudelnes, when they did put their doctrine in writing, that they afterward needed to supply with liuely voice that which they had by fault of ignorance omitted in their writings? But if they were already led by the spirit of truth into all truthe when they did set forth their writings: what hindered that they haue not therein contained and left written a perfect knowledge of the doctrine of the Gospell? But go to: let vs graunt them that which they require. Only let them point out what be those things that it behoueth to be revealed without writing. If they dare enterprise that, I will assaile them with Augustines words: that is, When the Lord had said nothing of them, which of vs dare say, these they be, or those they be? or if any dare say so, whereby doth he proue

Hom.in  
Iohn.9.5.

it? But why doe I striue about a superfluous matter? For a very child doth know, that in the writings of the Apostles, which these men doe make in a manner lame and but halfe perfect, there is the finite of that reuelation whiche the Lorde did then promise them.

15 What say they, did not Christ put out of cōtroversie whatsoeuer the Church teacheth and decreeth, when he commandeth him to be taken for a heathen man and a Publicaner that dare say against her? First in that place is no mention made of doctrine, but onely the authoritie of the censures is establisched for correcting of vi-  
ces, that they which haue beene admonished or rebuked should not resist his judgement. But omitting this, it is much maruell, that these losels haue so little shame, that they dare be proud of that place. For what shal they get thereby, but that the consent of the Church is neuer to be despised, which never consenteth but vnto the truth of the word of God? The Church is to be heard, say they. Who denieth it? forasmuch as it pronounceth nothing but out of the word of the Lord. If they require any more let them know that these words of Christ doe nothing take their part therein. Neither ought I to be thought too much contentious because I stand so earnestly vpon this point, That it is not lawfull for the Church to make any new doctrine, that is, to teach and deliuere for an Oracle any more than that which the Lord hath revealed by his word. For men of sound wit doe see how great danger there is, if so great authoritie be once graunted to men. They see also how wide a window is opened to the mockings and caullations of the wicked, if we say that that which men haue iudged is to be taken for an Oracle among Christians. Beside that, Christ speaking according to the consideration of his owne time, giueth this name to the Synagogue, that his discipiles shold afterward learne to reverence holy assemblies of the church. So should it come to passe that every Cittie and village should haue equall authoritie in coyning of doctrines.

16 The examples which they vse, doe nothing helpe them. They say that the Baptizing of infants, proceeded not so much from the expresse commandement of the Scripture as from the decree of the Church. But it were a very miserable succour, if we were compelled to flee to the bare authoritie of the Church for defence of the Baptisme of infants: but it shall in another place sufficiently apppeare that it is far otherwise. Likewise whereas they obiect that that is no where found in the Scripture, which was pronounced in the *Nicene* Synode, that the Sonne is consubstantiall with the Father: therein they doe great wrong to the fathers, as though they had rashly condemned *Arrius*, because he would not sweare to their words, when he professed all that doctrine which is comprehended in the writings of the Prophetes, and Apostles. This word, I grant, is not in the Scripture: but when therein is so oft affirmed, that there is but one God; againe, Christ is so oft called the true and eternall God, one with the Father: what other thing doe the Fathers of the *Nicene* Councell when they declare that he is of one substance, but simply set out the naturall sense of the Scripture? But *Theodorite* reporteth that *Constantine* vseth this preface in their af-  
fairs and the con-  
substantialitie of  
Christ with God  
the Father, are not  
warranteed by the  
sole authoritie of  
the Church, but  
haue their suffici-  
ent grounds in  
Scripture.

Histo. Eccl. lib.  
1. cap. 5.

In disputacions (saith he) of Divine matters, there is a prescribed doctrine of the holy Ghost: the Bookes of the Gospels and of the Apostles, with the Oracles of the Prophetes, doe fully shew vs the meaning of God. Therefore laying away discord, let vs take the discussions of questions out of the wordes of the Spirite. There was at that time no man that spake against these holy monitions. No man tooke exception, that the Church might adde somewhat of her owne: that the Spirite reuealed not all things to the Apollites, or at least vittered them not to those that came after: or any such thing. If it be true which our aduersaries would haue: first, *Constantine* did euill, that tooke from the Church her authoritie: then, whereas none of the Bisshops at that time rose vp to defend it, this was not without breach of their Faith? for so they were betrayers of the right of the Church. But sith *Theodorite* rehearseth that

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they willingly embraced that which the Emperour saide, it is certaine that this new doctrine was then vterly vnknownen.

## The ix. Chapter.

*Of Councils and of their authoritie.*

*A protestation concerning the estimation of Councils.*

**N**ow, although I graunt them all things concerning the Church: yet they shall thereby not much preuale for their intent. For whatoever is said of the Church, the same they by and by giue to the Councells, forasmuch as in their opinion those represent the Church. Yea, where they so stiffly contend for the power of the church, they do it of no other purpose, but to giue all that they can get to the Bishop of *Rome* and his garde. But ere I beginne to discusse this question, I must needs here make protestation of two things aforhand. First, that where I shall in this point be somewhat rough, it is not because I lesse esteeme the olde Councells than I ought to doe. For I reuerence them from my heart, and wish them to be had in their due honor with all men. But herein is some mean, that is, that there be nothing withdrawn from Christ. Now this is the right of Christ, to be the head in all Councells, and to hane no man fellow with him in this dignity. But I say that then only he is the head, when he governeth the whole assembly with his word and spirit. Secondly, whereas I giue lesse to Councells than the aduersaries require: I doe not for this cause that I am afraide of the Councells, as though they did make for their side, and were against ours. For as we are abundantly furnished with the word of the Lord to the full prooffe of our doctrine fully, and to the ouerthrow of the whole Papistrie that we neede not much to desire any other thing beside it: so if the matter require, the olde Councells do for a great part minister vnto vs so much as may suffice for both.

*Christ in the middest of Councells bus not except they be gathered in his name.*

*Matt. 18.20.*

2. Now let vs speake of the thing it selfe. If it be sought of the Scriptures, what is the authoritie of Councells: there is no plainer promise than in this saying of Christ: Where two or three shall be gathered togither in my name, there I am in the middest of them. But that doth no lesse belong to euery particular assembly than to a generall Councell. But the doubt of the question standeth not therein: but because there is a condition added, that God will so onely be in the middest of the Councell, if it be gathered togither in his name. Therefore altho our aduersaries do a thousand times name Councells of Bishops, they shall little preuale: neither shall they make vs to beleue that which they affirme, that is, that they be governed of the holy Ghost, vntill they haue proued that they are gathered togither in the name of Christ. For it is as possible that wicked and euill Bishops may conspire against Christ, as good and honest bishops may come togither in his name. For a verie cleere prooffe hereof are many decrees that haue proceeded from such Councells. But this shal be seen hereafter. Now I do but answere in one word that Christ promiseth nothing, but to them that are gathered togither in his name. Let vs therefore define what that is. I deny that they be gathered togither in the name of Christ, which casting away the commandement of God, wherin he forbiddeth any thing to be added to his word, or taken from it, do decree euery thing after their owne wil: which being not contented with the Oracles of the Scripture, that is to say the only rule of perfect wiseman, do imagine some new thing of their own head. Surely, fift Christ hath not promised that he will be present at all Councells, but hath adioined a peculiar marke, whereby to make true and lawful Councells different from other: it is meete that we shold not neglect this difference. This is the couenant, which in old time God made with the Leuiticall priests, that they shold teach out of his mouth. This he alway required of the prophers: this law also we see to haue bin laid vpō the Apostles. Who so break this couenant, God doth not vouchsafe, to let them haue the honor of priesthood, nor any authority.

*Dent. 4.2.  
Reue. 22.18.*

*Mala. 2.7.*

authoritie. Let the aduersaries vndoo me this knot, if they will make my faith bounde to the decrees of men beside the word of God.

3 For whereas they thinke not that truth remaineth in the Church vniuersall it bee among the Pastors: and that the Church it selfe standeth not, vniuersall it appeere in generall Councils: that is farre from haung beene alway true, if the Prophets haue left vnto vs true testimonies of their owne times. There was in the time of *Esaie* a Church at *Hierusalem*, which God had not yet forsaken. But of the Pastors hee saith thus: The watchmen are all blinde, neither know they any thing. They are all dum dogs, neither are they able to barke. They lie along and sleepe, and loue sleeping: and the pastors themselues know nothing, nor do vnderstande: and they doe altogether looke backe vnto their owne waies. After the same maner *Osee* saith: The watchman of *Ephraim* with God, the snare of the fouler, hatred in the house of God. Where ioyning them with God by way of mockage, hee teacheth that their pretence of the priesthoode is vaine. The Church also endured vnto the time of *Hieremie*. Let vs heare what he saith of the Pastors. From the prophet euuen to the priest, euerie one followeth lying. Againe: The prophets do prophecie a lie in my name, when I haue not sent them nor commanded them. And least we shoulde bee too long in reciting his words, let those things be read that he hath written in the whole xxiiij. and xl. Chapters. At that time on the other side *Ezechiel* did no more gently inuey against the same men. The conspiracie (saith he) of the prophets in the mids of him as a roaring lion, & that violently taketh his pray. Her priests haue broken my lawe, and haue defiled my holy things, and haue made no difference betweene holy and prophane: and the rest that he adioyneth to the same effect. Like complaints are every where in the prophes, so that nothing is ofter found in them.

*Truth may be in  
the church al-  
though the pastors  
of the church be  
corrupt as in the  
times of the Pro-  
phets they were.  
*Esaie. 56.10.**

*Osee 9.8.*

*Hier. 6.13.  
Hier. 14.4.*

*Eze. 22.25.*

4 But perhaps it might be that that was so among the Jewes: but our age is free from so great an euill. I would to God indeed it were so: but the holy Ghost hath giuen warning that it shall be farre otherwise. The wordes of *Peter* are plaine. As (saith he) there were in the old people false prophes, so shall there also bee among you false teachers, slyly bringing in sectes of perdition, see you not howe hee saith, that there is danger to come, not by men of the common people, but by them that shall boast themselues with the title of teachers and pastors? Moreouer howe oft hath it beeene forespoken by Christ and his apostles, that there shoulde very great dangers hang ouer the Church by the pastors? Yea, *Paul* plainly sheweth, that Antichrist shall sit in no other place than in the temple of God. Whereby hee signifieth, that the horrible calamite of which he there speaketh, shall come from no where else but from them that shall sit in sted of pastors in the church. And in another place he sheweth, that the beginnings of so great a mischiefe are euuen already neare at hande. For when he speakest to the bishop of *Ephesus*, I know (saith he) that after my departure there shall enter into you rauening wolues not sparing the flocke. And they shall be of your own selues, that shall speake peruerse things, to lead away disciples after them. How much corruption might a long course of yeeres bring among pastors, when they could so fare go out of kinde in so small a space of time? And, not to fill much paper with re-hearsing them by name: we are admonished by the examples in a maner of all ages, that neither the truth is alway nourished in the bosome of the pastors, nor the safetie of the Church doth hang vpon their state. They ought indeed to haue beeene the gouernors and keepers of the peace and safetie of the Churche, for preseruation whereof, they are ordeined: but it is one thing for a man to performe that which hee ought, and another thing to owe that which hee perfourmeth not.

*That which was  
in the first may be  
also in the last  
daies of the  
church, and is.  
*2.Pet. 2.**

*Matt. 24.11. & 24.  
2.Thel. 2.4.*

*Act. 20.19.*

5 Yet let no man take these our wordes in such part, as though I woulde euerie where and rashly without any choise diminish the authoritie of Pastors. I do but one-ly admonish that euuen among pastors themselues there is a choise to be had, that wee shoulde not immediately thinke them to be pastors that are so called. But the

*Bishops in the  
Church of Rome  
presuming upon  
their rules as if  
God could not*

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*strike them now  
with amased dul-  
nes as well as o-  
thers in the olde  
world.*

*Zach.12.4.*

*Hier.18.18.*

*The blinde priests  
and false prophets  
that were of olde  
being assembled in  
a councell together  
migt no doubt  
haue erred, & did  
Hier.4.9.  
Ezech.7.26.  
Mich.3.6.*

*1.King 22.5.  
& 22.*

*A councell of Bi-  
shops & pharisees  
assembled together  
againt Christ in  
Ierusalem.  
John.11.47.*

*2.Thes.2.3.*

*How farre coun-  
cels so be recei-  
ved.*

Pope with all his flocke of bishops, vpon none other reason, but because they are called Pastors, shaking away the obedience of the word of God, do tumble and toss all things after their owne lust: and in the meane time they trauaile to perswade, that they cannot be destitute of the light of truth, that the spirit of God perpetually abideth in them, that the church consisteth in them and dieth with them. As though there be now no iudgements of the Lord, whereby he may punish the world at this day with the same kinde of punishment, wherewith sometime he tooke vengeance of the unthankfulnes of the old people, that is, to strike the pastors with blindnes and amased dulnesse. Neither do they most foolish men vnderstand, that they sing the same song, which those in old time did sing that warred against the word of God. For the enemies of Hieremie did thus prepare themselves against the truthe: Come, and we will imagine imaginations against Hieremie: forasmuch as the law shall not perish from the priest, nor counsell from the wise man, nor the word from the prophet.

6 Hereby it is easie to answere to that other obiectiō concerning generall councells. It can not be denied but that the Iewes had a true Church in the time of the prophets. But if there had then beene a generall councell gathered together of the priests, what maner face of the church had there appeared? We heare what God faith, not to one or two of them but to the whole order: The priests shalbe astonied, and the prophets shalbe made afraide. Againe, the law shal perish from the priest, and counsel from the Elders. Againe, Night shalbe to you in steede of a vision, and darckenesse in steede of prophecyng: and the sunne shall fall downe vpon the prophets, and be darkened vpon these daies &c. Well: if all such had then beene gathered together in one, what Spirit should haue gouerned in that assemblie? Of that thing we haue a notable example in that councell which Ahab called together. There were presene foure hundred prophets. But, because they were come together of no other mind but to flatter the wicked king: therefore Satan was sent of the Lord to be a lying spirit in the mouth of them all. There by all their voices the truthe was condemned. Micha was condemned for an heretike, striken and cast in prison: So was done to Hieremie, so to the other prophets.

7 But let one example suffice for all, which is more notable than the rest. In that councell which the bishops & Pharisees gathered at Hierusalem against Christ, what can a man say that there wanted, in so much as pertained to the outward shew? For if there had not then beene a Church at Hierusalem, Christ would never haue communicate with their sacrifices and other ceremonies. There was made a solemne summoning of them together: the high bishop sat as chiefe: the whole order of priests sate by him: yet Christ was there condemned, and his doctrine driuen away. This doing is a proove that the Church was not enclosed in that councell. But there is no perils that any such thing shoud happen to vs. Who hath gien vs assurance thereof? For it is not without fault of sluggishnes, to be too careles in so great a matter. But where the holy Ghost doth with expresse words prophecy by the mouth of Paul, that there shall come a departing (which cannot come but that the pastors must be the first that shall forsake God) why are we herein wilfully blinde to our own destruction? Wherfore it is in no wise to be graunted, that the Church consisteth in the company of pastors, for whome the Lord hath nowhere vndertaken that they shall perpetually be good, but he hath pronounced that they shall sometime be euill. But when he warneth vs of the danger, he doth it to this intent to make vs the warer.

8 What then? wilt thou say: Shall the councells haue no authoritie in determining? Yes forsooth. For neither doe I here argue that all councells are to be condemned, or all their actes to be repelled, or (as the saying is) to be defaced with one blot. But (thou wilt say to me) thou bringest them all into subiecōn, that it may be free for every man to receive or refuse that which the councells haue determined.

Not so. But so oft as the decree of any councell is brought forth, I would haue it first to be diligently weighed, at what time it was holden, for what cause it was holden, what manner of men were present: and then the very thing that is intreated of, to be examined by the rule of the scripture: and that in such sort as the determination of the councell may haue his force; and be as a forejudged sentence, and yet not hinder the aforesaid examination. I would to God all men did keepe that moderation which *Augustine* prescribeth in the third booke against *Maximus*. For when he minded briefly to put to silence this heretike contending about the Decrees of counsels: Neither (saith he) ought I to obiect against thee the Synode of *Nice*, nor thou against me the Synode of *Ariminum*, as to the entent to conclude one another by forejudged sentence, neither am I bound by the authoritie of the one, nor thou of the other. By authorities of Scriptures, not such as are proper to either one, but such as are common to both, let there striue matter with matter, cause with cause, reason with reason. So shoulde it come to passe, that counsels shoulde haue the maiestie that they ought: but in the meane season the Scripture shoulde be alone in the higher place, that there might be nothing that shoulde not be subiect to the rule thereof. So these olde Synodes, as of *Nice*, of *Constantinople*, the first of *Ephesus*, of *Chalcedon*, and such other, which were holden for confuting of errours, we willingly embrace and reuerence as holy, so much as belongeth to the doctrines of faith: for they containe nothing but the pure and natural exposition of Scripture, which the holy fathers with spirituall wisdome applied to the subduing of the enemies of Religion that then rose vp. In some of the latter counsels also, we see to appeare a true zeale of godlinesse, and plaine tokens of wit, learning, and wisdome. But as things are wont commonly to grow to worse, we may see by the latter Councils, how much the Church hath now and then degenerate from the purenesse of that golden age. And I doubt not but that in these corrupter ages also, counsels haue had some bishops of the better sort. But in these the same happened which the Senators themselves complained to be not well done in making of ordinances of the senate of *Rome*. For while the sentences are numbered, not weighed, it is of necessitie that oftentimes the better part is ouercome of the greater. Truely they brought forth many wicked sentences. Neither is it here needfull to gather the speciall examples, either because it shoulde be too long, or because other haue done it so diligently, that there cannot much be added.

Now, what neede I to rehearse Councils disagreeing with Councils? And it *The disagreemens betweene the councell of Constantinople and Nice, of Chalcedon and Ephesus.*

is no cause that any shoulde murmur against me, and say, that of those counsels that disagree the one is not lawfull. For, how shall we judge that? By this, if I be not deceived, that we shall judge by the Scriptures, that the decrees thereof are not agreeable with true doctrine. For this is the onely certaine lawe to discerne them by. It is now about nine hundred yeares ago, since the Synode of *Constantinople* gathered together vnder *Leo* the Emperour, judged that images set vp in Churches shoulde be overthrowen, and broken in peeces. A little afterward, the councell of *Nice*, which *Jrene* the Empresse assembled in spite of him, decreed that they shoulde be restored. Whether of these two shall we acknowledge for a lawfull Councell? The latter which gaue images a place in Churches, hath preuailed among the people. But *Augustine* saith that that cannot be done without most present perill of idolatrie. *Epiphanius* which was before in time, speaketh much more sharply: for he saith that it is wickednesse and abomination to haue images scene in a Church of Christians. Would they that so speake, allow that councell, if they were alive at this day? But if both the historians tell truth, and the very actes be beleued, not only images themselues, but also the worshipping of them was there received. But it is evident that such a decree came from Satan. How say you to this, that in deprauing and tearing the Scripture, they shew that they made a mocking stocke of it? Which thing I haue before suffici-ently made open. Howsocuer it be, wee shall no otherwise be able to discerne be-

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tweene conſittarie and diſagreinge Synodes, which were many, vñleſſe we ſtre them all by that balliaue of all men and Angels; that is, by the worde of the Lord. So we ambrace the Synode of Chalcedon, refuſing the ſecond Synode of Ephesus; because in this latter one the wickedneſſe of Euthiſes was conſirmed, which the other former condenmed. This thing holy men haue iudged none otherwise but by the scripture: whome we ſo followe in iudging; that the worde of God which gaue light to them doth alſo now gaue light to vs. Nowe let the Romaniftes goe and boſt, as they are woont, that the Holy Ghost is fastened and bound to their counſels.

The great weaknesſe of the fathers assembled in the counſel of Nice againſt Arius.

¶ 10 Howbeit there is alſo ſomewhat which a man may well thinke to be wanting in thofe ancient and purer counſels: either becauſe they that then were at them, being otherwife learned and wiſe men, wholly bent to the buſineſſe then in hand, did not foreſee many other things, or for that many things of lighter importance escaped them being buſied with weightier and more earnest matters: or for that ſimply, as being men they might be deceiued with vnskilfulneſſe: or for that they were ſomeſtme carried headlong with too much affection. Of this laſt point (which ſeemeth the hardeſt of all) there was a plaine example in the Nicene Synode, the dignitie whereof hath by conſent of all men, as it was woorthie, beeſe receiued with moſt high reverencē. For when the principal article of our faith was there in danger, Arius the enimie was preſent in readineſſe, with whome they muſt fight hande to hande, and the chiefe importaunce laye in the agreement of them that came prepared to fight againſt the error of Arius, this notwithstanding, they careleſſe of ſo great daungers, yea, as it were hauiing forgotter grauitie, modeſtie and all humanitie, leauing the battell that they had in hand, as if they had come thither of purpose to doe Arius a pleaſure, began to wound thenſelves with inward diſſentions, and to turne againſt themſelves the ſtyle that ſhould haue beeſe bent againſt Arius. There were heard foule obiectings of crimes, there were ſcattered books of acuſations, & there would haue been no end made of contentions, vntill they had with mutuall wounds one deſtroied another, vñleſſe the Emperor Conſtantine had preuented it, which profeſſing that the examining of their life was a matter aboue his knowledge, and chaſtisched ſuch intemperance rather with praiſe than with rebuking. How many waies is it credible that the other counſels alſo failed, which followed afterwarde? Neither doth this matter neede long prooſe. For if a man reade ouer the actes of the counſels, hee ſhall note therein many infirmities: though I ſpeake of nothing more greeuous.

The Synode of Chalcedon charged with ambition and vnauided rashneſſe: infirmities apparent in holy Synodes leaſt we ſhoule too much reſt upon them.

11 And Leo Bishop of Rome ſtictketh not to charge with ambition and vnauided rashneſſe, the Synode of Chalcedon, which yet he confeſſeth to be ſound in doctriues. He doth in deede not denies that it was a lawfull Synode: but he openly affirmeth, that it miſte erre. Some man peraduenture will think me fonde, for that I buſie my ſelfe in ſhewing ſuch errors: for as much as our aduersaries doe confeſſe, that counſels may erre in thofe things that are not neceſſarie to ſaluation. But this labour is not yet ſuperfluouſe. For although because they are compelled, they doe in deede confeſſe it in word: yet when they thrust vnto vs the determination of al counſels in euerie matter whatſoever it be, for an Oracle of the holy Ghost, they doe therein require more than they tolke at the beginning. In ſo doing what doe they affirme, but that counſels cannot erre: or if they erre, yet it is not lawfull for vs to ſee the truth, or not to ſooth their errors? And I intend nothing elſe, but that it may thereby be gathered that the holy Ghost, ſo gouerned the godly and holy Synodes, that in the meane time he ſuffered ſomewhat to happen to them by the nature of men, leaſt wee ſhoule too much truſt to men. This is a much better ſentence, than that of Gregorie Nazianzen that he neuer ſawe a good ende of any counſell. For he that affirmeth that all without exception ended ill doth not leauē them much authoritie. It is now nothing needful to make mention ſeueraly of provinciall counſels: for alſo much as it is eaſie

case to judge by the generall, how much authoritie they ought to have to make new articles of faith and to receive what kinde of doctrine soever it pleasest them.

12 But our Romanists, when they see that in defence of their cause all help of reason doth fail them, do resort to that extreame and insuler shift: that although the men themselves be blockish in wit and counsell, and most wicked in minde and will, yet the word of God remaineth, which commandeth to obey Rulers. Is it so? what if I deny that they be rulers that are such? For they ought to take vpon themselves no more than Iosua had, which was both a prophet of the Lord, and an excellent pastor. But let vs heare with what words he is set by the Lord into his office. Let not (saith he) the volume of this lawe depart from thy mouth: but thou shal studie vpon it daies and hightes. Thou shalt neither bow to the right hand nor to the left: then shalt thou direct thy way and understand it. They therefore shall be to vs spirituall rulers which shall not bow from the law of the Lord, neither to the one side nor to the other. But if the doctrine of all pastors whatsoever they be, is to be received without any doubting, to what purpose was it that we shoulde so oft and so earnestly be admonished not to harken to the speach of false prophets? Hearc not (saith he by Hier.23.15. Hierosim) the words of the prophets that prophetic to you! For they teach you vantie, and aduertise out of the mouth of the Lord. Againe. Beware you of false prophets, that come vnto you in sheeps clothing, but inwardly are rauening wolves. And Iohn should in vaine exhort vs, that we shoulde prove the spirits, whether they be of God. From which iudgement the very Angels are not exempted, much lesse Satan with all his lies. What is to be said of this saying: if the blinde leade the blinde, they that both fal into the ditch? Doth it not sufficiently declare, that it is of great importance what maner of prophets be heard, and that not all are rashly to be heard. Wherefore there is no reason that they should make vs afraid with their titles, thereto draw vs into partaking of their blindnes: forasmuch as we see on the other side, that the Lord had a singular care to fray vs away from suffering our selues to be led with other mens errour, ynder what visor of name soever it lurketh. For if the answer of Christ be true, then all blind guides, whether they be called fathers of the Church, or prelats, or bisshops, can do nothing but draw their partners into the same headlong downefall. Wherefore let no names of councells, Pastors, bishops (which may as well be falsoely pretended as truely vsed,) hinder vs, but that being taught by lessons both of words and examples, we may examine all spirits of all men by the rule of the word of God, that we may know whether they be of God or no.

13 Forasmuch as we haue ptooled that there is not giuen to the church a power to set vp a new doctrine, now let vs speake of the power which they attribute vnto it in expounding of scripture. Truly we do willingly graunt, that if there happen debate about any doctrine, there's no better nor surer remedy than if a Synode of true bishops assemble together, where the doctrine in controuersie may be discussed. For such a determination, whereunto the pastors of Churches shall agree in common together, calling vpon the spirite of Christ, shall haue much greater force, than if every one severally should conceiue it at home, and so teache it to the people; or if a fewe priuate men should make it. Againe, when bishops are gathered in one, they doe the more commodiously take aduise in common, what and in what forme they ought to teach, least diuersitie should brede offence. Thirdly Paul prescribeth this order in discerning of doctrine: For whereas he giuereth to every sevral Church a power to discerne, he sheweth what is the order of doing in weightier causes; that is, that the Churches should take vpon them a common triall of the matter together. And so doth the very feeling of godlines instruct vs, that if any man trouble the church with an vnwonted doctrine, and the matter proceede so fare that there be petill of greater dissencion, the churches should first meeke together, and examine the question propounded: at last, after iust discussing had, bring forth a determination taken.

*Spiritual rulers  
no surer to be  
followed than  
themselves doe  
follow the con-  
duct of their hea-  
venly guide.  
Iosua 2.7.*

Hier.23.15.

Mat.7.15.

1.Joh.4.1.

Matt.15.10.

*The use of coun-  
cels in setting  
downe the true  
sense of scripture  
when controuer-  
sies rise & trouble  
the Church.*

1.Cor.14.29.

## Cap.9. Of the outward meanes

taken out of the Scripture, such as may both take away doubting out of the people, and stop the mouthes of wicked, & greedy men, that they may not be so haizie to proceed any further: So when *Arrius* was risen, the *Nicene Synode* was gathered together, whi ch with the authoritie thereof, both did breake the wicked endeoures of the vn-godly man, and restored peace to the Churches which he had vexed, and defended the eternall godhead of Christ, against his blasphemous doctrine. When afterwarde *Eunomius* and *Macedonius* stired vp new troubles, their madnesse was resisted with like remedie by the Synode of *Constantinople*. In the Councell at *Ephesus* the wickednesse of *Nestorius* was banished. Finally this hath beeene from the beginning the ordinarie meane in the Church to preserue vnitie, so oft as Satan began to worke any thing. But let vs remember, that not in all ages or in all places are found *Athanases*, *Basiles*, *Cyrilles*, and such defenders of true doctrine whom the Lord then raised vp. But let vs thinke what happened at *Ephesus* in the second Synode, where the heretic of *Eutiches* preuailed, the man of holy memorie *Flauianus* was banished with certaine other godly men, and many such mischieves committed: euen because *Dioscorus* a feditious man and of a very naughtie nature, was there the cheefe, and not the Spirite of the Lord. But there was not the Church. I graunt. For this I determine yesterly that the truth doth not therefore die in the Church, although it be oppressed of one councell: but that the Lord maruellously preserueth it, that it may againe in due tyme rise vp, and get the ouerhand. But I denie that this is perpetuall, that that is a true and certaine exposition of Scripture which hath beeene receaved by consents of a Councell.

Not every determination of a Councell to be received as a true and sound exposition of the scripture, some counsels having exprestly defined things against Scripture: so far off is it that Councils should have power to authorise Scripture.

Mat.26.16.

1.Tim.4.1.

Heb.13.4.

14. But the Romanists shooke at an other marke, when they teach that the power to expound the Scripture belongeth to the Councelles, yea and that without appellation from them. For they abuse this colour, to call it an exposition of the Scripture whatsoever is decreed in the Councells. Of purgatory, of the intercession of Saintes, of auricular confession, and such other there cannot be found one syllable in the Scriptures. But because all these things haue beeene established by the authority of the Church, that is to say (to speake truely) receiuied in opinion and vse, therefore every one of them must be taken for an exposition of Scripture. And not that onely: But if a Councell decree any thing, though Scripture cry out against it, yet it shall bear the name of an exposition thereof. Christ commandeth all to drinke of the cup, which he reacheth in the Supper. The councell of *Constance* forbade that it should not be giuen to the lay people, but willed that the Priest only should drinke of it. That which so directly fighteth against the institution of Christ, they will haue to be taken for an exposition of it. *Paul* calleth the forbidding of marriage, the hypocrisie of deuils: And the holy Ghost in another place pronounceth that mariage is in all men holy and honorable. Whereas they haue afterward forbidden Priestes to marrie, they require to haue that taken for the true and naturall exposition of the Scripture, when nothing can be imagined more against it. If any dare once open his mouth to the contrary, he shall be iudged an heretike: bicause the determination of the church is without appellation: and to doubt of her exposition, that it is not true, is a hainous offence. Why should Linuey against so great shameleßnesse? For the very shewing of it is an ouercomming of it. As for that which they reach of the power to allow the Scripture, I wittingly passe it ouer. For in such sort to make the Oracles of God subiect to the judgement of men, that they should therefore be of force because they haue pleased men, is a blasphemie vnwoorthie to be rehearsed: and I haue before touched the same matter alreadie. Yet I will askem them one thing: If the authoritie of the Scripture be founded vpon the allowance of the Church, what Councils decree will they alleadge of that matter? I thinke they haue none. Why then did *Arrius* suffer himselfe to be overcome at *Nice* with testimonies brought out of the Gospell of *John*? For after these mens saying, it was free for him to haue refused them,

them, for as much as there had no allowance of a general council gone before. They allege the olde roll, which is called the Canon, which they say to haue proceeded from the judgement of the Church. But I aske them againe, in what councel that Canon was set foorth. Here they must needs bee dumbe. Howbeit I desire further to know, what manner of Canon they thinke that was. For I see that the same was not very certainly agreed among the old writers. And if that which Hierom saith ought to be of force, the booke of *Machabees*, *Tobie*, *Ecclesiasticus* and such other shall be thrust among the Apochrypha: which those Canons doe in no wise suffer to be done.

## The x. Chapter.

*Of the power in making of Lawes: wherein the Pope and his haue vsed  
a most cruell tyrrannie and butcherie vpon soules.*

**N**ow followeth the seconde part, which they will haue to consist in making of lawes, out of which spring haue flowed innumerable traditions of men, euen so many shales to strangle poore scules. For they haue had no more conscience, than had the Scribes and Pharisees to lay burdens vpon other mens shoulders, which they themselves would not touch with one finger. I haue in another place taught howe cruell a butcherie is that which they command concerning auricular confession. In other lawes there appeereth not so great violence: but those which seeme the most tolerable of all, doe tyrannously oppresse consciences. I leauen vnspokēn how they corrupt the worship of God, and doe spoile God himselfe of his right, which is the onely lawmaker. This power is now to bee intreated of, whether the Church may binde consciences with her lawes. In which discourse the order of policie is not touched, but this onely is intended, that God bee rightly worshipped according to the rule which himselfe hath prescribed, and that the spirituall libertie, which hath regarde vnto God, may remaine safe vnto vs. Vse hath made that all those decrees be called traditions of men, whatsoeuer they be that haue concerning the worshipping of God proceeded from men beside his word. Against these do we striaue, not against the holy and profitable ordinances of the Church which make for the preseruation either of discipline or honestie or peace. But the ende of our striueng is, that the immeasurable and barbarous Empire may be restrained, which they vsurpe vpon soules, that would be counted pastors of the Church, but in very deede are most cruell butchers. For they say that the lawes which they make are spirituall, and pertaining to the soule, and they affirme them to be necessarie to eternall life. But so (as I haue euen now touched) the kingdome of Christ is invaded, so the libertie by him giuen to the consciences of the faithfull is vtterly oppressed & throwen abroad. I speake not now with how great vngodlines they stablish the obseruing of their lawes, while out of it they teach men to seeke both forgiuenes of sins, and righteousnes & saluation, while they set in it the whole sum of religion and godliness. This one thing I earnestly hold, that there ought no necessarie to be laide vpon consciences in those things wherein they are made free by Christ, and vntles they be made free, as we haue before taught, they cannot rest with God. They must acknowledge one onely king Christ their deliuerer, and be gouerned by one law of libertie, euen the holy word of the Gospell, if they will keepe still the grace which they haue once obtained in Christ: they must be holden with no bondage, and bound with no bonds.

2 These Solons doe indeed faine that their constitutions are lawes of libertie, a sweete yoke, a light burden: but who cannot see that they be meere lies? They themselves in deed do feele no heauines of their owne lawes, which casting away the feare of God, doe carelessly and stoutly neglect both their owne and Gods lawes. But they that are touched with any care of their saluation, are farre from thinking them-

*The tyranny of the  
Church of Rome  
in charging the  
consciences of men  
with the burthen  
of their lawes.  
Math. 23.6.*

*The libertie which  
Christ hath giuen  
abridged in the  
Church of Rome by  
many harde and  
because constituti-  
ons: which not-  
withstanding they  
call sweet and ea-  
sie burthenes.*

1. Cor. 7.2.5.

selues free so long as they be intangled with these snares. We see with how great warines *Paul* did deale in this behalfe, that he durst not so much as in any one thing laie vpon men any snare at all, and that not without cause. Truely he foresawe with how great a wound consciences should be striken, if they should be charged with a necessarie of those things whereof the Lord had left them libertie. On the other side the constitutions are almost innumerable, which these men haue most greeuously stablished with threatening of eternall death, which they most severely require as necessary to salvation. And among those there are many most hard to be kept, but all of them (if the whole multitude of them be laid together) are impossible: so great is the heape. How then shall it be possible, that they vpon whom so great a weight of difficultie lieth, shoulde not bee vexed in perplexite with extreme anguish and terror? Therefore my purpose is heere to impute such constitutions, as tend to this ende, inwardly to bind soules before God, and charge them with a religion, as though they taught them of things necessarie to salvation.

What conſcience is.

Rom. 13.1.

Rom. 2.15.

1. Pet. 3.22.

Heb. 10.2.

How a law is faide  
to bind the conſcience.

2. Tim. 1.5.

Act. 24.16.

3 This question doth therefore incumber the most part of men, because they do not suttlely enough put difference betweene the outward court (as they call it) and the court of conscience. Moreover this increaseth the difficultie, that *Paul* teacheth that the magistrate ought to bee obeyed not onely for feare of punishment, but for consciences sake. Whereupon followeth, that consciences are also bounde with the politike laws. But if it were so, then all shoulde fall that wee haue spoken in the last Chapter, and intend now to speake concerning the spirituall government. For the losing of this knot, first it is good to learne what is conscience. The definition is to be gathered of the proper derivation of the word. For, as when men do with mind & vnderstanding conceiue the knowledge of things, they are thereby said *scire*, to knowe, wherupon is deriu'd the name of science knowledge: so when they haue a feeling of Gods judgement as a witnes adioyned with them which doth not suffer them to hide their sins, but that they be brought accused to the judgement seat of God, that same feeling is called conscience. For it is a certaine meane betweene God and man: because it suffreth not man to supprese that which hee knoweth, but pursueth him so far till it bring him to guiltinesse. This is it that *Paul* meaneth when he teacheth that conscience doth togither witness with men, when their thoughts doe accuse or acquite them in the iudgement of God. A simple knowledge might remaine in man as inclosed. Therefore this feeling which presenteth man to the iudgement of God, is as it were a keeper ioyned to man, to marke and watch all his secretes, that nothing shoulde remaine buried in darkenesse. Whereupon also commeth that olde prouerbe, conscience is a thousande witnesse. For the same reason also *Peter* hath set the examination of a good conscience, for quietesse of minde, when we being perswaded of the grace of Christ, do without feare present our selues to God. And the author of the Epistle to the Hebrewes vseth these wordes, to haue no more conscience of sinne, in steed of, to be deliuered or acquitted, that sinne may no more accuse vs.

4 Therefore as workes haue respect to men, so the conscience is referred to God: so that conscience is nothing else but the inward purenesse of the hart. In which sense *Paul* writeth that charitie is the fulfilling of the lawe, out of a pure conscience, and faith not fained. Afterward also in the same chapter hee sheweth howe much it differeth from vnderstanding, saying that some had lufiered shipwrack from the faith, because they had forsaken good conscience. For in these wordes hee signifieth, that it is a liuely affection to worship God, and a sincere desire to liue godly & holily. Sometime indeede it is referred also to men, as in *Luke*, when the same *Paul* testifieth, that he indeuoured himselfe that he might walke with a good conscience toward God and men. But this was therefore saide, because the frutes of good conscience doe flowe and come euen to men. But in speaking properly, it hath respect

to God onely, as I haue already said. Hereupon commeth that a lawe is said to binde conscience, which simply bindeth a man, without regarde of men, or not hauing any consideration of them. As for example. God commaundeth not onely to keepe the mind chaste and pure from all lust, but also forbiddeth all maner of filthines of words & outward wantonnes whatsoeuer it be. To the keeping of this law my conscience is subiect, although there liued not one man in the world. So he that behaueth himselfe intemperately, doth not onely sinne in this that he giueth euill example to his brethren, but he hath his conscience bound with guiltinesse before God. In things that are of themselves meane, there is another consideration. For we ought to abstaine from them, if they breed any offence: but the conscience stil being free. So *Paul* speakeþ of flesh consecrate to idols. If any (faith he) make doubt, touch it not, for conscientes sake. I say for conscience, not thine own, but the others. A faithfull man shold sinne, which being first warned should neverthelesse eate of such flesh. But howsoeuer in respect of his brother, it be necessary for him to abstaine, as it is prescribed of God, yet he ceaseth not to keepe still the libertie of conscience. We see how this lawe bin ding the outward worke, leaueth the conscience vnbond.

1,Cor.10,28.

¶ Now let vs retorne to the lawes of men. If they be made to this end, to charge vs with a religion, as though the obseruing of them were of it selfe necessarie, then we say that that is laide vpon conscience which was not lawfull to be laide vpon it. For our consciences haue not to doe with men, but with God onely: whereunto pertaineth that common difference betweene the earthly court and the court of conscience. When the whole world was wrapped in a most thicke mist of ignorance, yet this small sparkle of light remained, that they acknowledged a mans conscience to be aboue all iudgements of men. Howbeit the same thing that they did with one word confess, they did afterwarde in deede ouerthrowe: yet it was Gods will that there should then also remaine some testimonie of Christian libertie, which might deliuere consciences from the tyrannie of men. But that difficultie is not yet dissoluued, which ariseth out of the wordes of *Paul*. For if we must obey Princes not only for penalties sake, but also for conscience, it seemeth thereupon to follow that Princes lawes haue also dominion ouer conscience. If this be true, then the same also ought to be sude of the lawes of the Church: I answeare that first here we must put a difference between the generaltie and specialtie. For though all speciall lawes doe not touch the conscience, yet we are bound by the generall commaundement of God, which commandeth vnto vs the authoritie of magistrates. And vpon this point standeth the disputacion of *Paul* that magistrates are to be honored because they are ordained of God. In Rom.13,1. the meane time he teacheth not that those lawes that are prescribed by them, doe belong to the inwardre government of the soule: whereas he eachwhere extolleth both the worshipping of God and the spirituall rule of liuing righteouslly, aboue al the ordinances of men whatsoeuer they be. Another thing also is woorthe to be noted, (which yet hangeth vpon the former) that the lawes of men, whether they be made by the magistrate or by the Church, although they be necessarie to be kept, (I speake of the good and righteous lawes) yet therefore doe not by themselues binde conscience, because the whole necessarie of keeping them is referred to the generall ende, but consisteth not in the things commanded. From this sort doe farre differ both those that prescribe a new forme of the worshipping of God, and those that appoint necessarie in things that be at libertie.

¶ But such are those that at this day be called Ecclesiasticall constitutions in the Papacie, which are thrust in, in steede of the true and necessarie worshipping of God. And as they be innumerable: so are there infinite bonds to catch and snare soules. But although in the declaration of the law we haue somewhat touched them: yet because this place was fitter to intreate fully of them, I will nowe trauell to gather together the whole summe in the best order that I can. And because we haue already

*How men for con-*  
*science sake are*  
*bound to obey the*  
*lawes of men.*

Rom.13,1.

*The authoritie*  
*which the popish*  
*papacie charac-*  
*tergeth in making*  
*lawes.*

already diſcourſed ſo much as ſeemed to be ſufficient, concerning the tyranny which the falſe Bifhops doe take vpon themſelves, in libertie to teach whatſoever they liſt. I will now omit all that part: and I will here tarrie onely vpon declaring the power, which they ſay they haue, to make lawes. Our falſe Bifhops therefore doe burden conſciences with new lawes, vnder this pretenſe, that they are ordained of the Lorde ſpirituall lawmakers, ſince the gouernment of the Churche is committed vnto them. Therefore they affirme that whatſoever they commaunde and preſcribe, ought neceſſarily to be obſerued of the Christian people: and that he that breaketh it, is guiltye of double diſobedience, for that he is rebellious both to God and to the Churche. Certainly, if they were true Bifhops, I would in this behalfe graunt to them ſome auſthoritie, not ſo much as they require, but ſo much as is requisite to the well ordering of the policie of the Churche. Now ſith they are nothing leſſe than that which they would be accounted, they cannot take any thing to them, be it never ſo little, but that they ſhall take too much. But because this hath beene elſewhere conſidered, let vs graunt them at this preſent, that whatſoever power true Bifhops haue, the ſame rightlie beſongeth to them alſo: yet I denie that they be therefore appointed lawmakers ouer the faithfull, that may of themſelves preſcribe a rule to liue by, or compell to their ordinances the people committed vnto them. When I ſay this, I meane, that it is not lawfull for them, to deliuere to the Churche to bee obſerued of neceſſitie, that which they haue deuized of themſelves without the worde of God. For as much as that auſthoritie both was vñknownen to the Apoſtles, and ſo oft taken away from the minifters of the Churche by the Lords owne mouth: I maruell who haue beene ſo bolde to take it vpon them, and at this day are ſo bolde to defend it, beſide the example of the Apoſtles, and againſt the manifeſt prohiſion of God.

All things needful  
to the perfect rule  
of well living con-  
tained in the lawe.

Iam. 4.12.

Eſay. 33.22.

2.Pet. 5.2.

The way to judge  
what ordinances  
of men be repug-  
nant to the word  
of God.

As touching that that pertained to the perfect rule of well living, the Lorde hath ſo contained all that in his lawe, that he hath left nothing for men that they might adde to that ſum. And this he did firſt for this purpose, that because the whole vprightnesſe of liuing standeth in this point, if all works be gouerned by his will as by a rule, he ſhould be holden of vs the onely maifter and direcſter of life: then, to declare that he requireth of vs nothing more than obedience. For this reaſon James ſaith: he that iudgeth his brother iudgeth the law: he that iudgeth the law, is not an obſeruer of the law, but a iudge. But there is one onely lawmaker, that can both ſave and deſtroy. We heare that God doth claime this one thing as proper to himſelfe, to rule vs with the gouernment and lawes of his word. And the fame thing was ſpoken before of Eſay, although ſomewhat more darkly: the Lord is our king, the Lorde is our lawmaker, the Lord is our iudge, he ſhall ſave vs. Truly in both theſe places is shewed, that he that hath power ouer the ſoule, hath the iudgement of life & death. Yea James pronounces this plainly: Now, no man can take that vpon him. Therefore God muſt be acknowledged to be the onely king of ſoules, to whom alone beſongeth the power to ſave and deſtroy, as thoſe words of Eſay expreſſe, and to be the king, and iudge, and lawmaker and Sauiour. Therefore Peter, when he admoniſheth the Paſtors of their dutie, exhorteth them ſo to feede the flocke, not as viſing a Lordiſhip ouer the Clergie, by which word Clergie he ſignifieth the inheritance of God, that is to ſay the faithfull people. That if we rightlie weigh, that it is not lawfull, that that ſhould be transferred to man, which God maketh his owne onely: we shall understand that ſo all the power is cut off whatſoever it be, that they challenge, which aduaunce themſelves to com- maund any thing in the Churche without the word of God.

Now, for as much as the whole cauſe hangeth therupon, that if God be the onely lawmaker, it is not lawfull for men to take that honour to themſelves: it is meete also therewithall to keepe in minde thoſe two reaſons which we haue ſpoken, why the Lorde claimeth that to himſelfe alone. The firſt is that his will may be to a perfect rule of all righeſtneſſe and holineſſe: and that ſo in the knowing of him may

may be the perfect knowledge to live well. The other is, that (when the manner is sought how to worship him rightly and well) he onely may haue authoritie ouer our soules, whom we ought to obey, and vpon whose booke we ought to hang. These two reasons being wel marked, it shal be easie to iudge, what ordinances of men are contrarie to the word of God. Of that sort be all those which are fained to belong to the true worshipping of God, and to the obseruering whereof consciences are bounde, as though they were necessary to be obserued. Let vs therefore remember that al lawes of men ought to be weighed with this balance, if we will haue a sure tryall that may never suffer vs to erre. The first of these reasons *Paul* in the Epistle to the Colossians vseth in contending against the false apostles that attempted to oppresse the churches with new burthens. The second reason he more vseth with the Galathians in the like case. This therefore he trauelleth to prooue in the Epistle to the Colossians, that the doctrine concerning the true worshipping of God is not to be sought at mens hands: because the Lord hath faithfully and fully instructed vs how he ought to be worshipped. To prooue the same in the first Chapter, he saith that in the Gospel is contained all wisedome, whereby the man of God may be made perfect in Christ. In the beginning of the second chapter he saith, that all the treasures of wisedome and vnderstanding are hidden in Christ. Thereupon he afterward concludeth, let the faithfull beware that they be not by vaine Philosophie led from the flocke of Christ, according to the constitutions of men. But in the end of the Chapter, hee doth yet with greater boldnes condigne all *Eselothreshkias*, that is to saye, all fained worshippings, which men deuise to theniselves, or receiuie of other, and whatsoeuer precepts they dare of themselues giue concerning the worshipping of God. Wee haue therefore, that all those ordinances are wicked, in obseruering whereof the worshipping of God is fained to be. As for the places in the Galathians wherwith he earnestly affirmeth that consciences, which ought to bee ruled of God onely, ought not to bee intangled with snares, they are open enough, specially in the fift Chapter. Therefore let it be suffici-ent to haue but noted them.

9 But because the whole matter shall better bee made open by examples, before that we go any further, it is good also to apply this doctrine to our owne times. We say that the constitutions which they call Ecclesiasticall, wherewith the Pope and his do burden the Church, are pernicious and wicked: our aduersaries defende that they be holy and availeable to saluation. There be two kinds of them: for some concerne Ceremonies and rites, other some pertaine more to discipline. Is there then a iust cause to mooue vs to impugne them both? Truly a iuster than we would. First doe not the authors themselues cleerely define, that the very worshipping of God is contained in them? To what purpose do they apply their ceremonies, but that God shoulde bee worshipped by them? And that commeth to passe not by the onely error of the ignorant multitude, but by their allowance that haue the place of teaching. I doe not touch the grosse abominations, wherewith they haue gone about to ouerthrowe all godlines. But it should not be imagined among them to be so hainous an offence, to haue failed in any of the least pettie traditions, vnlesse they did make the worshipping of God subiect to their fained deuises. What do we then offend, if at this day we can not beare that which *Paul* taught to be intollerable, that the lawful order of the worshipping of God shoulde bee reduced to the will of men: specially whenthey command men to worship according to the elements of the world, which *Paul* testifieth to be against Christ? Againe, it is not vnknownen, with how precise necessitie they bind consciences to keepe whatsoeuer they command. Here when we crie out to the contrarie, we haue all one cause with *Paul*, which in no wise suffereth faithfull consciences to be brought into bondage of men.

10 Moreover this worst of all is added, that when religion hath once begun to be defiled with such vaine inuentions, there euer followeth after that peruersenesse another

*The cause why the Ecclesiastical constitutions of the Pope as well concerning ceremonies as discipline are impugned.*

*Colos. 2.20.  
Gal. 5.1.*

*law of God shal  
to misse in the  
keeping of humane  
confusio[n]es.*

another abominable frowardnesse , whereof Christ reproched the Pharisees that the commaundement of God is made voide for the traditions of men. I will not vse mine own words in fighting against our lawmakers at these daies. Let the haue the victorie, if they can by any meane purge themselves from this accusation of Christ. But how should they excuse them , when among them it is thought infinitely more hainous , to haue omitted auricular confession when the time of yeere commeth about, than to haue continued a most wicked life a whole yeere togither ? to haue infected their toong with a little tasting of flesh on a Friday , than to haue defiled their bodie with whoredome all the daies of the weeke ? to haue put their hand to an honest worke vpon a day consecrate to I wot not what petie Saintes, than to haue continually exercised their members in most wicked offences ? for a priest to be coupled with one lawfull mariage , than to be entangled with a thousand adulteries ? not to haue performed a vowed pilgrimage, than to breake faith in all promises ? not to haue wasted somewhat vpon monstrous and no lesse superfluous and vnprofitable excessiue gorgeouſiſtſe of temples, than to haue failed to helpe the extreme necessities of the poore ? to haue paſſed by an Idle without honour , than to haue despitefully intreated all kindes of men ? not to haue mumbled vp at certaine howeres a great number of words without vnderstanding, than never to haue conceiued a true prayer in their heart ? What is to make voide the commaundement of God for the traditions of men, if this be not : when commanding the keeping of Gods commandements but coldly and as it were lightly by the way, they do no lesse earnestly and busily exact the obeying of their owne, than if they contained in them the whole pithe of godlines ? when reuenging the transgressing of Gods law , with light penalties of satisfactions , they punish the very least offence of one of their owne decrees with no lesse paine than with prisonment, banishment, fire or sword ? Being not so sharpe and hard to entreat against the despisers of God, they persecute the despisers of themselves with vnappealable hatred to the extremitie, and doe so infect all those, whose simplicitie they hold captiue, that they would with more contented minde see the whole law of God ouerthrown , that one small title (as they call it) in the commaundements of the Church to be broken. First in this point is grieuous offence committed, that for small matters , and such as (if it should be tried by Gods judgement) are at libertie , one man despiseth , iudgeth and casteth away another. But now as though that were not euill enough , thole trifling elements of the worlde (as Paul calleth them in writing to the Galathians) are Weighed of more value than the oracles of God. And he that is in a maner acquited in adulterie , is iudged in meate: he that hath leau[e] to vſe a harlot, is forbidden to haue a wife. This profit verily is gotten by that transgressing obedience , which is so much turned from God as it declineth to men.

Gal. 4.9.

*Humane ordinances though unpro-  
fice in respect of their quality,  
for their number  
burdensome , yet  
embraced by men  
because they are  
most agreeable to  
his vanitie, because  
they seeme intro-  
ductions to humili-  
tude , and because  
they make a shew  
of restraining  
fleſhy daintines.  
Col. 2.23.*

11 There be also other two not slender faultes , which we disallow in the same ordinances. First,because they prescribe for the most part vnprofitable, and somtime also fond obseruations: then,because godly consciences are oppressed with the infinite multitude of them, and being rouled backe into a certaine Iewithnes , they so cleave to shadowes,that they cannot attaine to Christ. Whereas I cal them fond and vnprofitable,I know that that will not seeme credible to the wisedome of the flesh,which so wel liketh them , that it thinketh the church to be vtterly deformed when they be taken away. But this is it, that Paul writeth of, to haue a resemblance of wisedome in counterfeit worshipping, in humility, & in this that they thinke that with their sharpnesse they be able to tame their flesh. This is truely a most wholesome admonition, such as ought never to slip away from vs.Mens traditions(saih he) do deceiue vnder the shew of wisedome,whence haue they this colour? because they are fained of men, therefore the wit of man doth therein acknow his owne, and acknowledging it doth more gladly embrase it, than any thing were it neuer so good , that lesse agreeed with his

his vanitie. Againe they haue hereby an other commendation, because they seeme to be sic introductions to humilitie, for that with their yoke they hold the mindes of men pressed dowe to the ground. Last of all, because they seeme to tend to this end to restraine the daintines of the flesh, and to subdue it with rigor of abstinence, therefore they are thought to be wisely devised. But what saith *Paul* to these things? doth he not shake off those visors: lest the simple shold be deceiued with false pretence? Because he judged this enough for confutation of them, that he had said that they were the inuentions of men, he passeth ouer all these things without confutation, as though he esteemed them for nothing: Yea, because he knew that all fained worshippings in the Church were condemned, and are so much more suspitious to the faithfull as they more delight the wit of man: because he knew that that fained image of outward humilitie doth so much differ from true humilitie, as it might easilie be discerned: finally because he knew that that childish introduction was no more esteemed than an exercise of the body: therfore he willed that the very same things should be to the faithfull in steed of a confutation of mens traditions, by fauour of which they were commended among the ignorant.

12 So at this day not onely the vnlearned common people, but every man as he *vaine men, hypocrites and fooles delighted, the wiser for offending with the joyous Ceremonies of the Church of Rome.* is most puffed vp with worldly wisedome, so is he most maruellously delighted with beholding of ceremonies. But hypocrites and foolish women thinke that there can be nothing devised more glorious nor better. But they which do more deeply search, and more truly weigh according to the rule of godlines, of what value so many and such ceremonies are, doe vnderstand first that they are trifles, because they haue no profit: then, that they are deceits, because they doe with vaine pompe beguile the eyes of the beholders. I speake of those Ceremonies, vnder which the Romish masters will that there be great mysteries: but we find them by experiance to be nothing else but mery mockeries. And it is no maruell that the Authors of them haue fallen so far as to mocke both themselves and other with trifling follies: because they partly tooke their exemplar out of the dotages of the Gentiles, and partly after the manner of Apes did vndiscreeably counterfaite the old usages of the Law of *Moses*, which no more pertained to vs than the sacrifices of beastes and such other things. Truely although there were none other argument, yet no man that hath his sound wit wil look for any goodnes of a heape so ill patched together. And the thing it selfe plainly sheweth that many Ceremonies haue no other vs but to amase the people rather than to teach them. So in these new found Canons, that doe rather peruernt than preserue discipline, the hypocrites repose great importance: but if a man do better looke into the he shal find that they are nothing else but a shadowish & vanishing shew of discipline.

13 But now (to come to the other point) who doth not see that traditions with *The number of ceremonies grown insufferable in the Church.* heaping one vpon another, are ouergrown into so great a number, that the Christian Church may in no wise beare them. Hereby it is come to passe, that in Ceremonies there appeareth I wot not what Lewishnes, and the other obseruations bring a grieuous butchery to Christian Soules. *Augustine* complained that in his time, the *Ad Ian. Ep. 119.* Commandements of God neglected, all things were full of so many presumptions, that he was more grieuously rebuked that in his Octauies had touched the ground with bare foote, than he that had buried his wit with drunkennes. He complaineth that the Church, which the mercy of God willed to be free, was so burdened, that the state of the *Iewes* was much more tolerable. If that holy man had happened to liue in our age, with what complaintes would he haue bewailed the bondage that now is? For both the number is ten times greater, and every small title is a hundred times more rigorously looked vnto, than at that time. So is wont to be done: when these peruerse lawmakers haue gotten the dominion, they make no end of bidding and forbidding, till they come to extreme pecuillnes. Which thing *Paul* hath also very well declared in these words: If ye be dead to the world, why are ye holdē as though ye were living

## Cap. 10. Of the outward meanes

Col. 2.20.

with traditions, as eate not, taste not, handle not? For whereas the Greeke word *apetefhai*, signifieth both to eate and to touch, doubtles in this place it is taken in the first of these two significations, least there shoulde be a superfluous repetition. Therefore he doth here excellently wel describe the proceedings of the false Apostles. They begin at superstition, so that they do not only forbid to eat, but also euener slenderly to chaw: when they haue obtained this, they then also forbid to taste. When this is also granted them, they reckon it not lawfull so much as to touch with a finger.

Christianitie buri-ed under heapes of ceremonies.

Epi. 11.3.ad  
Januar.

Gal. 4.2.

14 This tyrannie in the ordinances of men we do at this day woorthily blame, by which it is come to passe that poore consciences are maruellously tormented with innumerable decrees & immeasurable exacting of keeping of them. Of canons pertaining to discipline we haue spokē in another place. Of the ceremonies what shal I say, by which it is brought about that Christ being halfe buried, we are returned to Iewish figures? Our Lord Christ (saith *Augustine*) hath bound togither the fellowshippē of the newe people, with Sacraments very fewe in number, most excellent in signification, most easie in obseruung. How farre the multitude and diversitie of viages wherewith at this day we see the church to be entangled, doth differ from this simplicity, it cannot be sufficiently declared. I know with what craftie shifte some suttle men do excuse this peruerſuſſe. They say that among vs there are many as rude as they were in the people of Israell: that such introduction was ordained for their sakes, which although the stronger may well want, yet they ought not to neglect it, for as much as they see it to be profitable for the weake brethren. I answere, that we are not ignorant, what we owe to the weaknesse of our brethren: but on the other side we take exception and say, that this is not the way whereby the weake may be prouided for, that they shoulde be ouerwhelmed with great heapes of Ceremonies. The Lord did not in vaine put his difference betweene vs and the olde people, that his wil was to instruct them like children with signes and figures, but vs more simply without such outward furniture. As (saith *Paul*) a childe is ruled of his scholemaster, and kept vnder custodie, according to the capacity of his age: so the Iewes are kept vnder the law. But we are like vnto full growen men, which being set at libertie from tuturſhippe and gouernment, haue no more neede of childiſh introductions. Truely the Lord did forſee what maner of common people there shoulde be in his Church, and how they shoulde be ruled. Yet he did in this manner as we haue ſaid, make difference betweene vs and the Iewes. Therefore it is a fooliſh way, if we will prouide for the ignorant, in raiſing vp Iewiſhnes which is abrogate by Christ: Christ alſo touched in his owne words this difference of the olde and new people, when he ſaid to the woman of Samaria, that the time was come wherein the true worshippers ſhould worship God in Spirit and truthe. This verily had alway beeene done: but the new worshippers diſſered from the old in this point, that vnder *Moses* the Spirituall worſhipping of God was shadowed and in a maner entangled with many Ceremonies, which being abolished, he is now more ſimply worshipped. Therefore they that confounde this diſſerence, do ouerthrow the order institute and ſtabliſhed by Christ. Shall there then (wilt thou ſay) no ceremonies be giuen to the iuderſort to helpe their vnskilfulness? I ſay not ſo: for I verily thinke that this kind of helpe is profitable for them. I do here trauell only that ſuch a meane may be uſed, as may brightly ſet out Christ and not darken him. Therefore there are giuen vs of God few Ceremonies, and thoſe not labouſome, that they ſhould ſhew Christ being preſent. The Iewes had moe giuen them, that they ſhould be images of him being abſent. Abſent I ſay he was, not in power, but in maner of ſignifying. Therefore, that meane may be kept, it is neceſſarie to keepe that fewnes in number, easines in obſeruung, and dignitie in ſignifying, which alſo coniſteth in clearenes. What need I to ſay that this hath not beeene done? For the thing it ſelfe is in all mens eies.

15 Heere I omit with how pernicious opinions mens mindes are filled in thinking

king that they be sacrifices wherewith oblation is rightly made to God, whereby sins are clentid, whereby righteousnesse and saluation is obtained. They will deny that good things are corrupted with such foreine errors: forasmuch as in this behalfe a man may no lesse offend in the very works also commanded of God. But this hath more hainousnes, that so much honor is giue to works rashly fained by the wil of man, that they are thought to be things deserving eternall life. For the workes commanded of God haue reward therefore, because the lawmaker himselfe in respect of obedience accepteth them. Therefore they receive not their value of their owne woorthines, or of their owne desirung, but because God so much esteemeth our obedience toward him. I speake here of the perfection of workes which is commanded of God, and is not performed of men. For therefore the very works of the law which we doe, haue no thanke but of the free goodnes of God, because in them our obedience is weake and lame. But because we do not here dispute, of what value works are without Christ, therfore let vs passe ouer that question. I come backe againe to that which properly belongeth to this present argument, that whatsoeuer commendation workes haue in them, they haue it in respect of the obedience, which onely the Lord doth looke vpon, as he testifieth by the Prophet: I gaue not commandement of sacrifices Mat.15.9, and burnt offerings, but onely that ye shoulde with hearing, heare my voice. But of fained workes he speaketh in an other place, saying: Yewey your siluer and not in bread. Againe, They worship me in vaine with the precepts of men. This therefore they can by no waies excuse, that they suffer the silly people to seeke in those outward trifles the righteousnes whereby they may stand against God and vphold themselues before the heauenly judgement seat. Moreover, is not this a fault worthy to be inuened against, that they shew foorth ceremonies not understanded as it were a stage play, or a magicall enchantment? For it is certaine that all ceremonies are corrupt and hurtfull, vnlesse men be by them directed to Christ. But the Ceremonies that are vised vnder the Papacy, are seuered from doctrine, that they may the more hold men in signes without all signification: Finally (such a cunning craftsman is the belie) it appeareth that many of them haue beeene inuented by couetous sacrificing Priests, to be snares to catch money. But what beginning souer they haue, they are all so giuen foorth in common for filthie gaine, that we must needs cut off a great part of them, if we will bring to passe that there be not a prophane market, and full of sacrilege vised in the Church.

16 Although I seeme not to teach a continuall doctrine concerning the ordinances of men, because this speaking is altogether applied to our owne time: yet there is nothing spoken that shall not be profitable for all times. For so oft as this superstition creepeth in, that men will worship God with their owne fained deuises, wharouer the lawes be that are made to that purpose, they doe by and by degenerate to those grosse abuses. For the Lord threatneth not this curse to one or two ages, but to all ages of the world, that he will strike them with blindnes and amased dulnes that worship him with the doctrines of men. This blinding continually maketh that Esa.29.13, they flee from no kinde of absurditie, which despising so many warnings of God, doe wilfully wrap themselues in those deadly snares. But if, setting aside circumstances, you will haue simply shewed what be the mens traditions of all ages, which it is meet to be rejected of the Church, and to be disallowed of all the godly, that same shall be a sure and plaine definition which we haue aboue set: that all lawes without the word of God are made by men to this end, either to prescribe a maner of worshipping God, or to bind consciences with religion; as though they gaue commandement of things necessarie to saluation. If to the one or both of these there be adioyned other faults: as, that with the multitude they daiken the brightnes of the Gospel: that they nothing edifie, but be rather vnyprofitable and trifling occupations than true exercises of godlines: that they be laide abroad to filthinesse and vnhonest gaine: that they be too

*Righteousnesse  
sought in the  
Church of Rome  
by the obseruation  
of ceremoniall or-  
dinances seuered  
from the doctrine  
that shoulde direct  
men vnto Christ,  
& inueme in many  
of them onely to  
make mony of.*

Hier.7.22.

Esa.55.2. & 29.13.

Mat.15.9.

*What humaine or-  
dinances are, and  
the inconueniences  
whereunto they  
are subject.*

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hard to be kept: that they be defiled with euil superstitions: these shall be helpe that we may the more easilly finde how much euill is in them.

*The defense which the Churc<sup>n</sup> of Rome maketh for traditions, that a great part of them were deluerned by Christ and his Apostles, that for the rest the Church is authorisched to make inzoing the Gentiles.* 17 I heare what they answere for themselves, that their traditions are not of themselves, but of God. For, they say that the Church is governed of the holy Ghost, that it cannot erre: and that the authoritie thereof remaineth with them. When this is obtained, it therewithall followeth, that their traditions are the reuelations of the holy Ghost, which cannot be despised but wickedly and with the contempt of God. And that they should not seeme to haue attempted any thing without great authority, they will haue it beleueed that a great parte of their obseruations came from the Apostles: and they affirme that by one example is sufficiently declared what the ordinances, and to the Apostles did in other things, when being assembled in one Councell, they did by the decree of the Councell command the Gentiles to abstaine from things offered to idols, from blood and strangled. We haue alreadie in another place declared, how falsoley for boasting of themselves they lyingly usurpe the title of the Church. Act. 15.20. & 29.

Deut. 12.32.  
Pro. 30.6.

So much as concerning this present cause: if, plucking away visors, and deceitfull colours, we truly looke vpon that which we ought principally to care for, and which chiefly is for our behoofe, that is, what maner of Church Christ will haue, that we may fashion and frame our selues to the rule thereof: it shal easily be evident vnto vs, that it is not the church, which passing the bounds of the word of God, doth outrage and runne at riot in making of newe lawes. For doth not that lawe which was once prescribed to the Church, remaine eternall? What I commaunde thee, that thou shal keepe that thou maiest do it. Thou shal not adde any thing nor take any thing from it. And in another place: Ad not to the word of the Lord, nor minish any thing: least he peraduentur reprooue thee, and thou be found a lyer. Sith they cannot deny that this was spoken to the church, what do they else but report the stubbornesse of that church, which they boast to haue been so bold as after such prohibitions neuertheles to adde and mingle of her owne with the doctrine of God? But God forbid that we should assent to their lies, whereby they burden the church with so great a slander: but let vs vnderstand, that the name of the Church is falsoley presented, so oft as this lust of mens rashnesse is spoken of, which cannot hold it selfe within the prescribed bounds of God, but that it wildly rangeth and runneth out into her own iuentiones? There is nothing entangled, nothing dark, nothing doubtful in these words, in which the whole Church is forbidden to adde to the word of God, or to take any thing from it, when the worshipping of God, and precepts concerning salvation, are entreated of. But this (say they) was spoken of the law onely, after which followed the prophecies and the whole ministracion of the Gospell. I graunt in deede: and I add also, which are rather fulfillings of the law, than additions or diminishings. But if the Lord suffered nothing to be added to or taken from the ministerie of Moses, which was (as I may so terme it) darke by reason of many doubtfull enwrappings, till by his seruants, the Prophets, and at length by his beloued Iouane, he ministred a clearer doctrine: why shoulde we not thinke it much more seuerely forbidden vs, that we should adde nothing to the lawe, the Prophets, the Psalmes, and the Gospell? The Lord is not gone out of kinde from himselfe, which hath long ago declared, that he is with nothing so highly offended, as when he is worshipped with the iuentiones of men. Wherof came those notable sayings in the Prophets, which ought to haue continually sounded in our eares: I speake no words to your fathers, in the day that I brought them out of Egypt, concerning sacrifice and burnt offering. But this worde I commanded them, laying: With hearing heare my voice: And I will be your God, and you shal be my people, and you shall walke in all the way that I shall command you. Againe, I haue with protesting protested vnto your fathers, Hearc my voice. And other like sayings: but this is notable above the rest. Will God haue burnt offerings & sacrifices, & not rather that his voice be obeyed? For obedience is better than sacrifice,

Iere. 7.22.

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Tere. 11.

1.Sam. 15.22.

sacrifice, & to harken is better than to offer the fat of Rams. For to resist is as the sin of soothslaying : and not to obey is as the wickednes of idolatrie. Therefore what ouer inuentiones of men are in this behalfe defended with the authoritie of the church, forasmuch as the same cannot be excused from the crime of vngodlines , it is easie to prooue that it is falsly imputed to the Church.

18 After this sort we freely inuey against this tyrannie of mens traditions, which is proudly thrust in among vs, vnder the title of the church. For neither do we scorne the Church (as our aduersaries, to bring vs in hatred, do vnjustly lie vpon vs) but wee giue vnto her the praise of obedience , than which she knoweth no greater praise. They rather are very sore wrong doers to the Church , which make her olinate against her Lorde, while they faine that she hath proceeded further then the lawfullie might do by the word of God : though I speake nothing howe it is a notable shamelesnes ioyned with as great malice , continually to cry out of the au:horitie of the Church, and in the meane time dissemblingly to hide both what is commauded by the Lord, and what obedience she oweþ to the commandement of the Lorde. But if we haue a minde, as it is meete we shoulde haue, to agree with the Church, this pertaineth rather to the purpose, to haue an eie vnto and remember what is commauded by the Lord both to vs and the Church, that wee shoulde with one agreement obey him. For there is no doubt but we shall very well agree with the Church, if we do in all things shew our selues obedient to the Lord. But now to fater vpon the apostles, the originall of the traditions wherewith the Church hath beene hiterto oppresed, was a point of meere deceite : forasmuch as the doctrine of the apostles traualleth wholly to this end, that consciences should not be burdened with new obseruations, nor the worshipping of God bee defiled with our inuentiones. Moreouer if there be any faithfulness in histories and ancient monuments, the apostles not onelie never knewe, but also never heard of this that they attribute vnto them. Neither let them prate, that the most part of their decrees were received in vse & in mens behauaviours, which never were put in writing : euē those things forsooth, which, while Christ was yet liuing, they could not vnderstand, after his ascending they learned by the reuelation of the holy Ghost. Of the exposition of that place wee haue else where alcadie scene. So much as is sufficient for this present cause: truly they make themselves worthy to be laughed at, while they faine that those great mysteries, which so long time were vñknowne to the apostles, were partly obseruations either Iewish or Gentile ( of which all the one sort had beene long before published among the Iewes, and all the other sort among the Gentiles , and partly foolish gesturings and vaine peticie ceremonies, which foolish sacrificing priests that can neither skill of swimming nor of letters, vse to do very trimly : yea such as children and fooles do so aptly counterfeit that it may seeme that there be no fitter ministers of such holy mysteries. If there were no histories at al: yet men that haue their sound wit might consider by the thing it self, that so great a heape of ceremonies and obseruations did not suddenly burst into the Church, but by little and little crept in. For when those holier bis. ops, which were next in time to the Apostles, had ordeined some thinges that belonged to order and discipline; afterward there followed men, some after other, not discrete enough, and too curious and greedy, of which the later that every one was, so he more striued with his predecessors in foolish eniuious counterfaiting , not to give place in inuenting of new things. And because there was perill least their deuises woulde shortly growe out of vse , by which they coueted to get praise among their posteritie, they were much more rigorous in exact calling vpon the keeping of them. This wrongfull zeale hath bred vs a great part of these ceremonies which they set out vnto vs for Apostolike. And this also the histories do testifie.

19 Leaſt in making a register of them we ſhould be to tedious: we wil be content with one example. In the minifting of the Lordes ſupper, there was in the Apostles

*The Apolites no  
authors of thofe  
things for which  
their names are  
preuented in the  
Church of Rome.*

*The accoſe of cere-  
monies unto that  
whiſh the apolites  
time*

## Cap. 10. Of the outward meanes

*themselves vsed  
and prouised  
unto others cōcer-  
ning the Supper  
of the Lord.*

Epist. 118.

time great simplicite. The next successors, to garnish the dignity of the mystery, added somewhat that w<sup>t</sup> is not to be disallowed. But afterward there came those foolish counterfakers, which with now and then patching of pecces together, haue made vs this apparel of the priests which we see in the Mass, those ornaments of the altar, those gesturings, and the whole furniture of vnproufitable things. But they obiect, that this in olde time was the perswasion, that those things which were with one consent done in the vniuersall Churc<sup>h</sup>, came from the Apostles themselues, wherof they cite *Augustine* for witnessse. But I will bring a solution from no other where than out of the words of *Augustine* himselfe. Those things (layeth he) that are kept in the whole world, we may understand to haue beene ordained either of the Apostles themselues, or of the generall Councils, whose authoritie is most healthiull in the Church: as, that the Lords passion, and resurection, and his ascending into heauen, and the coming of the holie Ghost, are celebreate with yearly solemnite: and whatsoeuer like thing be found, that is kept of the whole Church, which way soever it be spread abroade. When he reckoneth vp so few examples, who doeth not see that he meant to impute to authours worthy of credit and reverence, the obseruations that then were vsed, euen none but those simple, rare, and sober ones, with which it was profitable that the order of the Chu ch should be kept together? But how farre doth this differ from that which the Romish masters would enforce men to graunt, that there is no petie ceremony among them that ought not to be judged Apostolike.

*The institution of  
holy water.*

Epist. 118. ad  
Ianu.

20 That I be not too long, I will bring forth only one example. If any man asketh them, whence they haue their holy water: they by and by answere, from the Apostles. As though the histories do not attribute this inuention to I wot not what Bishop of Rome, which truly, if he had called the Apostles to councell, would never haue defiled Baptisme with a strange and vnsit signe. Albeit I do not thinke it like to be true, that the beginning of that hallowing is so old as it is there written. For, that which *Augustine* layeth, that certaine Churches in his time did slawn that solemnitie following of Christes example in washing of feete, least that vsage should seeme to pertaine to Baptisme, secretly sheweth that there was then no kind of washing that had any likeenes with baptisme. Whatsoeuer it be, I will not graunt that this proceeded from an Apostolike sprite, that baptisme, when it is with a daily signe brought into remembrance, should after a certaine maner be repeated. And I passe not vpon this, that the selfsame *Augustine* in an other place alcribeth other things also to the Apostles. For sith he hath nothing but conjectures, iudgement ought not vpon them to be gauen of so great a matter. Finally, admit that we graunt them also, that those things which he rehearseth came from the time of the Apostles: Yet there is great difference beweene instituting some exercise of godlines, which the faithfull with a free conscience may vse, or if the vse of it shall not be profitable for them, they may forbear it: and making a law that may snare consciences with bondage. But now, from what author soever they proceeded, sith we see that they are fidden into so great abuse, nothing withstandeth, but that we may without offence of him abolish them: forasmuch as they were never so commended, that they must be perpetually immouable.

*The Church of  
Rome in her ordi-  
nances nothing  
lesse than a follo-  
wer of the apostles  
in theirs.*

21 Neither doth it much help them, that to excuse their tyranny they pretend the example of the Apostles. The Apostles (say they) and the elders of the first church, made a decree beside the commandement of Christ, wherein they commanded all the Gentiles to abstaine from things offred to idols, from strangled, and from bloud. If that was lawfull for them, why is it not also lawfull for their successors, to follow the same so oft as occasion so requireth? I would to God, they did both in all other things and in this thing follow them. For I deny that the Apostles did there institute or decree any new thing, which is easie to be proued by a strong reason. For whereas Peter in that councell pronounceth, that God is tempted, if a yoke be laid vpon the necks

necks of the disciples: he doth himselfe ouerthrow his owne sentence, if he afterward consent to haue any yoke laid vpon them. But there is a yoke laid, if the Apostles do decree of their owne authoritic that the Gentiles shold be forbidden, that they shold not touch things offred to idols, bloud, and strangled. In deede there yet remaineth a doubt, for that they do neuerthelesse seeme to forbid. But this doubt shall easily be dissolued, if a man do more nearely consider the meaning of the decree it selfe: in the order and effect whereof the chiefe point is, that to the Gentiles their libertie is to be left, and that they ought not to be troubled, nor accombred about the obseruations of the law. Hitherto it very well maketh of our side. But the exception that immediatly followeth, neither is any new lawe made by the Apostles, but the diuine and eternall commandement of God, that charitie ought not to be broken, nor doth diminish one titte of that libertie: but onely admonishest the Gentiles, how they shold temper themselves to their brethren, that they abuse not their liberty to the offence of them. Let this therefore be the second point, that the Gentiles shold use a harmelesse libertie, and without offence of their brethren. But yet they prescribe some certaine thing: that is, they teach and appoint, so far as was expedient for the time, by what things they might run into the offence of their brethren, that they might beware of those things: but they adde no new thing of their owne to the eternall lawe of God, which forbiddeth the offending of brethren.

22 Like as if the faithfull Pastors which gouerne the Churches not yet well reformed, shold commaund all their people, that till the weake with whome they lue do grow stronger, they shold not openly eate flesh on Friday, or openly labour vpon holy dayes, or any such thing. For although these things setting superstition aside, are by themselves indifferent: yet when there is added offence of brethren, they cannot be done without a fault. But the times are such, that the faithfull cannot shew such a sight to the weake brethren, but that they shall sore wound their consciences. Who, but a cauiller, will say that so they make a new lawe, whereas, it is certaine that they do onely preuent offences, which are exprefly enough forbidden of the Lord? And no more can it be said of the Apostles, whose purpose was nothing els, but in taking away the matter of offences, to call vpon the law of God concerning the avoiding of offence: as if they had said: It is the Lords commaundement that ye offend not a weake brother. Yee can not eate things offered to images, strangled and bloud, but that the weake brethren shalbe offended. Therefore we commaund you in the word of the Lord, that ye eate not with offence. And that the Apostles had respect to the same thing, *Paul* himselfe is a very good witnesse, whicli writeth thus, verily none otherwise than according to the meaning of the Councell: Concerning meates that are offered to idols, we know that the idoll is nothing. But some with conscience of the Idoll, do eate it as offered to idols, and their conscience, forasmuch as it is weake, is defiled. See that your libertie be not made an offence to the weake. He that shall haue well weighed these things, shall not afterward be deceiued with such a false colour as they make, that pretend the apostles for defence of their tyrrannie, as though the apostles had begun with their decree to breake the liberty of the Church. But, that they may not be able to escape, but be driven euen with their owne confession to allow this solution, let them answere me, by what right they were so bolde to abrogate the same decree. Because there was no more perill of those offences and dissensions: which the Apostles meant to prouide for, and they know that the lawe was to be weighed by the end thereof. Forasmuch as therefore this lawe was made in respect of charitie, there is nothing prescribed in it, but so much as pertaineth to charity. When they confess that the transgressing of this lawe is nothing but a breaking of charitie, do they not therewithall acknowledge, that it is not a forged addition to the law of God, but a naturall and simple appliance to the times and manners wherunto it was directed?

*The Apostles in  
their constitutions  
about the Gen-  
tiles made no  
new lawe of  
their owne, but  
applied to the  
times a lawe  
which God had  
made before.*

1.Cor.8.1.

## Cap. 10. Of the outward meaneſ

The commandement of God  
ſtrictly to be obſerved in things  
appertaining to  
bu honor and  
ſervice.

23 But although ſuch lawes be a hundred times vniuft & iniurious vnto vs, yet they affirme that they muſt be heard without exception: for they ſay that this is not here intended, that we ſhould conſent to errors, but onely that being ſubiects we ſhould beare the hard commandements of our gouernours, which it is not our partes to refue. But here alſo the Lord very well refiſteth them with the truthe of his word, and deliuereſt vs out of ſuch bondage into the libertie, which he hath purchased for vs with his holy bloud, the benchit whereof hee hath more than once confirmed with his word. For that is not here only intended (as they maliciouſly faine) that we ſhould ſuffer ſome greeuous oppression in our bodie, but that our conſciences being ſpoiled of their libertie that is of the benefit of the bloud of Christ, ſhoule bee feruilely tormented. Howbeit let vs paſſe ouer this alſo, as though it made little to the matter. But of how great importance doe we thinke it is, that the Lordes kingdome is taken away from him, which he claimeth to himſelfe with ſo great feueritie? But it is taken away ſo oft as he is worhipped with the lawes of mens inuentions, whereas he will be holden for the onely lawmaker of his owne worship. And leaſt any man ſhoule thinke it to be a matter of nothing, let vs heare how much the Lord eſteemeth it. Because (faith he) this people hath feared me with the commandement and doctrine of men: behold I will astoniſh them with a great and woonderous miracle. For wiſe-dome ſhall periſh from the wiſe men thereof, and underſtanding ſhal depart from the elders. In another place, They worhip me in vaine, teaching doctriues, the commandements of men. And truly whereas the children of Israel defiled themſelues with many idolatries, the cauſe of all that euill is ascribed to this vnclean mixture, that transgrefſing the commandements of God, they haue forged new worſhippings. And therefore the holy history reheateth that the new strangers that had been transplanted by the king of Babylon to inhabite Samaria, were torn in peeces and conſumed of wilde beaſtes, because they knew not the iudgements or ſtatutes of the God of that land. Although they had nothing offendid in the Ceremonies, yet God woulde not haue allowed a vaine pompe: but in the meane time he ceaſed not to take vengeance of the defiling of his worship, for that men did thrust in deuices ſtrange from his word. Whereupon it is afterward ſaid, that they being made afraid with that punishment, received the Ceremonies prieſtly in the law: but because they did not yet purely worhip the true God, it is twiſe repeated that they did feare him and did not feare him. Whereupon we gather, that the parte of reuerence which is giuen to him, conſiſteth in this, while in worhipping him we ſimply follow what he commandeth with mingling none of our inuentions. And therefore the godly kings are often times prieſted, because they did according to all the commandements, and declinéd not to the right hand nor to the left. I goe yet further: although in ſome fained worſhipping there doe not openly appeare vngodliſſe, yet it is feuerely condemned of the holy Ghost, ſo ſoonē as men depart from the commandement of God. The Altar of Achaz, the paterne whereof was brought out of Samaria, might haue ſeemed to increaſe the garniſhment of the temple, whereas his deuice was to offer Sacrifices thereupon to God onely, which he ſhould doe more honourably than vpon the firſt and olde Altar: yet we ſee how the ſpirite detesteth that boldneſſe, for none other cauſe but for that the inuentions of men in the worhipping of God are vnclean corruptions. And how much more clearely the will of God is opened vnto vs, ſo much the leſſe excusible is our frowardneſſe to attempt any thing. And therefore woorthily with this circumſtance the crime of Manasses is inforced, for that he builded a new Altar in Ierusalem, of which God had pronounced, I will there ſet my name, because the authoritie of God is now as it were of ſet purpose refuſed.

24 Many doe maruell why God ſo sharply threateneth that he will doe things to be woondred at to the people of whome he was worhipped with the commandements of men, and pronounceth that he is worhipped in vaine with the precepts of men,

Eſai.29.13.

Math.15.9.

2.King.23.

2.King.16.10.

2.King.21.3.

The reaſon why  
God abhorreth ſor-  
tice wherewith  
men deuise to  
please him.

men. But if they considered, what it is in the cause of religion, that is to say of heavenly wisedome, to hang vpon the only mouth of God, they would therewithall see, that it is no slender reaon why God so abhorreth such peruerse seruices, that are done to him according to the lust of mans wit. For although they that obey such lawes for the worshipping of God, haue a certain shew of humilitie in this their obedience, yet they are not humble before God, to whom they prescribe the same lawes which they themselues doe keepe. This is the reaon why *Paul* willeth vs so diligently to beware, that we be not deceived by the traditions of men, and that which he calleth *ethelothreskian*, that is, Wilworship inuented of men beside the doctrine of God. This is verily true, both our owne wisedome, and all mens wisedome must be foolish vnto vs, that we may suffer him alone to be wise. Which way they keepe not which doe studie with petie obseruations fained by the will of men to commiend themselues vnto him, and do thrust vnto him as it were against his will a transgrelsing obedience toward him, which is in deede giuen to men. As it hath beeene done both in many ages heretofore, and in the time within our owne remembrance, and is also at this day done in those places where the authoritie of the creature is more esteemed than of the creator: where religion (if yet the same be worthie to be called religion) is desiled with more and more vnsauourie superstitions, than euer was any Paynim wickednes. For what could the wit of men breedre but all things carnall and foolish and such as truely resemble their authors?

25 Whereas also the Patrons of superstitions alleadge, that *Samuel* sacrificed in *Ramatha*, and although the same was done beside the lawe, yet it pleased God: the solution is easie, that it was not a certaine second altar to set against the one only altar: but because the place was not yet appointed for the arke of the couenant, he appointed the towne where he dwelled for sacrifices, as the most conuenient place. Truely the mind of the holy prophet was not to make any innouation in holy things, whereas God had so straitly forbidden any thing to be added or minished. As for the example of *Menoha*, I say that it was an extraordinarie and singular case. He being a priuate man offered sacrifice to God and not without the allowance of God: verily because he enterprised it not of a rash motion of his owne minde, but by a heauenly instinctiōn. But how much the Lord abhorreth those things that men devise of them selues to worship him withall, another not inferior to *Menoha* *Gedeon* is a notable ex- ample, whose Ephod turned to destruction not only to him and his familie, but to the whole people. Finally, every new found invention, wherewith men couet to worship God, is nothing else but a defiling of true holines.

26 Why then (say they) did Christ will that those intollerable burdens should be borne, which the Scribes and Pharisees bound vpon men? But why in another place did the same Christ will that men should beware of the leauen of the Pharisees: calling leauen (as *Matthew* the Euangelist expoundeth it) all their owne doctrine that they mingled with the purenesse of the word of God? What would we haue more plaine, than that we be commandued to flee and beware of all their doctrine? Wherby it is made most certaine vnto vs, that in the other place also the Lord willed not, that the consciences of his shoulde be vexed with the Pharisees owne traditions. And the verie words, if they be not wrested, sound of no such thing. For the Lord purposing there to inueigh sharply against the manners of the Pharisees, did first simply instruct them that heard him, that although they sawe nothing in their life meete for them to follow, yet they shoulde not cease to do those things which they taught in words, while they satte in the chaire of *Moses*, that is, to declare the lawe. Therefore he meant nothing else but to prouide that the common people shoulde not with the euil examples of the teachers be brought to despise the doctrine. But for as much as many are nothing at all moued with reasons, but alway require authoritie, I will alleage *Augustines* words, in which the very same thing is spoken. The Lords In Ioh. Tract. 16: sheepe-

Col.2.4:

*Samuel and Ma-  
noa no examples  
to iustifie the  
church of Rome  
in her boldnes, but  
rather Gedeon to  
condemne her.*

1.Sam.7.17.  
Iud.13.19.

Iud.8.27.

*The ministeriall  
authoritie of  
Scribes and Pha-  
risees confirmed  
by Christ but not  
their preſumptions  
to burthen men  
with what they  
listened.*

Matt.23.3.  
& 16.6.

In Ioh. Tract. 16:.

## Cap. 10. Of the outward means

sheepefold hath governours, some faithfull, and some hirelings. The governours that are faithfull, are true Pastors: but heare ye, that the hirelings also are necessarie: for many in the Church following earthly profits, doe preach Christ, and by them the voice of Christ is heard: and the sheepe doe follow, not a hireling, but a Pastor by the meanes of a hireling. Heare yee that hirelings are shewed by the Lord himselfe. The Scribes (saith he) and the Pharisees sit in the chayre of *Moses*. Doe yee those things that they say, but doe not those things that they doe. What other thing said he, but heare the voice of the Pastor by the hirelings? For in sitting in the chaire they teach the lawe of God: therefore God teacheth by them. But if they will teach their owne, heare it not, doe it not. This saith *Augustine*.

*In forbidding  
mens consciences  
to be charged with  
humane traditio-  
ns, lawes whereby  
the Church is set in  
order are not pre-  
induced.*

*2 Cor. 14.4.*

27 But whereas many vnskilful men, when they heare that consciences are wickedly bounde and God worshipped in vaine with the traditions of men, doe at once blot out altogether all lawes whereby the order of the Church is set in frame: therefore it is conuenient also to meeete with their error: Verily in this point it is easie to be deceiued, because at the first sight it doth not by and by appeare what difference is betweene the one sort and the other. But I will so plainlye in few words set out the whole matter, that the likenesse may deceiue no man. First let vs hold this, that if we see in every fellowship of men some policie to be necessarie, that may serue to nourish common peace, and to retaine concord: if we see that in the doinge of thinges there is alway some orderly forme, which is behouefull for publike honestie and for very humanite not to be refused: the same ought chiefly to be obserued in Churches, which are both best maintained by a well framed dispositiōn of all things; and without agreement are no Churches at all. Therefore if we will haue the safetie of the Church well prouided for, we must altogether diligently procure that which *Paul* commandeth, that all things be done comelily and according to order. But forasmuch as there is so great diuersitie in the manners of men, so great varietie in mindes, so great disagreement in iudgements and wittes: neitheris there any policie stedfast enough, vnlesse it be stablished by certaine lawes, nor any orderly vsage can be obserued without a certaine appointed forme: Therefore we are so far off from condemning the lawes that are profitable to this purpose, that we affirme that when those be taken away, Churches are dissolved from their sinewes, and viterlie deformed and scattered abroad. For this which *Paul* requireth, that all things be done decently and in order, cannot be had, vnlesse the order it selfe and comelinesse be established, with obseruations adioyned as with certaine bondes. But this onely thing is alway to be excepted in those obseruations, that they be not either beleeuē to be necessarie to saluation, and so binde consciences wthin religion, or be applied to the worshipping of God, and so godliness be reposed in them.

*The difference be-  
tweene wicked ob-  
servations and the  
lawfull conserua-  
tions of the Church.*

28 We haue therefore a very good and most faithfull marke, which putteth difference betweene those wicked ordinances, by which we haue said that true religion is darkened & consciences subuerted, and the lawfull obseruations of the Church: if we remember that the lawfull obseruations tend alway to one of these two things or to both together, that in the holy assemblie of the faithfull all things be done comely and with such dignitie as besemeth: and that the very common fellowship of men should be kept in order as it were by certaine bondes of humanite and moderation. For when it is once vnderstoode that the Law is made for publike honesties sake, the superstition is now taken away, into which they fall that measure the woorlipping of God by the inuentions of men. Againe when it is knownen that it pertaineth to common vse, then that false opinion of bonde and necessitie is ouerthrownen, which did strike a great terror into consciences, when traditions were thought necessarie to saluation. For herein is nothing required but that chariti should with common duetifull dooing be nourished among vs. But it is good yet to define

define more plainly, what is comprehended vnder that comelinesse which *Paul* commendeth, and also what vnder order. The ende of comelinesse is, partly that when such Ceremonies are vsed as may procure a reverence to holy things, we may by such helpes be stirred vp to godlinesse: partly also that the modestie and grauitie which ought to be seene in all honest doings may therein principally appeere. In order this is the first point, that they which gouerne may knowe the rule and lawe to rule well: and the people which are gouerned may bee accustomed to obeying of God, and to right discipline: Then, that the state of the Church being well framed, peace and quietnesse may be provided for.

29 Therefore we shall not say that comelinesse is, wherein shall be nothing but vaine delectation: such as we see in that player like apparell, which the Papittes vse in their ceremonies, where appeereth nothing else, but an vnprofitable visor of gaynesse, and excesse without fruit. But we shall account that to be comelinesse which shall so be meete for the reverence of holy mysteries, that it be a fit exercise to godlinesse, or at the least such as shall serue to conuenient garnishing for the celebrating thereof: and the same not without fruit, but that it may put the faithfull in minde with how great modestie, religiousnesse and reverence, they ought to handle holy things. Now, that ceremonies may be exercises of godlinesse, it is necessarie that they leade vs the straight way to Christ. Likewise we may not say that order consisteth in those trifling pomps that haue nothing else than a vanishing gaynesse: but that it standeth in such an orderly framing as may take away all confuton, barbarousnesse, obstinacie, and all strifes and dissensions. Of the first sort are these examples in *Paul*: that prophane bankettings shoulde not bee mingled with the holie Supper of the Lorde: that women should not come abroade, but couered: and many other which we haue in common vse: as this, that we pray kneeling and bare headed: that we minister the Lordes Sacraments riot vncleanely, but with some dignitie: that in the burying of the dead we vse some honest shew: and other things that are of the same sorte. Of the other kind are the houres appointed for publike prayers, Sermons, and celebratiōns of mysteries: at Sermons, quietnes and silence, places appointed, singing together of Hymnes, daies prefixed for celebrating of the Lords Supper, that *Paul* forbiddeth that women should teach in the Church, and such like. But specially those things that concerne discipline, as the teaching of the Catechisme, the censures of the Church, excommunication, fastings, and iuch as may be reckoned in the same number. So al the constitutions of the Church, which we receiue for holy and wholesom, we may referre to two chiefe titles: for some pertaine to rites, and ceremonies, and the other to discipline and peace.

30 But because here is peril, least on the one side the false bishops should thereby catch a pretence to excuse their wicked and tyrannous lawes, and least on the other side there be some men too fearefull, which admonished with the foresaid evils doe leau no place to lawes be they neuer so holie: here it is good to protest, that I allow onely those ordinances of men which be both grounded vpon the authoritie of God, and taken out of the Scripture, yea and altogether Gods owne. Let vs take for an example the kneeling which is vied in time of common prayer. It is demanded, whether it be a tradition of man, which euerie man may lawfully refuse or neglect, I say that it is so of men, that it is also of God. It is of God, in respect that it is a part of that comelinesse, the care and keeping whereof is commended vnto vs by the Apostle: it is of men, in respect that it specially betokeneth that which had in generalitie rather been pointed to, than declared. By this one example we may judge, what is to be thought of that whole kinde: verily because the Lorde hath in his holy Oracles both faithfully contained and cleerely set forth both the whole summe of true righeteousnes, and all the partes of the worshipping of his diuine Majestie, and whatsoeuer was necessarie to salvation: therefore in these things he is onely to be heard as our Schoole-

*What things they  
be that serue for  
comelinesse and or-  
der in the Church.*

1.Cor.11.21. & 5.

1.Cor.14.34.

*A rule for church  
ordinances.*

1.Cor.14.40.

## Cap. 10. Of the outward meaneſ

Schoolemaster. But because in outward discipline & Ceremonies his will was not to prescribe each thing particularly what we ought to follow (because he foreſawe this to hang vpon the ſtate of times, and did not thinke one forme to bee fit for all ages) herein we muſt ſee to thofe generall rules which he hath giuen, that thereby all thofe things ſhoule be tried which the neceſſitie of the Church ſhall require to bee com-manded for order and comelines. Finally, Foraſmuch as hee hath therefore taught nothing expreſſly, because thofe things both are not neceſſarie to ſaluation, and ac-cording to the manners of every nation and age ought diuerſly to be applied to the edifying of the Church: therefore as the profit of the Church ſhall require, it ſhall be conuenient as well to change and abrogate thofe that be uſed, as to institute newe. I grant indeed, that we ought not rashly, nor oft, nor for light cauſes to run to innouat-ion. But what may hurt or edifie, charitiue ſhall beſt iudge: which if we will ſuffer to be the gouerneſſe, all ſhall be ſafe.

*The obedience re-  
quired unto law-  
full ordinances of  
the church.*

31 Now it is the dutie of Christian people, to keepe ſuch things as haue beene ordeneid according to this rule, with a free coniſcience and without any ſuperftition, but yet with a godly & eaſie readines to obey, not to diſpife them, not to paſſe them ouer with careleſſe negligence: ſo farre is it off, that they ought by pride and obſti-nacie openly to breake them. What maner of libertie of coniſcience (wilt thou ſaie) may there be in ſo great obſeruation and warineſſe? Yea, it ſhall ſtande ex-cellentlie wel when we ſhal coniider, that they are not ſtedfast & perpetual stayed lawes, whereunto we be bounde, but outwarde rudiments for the weakeſſe of men: which al-though we doe not all neede, yet wee doe all uſe them, because wee are muthalie one bounde to another, to nouriſh charitiue among vs. This we may reknowne in the examples aboue rehearſed. What? Doth religion ſtande in a womans veile, that it is not lawfull to goe out of dores with her head vncouered? Is that holie de-cree of his concerneing silence, ſuch as cannot be broken without moft hainous of-fence? Is there any myſterie in keeling, or in burying of a dead carafe, that may not bee omitted without ſinne? No, For if a woman neede, for the helping of her neighbour, to make ſuiche haſte as may not ſuffer her to couer her head, ſhe offendeth not if ſhe runne thither with her head vncouered. And it may ſometime befall that it may be no leſſe conuenient for her to ſpeakē, than at another time to holde her peace. And there is no cauſe to the contrarie, but that he which by reaſon of diſease cannot bow his knees may pray ſtāding. Finally, it is better to burie a dead man ſpee-dily in time, than when they lacke a winding ſheet, or when there be not men preſent to conuey him, to tarrie till he rot vnburied. But neuertheleſſe in theſe things there is ſomewhat which the maner and ordinançes of the countrie, and finally very natu-ralle honeſtie, and the rule of modeſtie appoynete to bee done or auoide: wherein if a man ſwarue any thing from them, by vnewarineſſe, or forgetfulnes, there is no crime committed: but if vpon contempt, ſuch ſtubbornes is to be diſalloweſſed. Likewise the daies themſelues, which they be, and the houres, and how the places be buildest, and what Psalmes be ſong vpon which day, it maketh no matter. But it is meete that there be both certaine daies, and appointed houres, and a place fit to receiuē all, if there be regarde had of the preſeruation of peace. For how great an occaſion of brawlings ſhould the conuulfion of theſe things be, if it were lawfull for every man as hee liſt, to change theſe things that belong to common ſtate: foraſmuch as it will neuer come to paſſe that one ſame thing ſhall pleafe all men, if things be left as it were in the mid-deſt to the choiſe of every man? If any man do carpe againſt vs, and will herein bee more wiſe than he ought, let him ſee himſelfe by what reaſon he can defend his owne preſiſenſe to the Lord. As for vs, this ſaying of Paul ought to ſatisfie vs, that wee haue not an uſe to contend, nor the Churcheſ of God.

*1. Cor. 11. 16.*

*Cauſions tou-  
ching church or-  
dinances.*

32 Moreouer it is with great diligēce to bee indeuoured, that no error creepe in, that may corrupt or obſcure this pure uſe. Which ſhall be obteinid, if all obſer-vations,

uations, whatsoeuer they shall be, shall haue a shewe of manifest profite, and if very few be received: but principally if there be adioyned a faithfull doctrine of the Pastor, that may stop vp the way to peruerse opinions. This knowledge maketh that in al these things every man may haue his owne libertie preserued, and neverthelesse shall willingly charge his owne libertie with a certaine necessitie, so farre as either this comelinesse that we haue spoken of, or the order of Charitie shall require. Secondly, that both we our selues should without any superstition be busied in the obseruing of those things, and shoule not too precisely require them of other, so as wee shoulde thinke the worshipping of God to be the better for the multitude of ceremonies: that one Church should not despise another for the diuersitie of discipline: last of all that setting herein no perpetuall lawe to our selues, we shoulde referre the whole vse and end of obseruations to the edification of the Church, that when it requireth we may without any offence suffer not onely somewhat to bee changed, but all the obseruations that were before in vse among vs, to be altered. For this age is a present experience, that certaine rites, which otherwise are not vngodly nor vncomyly, may according to the fit occasion of the matter, be conueniently abrogated. For (such hath been the blindnesse and ignorance of the former times) Churches haue heretofore, with so corrupt opinion and with so stiffe affection, sticked in ceremonies, that they can scarcely be sufficiently purged from monstrous superstitions, but that many ceremonies must be taken away, which in olde time were peraduenture ordained not without cause, and of them selues haue no notable vngodlynesse in them.

### The xj. Chapter.

*Of the iurisdiction of the Church, and the abuse thereof, such  
as is seene in the Papacie.*

**N**ow remaineth the third part of the power of the Church, yea and the chiefe part in a well ordered state, which we haue saide to consist in iurisdiction. The whole iurisdiction of the Church pertaineth to the discipline of manners, of which we shall intreate by and by. For as much as no citie or no towne can stand without magistrate and policie: so the Church of God (as I haue already taught, but now I am compelled to repeat it againe) needeth her certaine spirituall policie: but such as is vtterly severued from the ciuill policie, and doth so nothing hinder or minish it, that it rather doth much helpe and further it. Therefore this power of iurisdiction shall in a summe be nothing else but an order framed for the preseruation of spirituall policie. To this ende from the beginning were ordained iudicall orders in Churches, which might vse examination of manners, correct vices and exercise the office of the keies. This order *Paul* speaketh of in the Epistle to the Corinthians, when he nameth governments. Againe, to the Romanes, when he saith: Let him that ruleth, rule in carefullnesse. For he speaketh not to the magistrates, (for at that time there were no Christian magistrates) but to them that were ioyned with the Pastors for the spirituall government of the Church. Also in the Epistle to *Timothee*, he maketh two sortes of Elders: some, that labor in the word: other some, that doe not vse the preaching of the word, and yet do rule well. By this latter sort it is no doubt that he meaneth them that were appointed to looke vnto manners, and to the whole vse of the keies. For this power, of which wee nowe speake, hangeth wholy vpon the keies which Christ gaue to the Church, in the xviiiij. Chapter of *Mattew*: where he commaundeth, that they shoulde be sharply admonished in the name of the whole Church, that haue despised private monitions: but if they goe forwarde in their obstinacie, he teacheth that they shoulde be put out of the fellowship of the faithfull. But these monitions and corrections cannot bee without knowledge of the cause: therefore there needeth both

*The vse of a po-  
licie in the church  
different from that  
which is ciuill: the  
antiquitie of eccl-  
esiastical iudge-  
ments: the dif-  
ference of autho-  
ritie given to the  
Church in the 18.  
of Matth. from  
that which is given  
in the 16. of  
Matth. and the  
21 of John.  
1.Cor.12.21.  
Rom.12.8.*

*1.Tim.5.17.*

## Cap. II. Of the outward meanes

both some judgement and order. Wherefore vnlesse we will make vioide the promise of the keies, and take vtterly away excommunication, soleyme monitions and al such things whatsoeuer they be: we must needes giue to the Church some iurisdiction. Let the readers marke that that place intreateth not of the generall authoritie of doctrine, as in the xvij. Chapter of *Matthew*, and the xxij. of *John*: but that the power of the Synagogue is for the time to come transferred to the flocke of Christ. Vntill that day the Lewes had their order of gouerning, which Christ stablisheth in his Church, and that with great penaltie, so much as concerneth the pure institution of it. For so it behoued, for as much as otherwise the iudgement of an vnoble and vnregarded congregation might be despised of rash and proude men. And that it shoulde not encumber the readers, that Christ doth in the same wordes expresse things somewhat differing one from the other, it shall be profitable to dissolve this doubt. There be therefore two places, that speake of binding and loosing. The one is in the xvij. Chapter of *Matthew*, where Christ, after that he had promised that he woulde giue to *Peter* the keies of the kingdome of heanen, immediately addeth, that whatsoeuer he shall binde or loose in earth, shall be confirmed in heauen. In which wordes he meaneth none other thing, than he doth by other wordes in *John*, when sending his disciples to preach, after that he had breathed vpon them he saide: whose sinnes yee forgiue, they shall be forgiuen: and whose yee retaine they shall be retained in heauen. I will bring an exposition not futtle, not enforced, not wrested: but naturall, flowing, and offering it selfe. This commandement of forgiuing and retaining sinnes, and that promise of binding and loosing made to *Peter*, ought to be referred to no other thing but to the ministerie of the word: which when the Lord committed to the Apostles, he did therewith also arme them with this office of binding and loosing. For what is the summe of the Gospell, but that we all being bondseruants of sinne and of death, are loosed and made free by the redemption that is in Christ Iesus: and that they which doe not receiue nor acknowledge Christ their deliuener and redeemer, are damned and adindged to euerlasting bonds? When the Lorde deliuered this message to his Apostles, to be carried into all nations: to approoue that it was his owne and proceeding from himselfe, he honored it with this noble testimonie: and that to the singular strengthening both of the Apostles themselues, and of all those to whom it shoulde come. It behoued that the Apostles shoulde haue a stedfast and sound certaintie of their preaching, which they shoulde not onely execute with infinite labours, cares, troubles and dangers, but also at the last seale it with their blood. That they might (I say) knowe the same to be not vaine nor vioide, but full of power and force: it behoued that in so great carefulnesse, in so great hardnesse of things, and in so great dangers, they shoulde be perswaded that they did the busynesse of God: that when all the world withstanded them, and fought against them, they shoulde knowe that God stood on their side: that hauing not Christ the authour of their doctrine present by sight in earth, they shoulde vndeystand him to be in heauen, to confirme the truth of the doctrine which he had deliuered them. It behoued againe that it shoulde also be most certainly proued by testimonie to the hearers, that that doctrine of the Gospell was not the worde of the Apostles, but of God himselfe: not a voic bred in earth, but come downe from heauen. For these things, the forgiuenesse of sinnes, the promise of euerlasting life, the message of saluation, cannot bee in the power of man. Therefore Christ hath testified, that in the preaching of the Gospell there is nothing of the Apostles, but the onely ministerie: that it was hee himselfe that spake and promised all things by their mouthes as by instruments: and therefore that the forgiuenesse of sinnes which they preached, was the true promise of God: and the damnation which they pronounced, was the certaine judgement of God. But this testifying is giuen to all ages, and remaineth in force, to certifie and assurre all men, that the worde of the Gospell, by what man soever it bee preached,

John. 20.23.

Matt. 16.19.

as the verie sentence of God, published at the soueraigne iudgement seat, written in the booke of life, auised, firme and fixed in heauen. Thus we see that in those places the power of the keies is nothing but the preaching of the Gospell: and that it is not so much a power as a ministerie, if we haue respect to men. For Christ hath not giuen this power properly to men, but to his owne worde, wherof he hath made men ministers.

2 The other place which wee haue saide to be concerning the power of binding and loosing, is in the xvij. chapter of *Matthew*, where Christ saith: If anie brother heare not the Church, let him bee to thee as a heathen man or a publicane. Verily I say vnto you: whatsoeuer yee binde vpon earth, shall be bound also in heauen: whatsoeuer yee loole shall be loosed. This place is not al togother like the first, but is a little otherwise to be vnderstanding. But I doe not so make them diuerse, that they haue not great affinitie togither. This first point is like in both, that either of them is a general sentence: that in both there is alway all one power of binding & loosing, namely by the word of God, all one commandement, all one promise. But herein they differ, that the first place peculiarly belonged to preaching, which the ministers of the word do execute: this latter place to the discipline of Excommunication, which is committed to the church. The Church bindeth, whom she excommunicateth, not that she throweth him into perpetual ruine and desperation, but because she condemneth his life & maners, & vnles he repente, doth already warne him of his damnation. She looseth whom she receiueth into communion: because she doth make him as it were partaker of the vnitie which she hath in Christ Iesus. Therefore that no man should obstinately despise the iudgement of the church, or little regard that he is condemned by the consenting voyces of the faithful: the Lord testifieth that such judgement of the faithfull is nothing else but a publishing of his owne sentence: and that whatsoeuer they do in earth is confirmed in heauen. For they haue the word of God, whereby they may condemne the peruerse: they haue the worde, whereby they may receiu the repentant into grace. And they can not erre, nor dissent from the iudgement of God: because they judge not but after the law of God, which is not an vncertaine or earthly opinion, but the holy will of God, and a heauenly oracle. Out of these two places, which I thinke I haue both briefely familiarlie and truly expounded, those furious men without difference as they be caried with their own giddines, go about to stablish somtime confession, somtime excommunication, somtime iurisdiction, somtime the power to make lawes, somtime pardons. But the first place they alleage to stablish the supremacie of the Sea of *Rome*: they can so wel skill to fit their keies to all lockes and doores, that a man may say they haue practisid smithes craft all their life.

3 For whereas many thinke that those things endured but for a time, when the Magistrates were yet strangers from the profession of our religion: they are deceiued in this, that they consider not, how great difference and what manner of vnlikenesse there is of the Ecclesiasticall and ciuill power. For the Church hath not the power of the sword to punish or restraine, no empire to commaund, no prison, no other paines which the magistrate is wont to lay vpon men. Againe, it tendeth not to this end, that he that hath sinned should be punished against his will, but should with willing chastelement professe his repentance. Therefore there is a farre diuersie order: because neither doth the Church take to it selfe any thing which properly belongeth to the Magistrate, nor the magistrate can execute that which the Church doth. This shall be made plainer by an example. Is any man drunke? In a well ordred citie prison shall be his punishment. Hath he committed fornication? He shall haue like, or rather greater punishment. So shall both the lawes, and the magistrate, and outward iudgement be satisfied: But it may be that he shal give no signification of repentance, but rather murmurē and grudge against it. Shall the Church in this case do nothing?

*The power of binding & loosing by discipline committed to the church.*  
Matt. 18. 17.

*The difference between ecclesiastical judgement and ciuill, and he necessarie as well for the one as the other to continue.*

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But such cannot be received to the Supper, without doing wrong both to Christ and his holy institution. And reason reareth this, that he which offendeth the church with an euill example, should with solemne declaration of repentance take away the offence which he hath raised. The reason which they bring that are of concontrarie opinion, is too colde: Christ say they committed these doings to the Church, when there was no magistrate to execute them. But it happeneth often times that the magistrate is more negligent, yea sometime peraduenture that himselfe is to be chalised, which happenth to the Emperour *Theodosius*. There may beside this as much be syde of the ministerie of the word. Now therefore after their sentence, let Pastors cease to blame manifest wicked doings, let them cease to chide, to reprooue, to rebuke, for there bee Christian magistrates, which ought to correct these things with the law and with the sword. But as the magistrate ought by punishing, and by restraining with force, to purge the Church of offences: so likewise the minister of the word for his part ought to helpe the magistrate that there may not so many offend. So ought their workings to be conioyned that the one may be a helpe, not a hinderance to the other.

Ecclesiastical iurisdiction not abolished by ciuill.

4 And truly if a man more neerely wey the words of Christ, he shall easily perceive that in these placcs, is described a stayed state, and a perpetuall order of the Church, not such as endureth but for a time. For it is not meete that we should accuse them to the Magistrate, that will not obey our monitions: which yet should be necessarie if the magistrate succeeded into the office of the Church. What is this promise? Shall we say that it is a promise of one or a few yeres? Verily verily I say vnto you, whatsoever ye binde on earth. Moreouer Christ did heere institute no new thing, but followed the custome alway obserued in the ancient Church of his owne nation: whereby he signified that the Church cannot want the spirituall iurisdiction, which had bin from the beginning. And this hath bin confirmed by the consent of all times. For when Emperors and magistrats began to professe Christ, the spirituall iurisdiction was not by and by abolished: but only so ordered, that it should diminish nothing of the ciuill iurisdiction, or be confounded with it. And rightfully. For the magistrate, if he be godly, wil not exempt himself from the comon subiecction of the children of God, wherof it is not the last part to submit himselfe to the church, iudging by the word of God: so far it is off, that he ought to take away that order of judgment. For what is more honorable (saith *Ambrose*) for the Emperor, than to be called the son of the church? For a good Emperor is within the church, not aboue the church. Therefore they, which to honor the magistrate do spoile the church of his power, do not onely with false exposition corrupt the sentence of Christ, but also do not slenderly condemne so many holy bishops which haue bin from the tyme of the Apostles, that they haue by false pretence vsurped the honor and office of the magistrate.

Epi. 32. ad  
Valent.

Spirituall power  
seuered from the  
power of the  
sword.

5 But on the other side it is good to see this, what was in olde time the true vse of the iurisdiction of the Church, and how great abutle is crept in, that we may know what is to be abrogate, and what is to be restored of antiquite, if we will overthrow the kingdome of Antichrist, and set vp the true kingdome of Christ againe. First this is the marke to be shot at, that offences be prevented, and if any offence be risen vp, that it may be abolished. In the vse two things are to be considerid: first, that this spirituall power be altogether seuered from the power of the sword: then, that it be not executed by the will of one man, but by a lawiull assembly. Both these things were obserued in the purer Church. For the holy bishops did not exercise their power with fines, or imprisonments, or other ciuill punishments: but they vled the only word of the Lord, as they ought to do. For the severitie vngigne, and as it were the vttermost thunderbolte of the Church is excommunicacion, which is not vled but in necessarye. But this requireth neither force nor strength, but is content with the power of the word of God. Finally, the iurisdiction of the old Church was nothing else

else but a declaration in practise (as I may so call it) of that which Paul teacheth concerning the spirituall power of Pastors. There is (saith he) power giuen to vs, 2.Cor.10.4. whereby we may throw downe strong holdes, whereby we may make low all height that lifteth vp it selfe against the knowledge of God, whereby we may subdue all thought, and may leade it captiuie into the obedience of Christ, and we haue in readines a reuenge against all disobedience. As this is done by the preaching of the doctrine of Christ: so, least the doctrine shoulde be scorned, according to that which is taught ought they to be iudged which professe themselues of the housshould offaith. But that cannot be done, vnselfe there be ioyned with the ministerie a power to call them that are to be priuately admonished, or to be more sharply corrected, and also a power to exclude them from the communion of the Supper, which cannot be received without prophaning of so great a mystery. Therefore when in another place he saith, that it belongeth not to vs to iudge strangers, he maketh the children subiect to the censures of the Church, which may chauſtice their faultes, and he secrectly signifieth that there were then iudicall orders in force from which none of the faithfull was free. 1.Cor.5.12.

6 But such authoritie (as we haue declared) was not in the power of one man, to doe every thing according to his owne will: but in the power of the assembly of the Elders, which was the same thing in the Church that a Senate is in a Citie. *Cyprian,* when he maketh mention by whom it was exercised in his time, vseth to ioyne the whole Cleargie with the Bishop. But in another place also he sheweth, that the very Cleargie so governed, that in the meane time the people was not excluded from the hearing of matters. For thus he writeth: Since the beginning of my Bishopricke I haue determined to do nothing without the counsell of the Cleargie and consent of the people. But this was the common & vfull manner, that the iurisdiction of the church should be exercised by a Senate of Elders: of whom (as I haue said) there were two sortes: For some wereordeined to teaching, & otherosome were only Judges of manners. By little and little this institution grew out of kinde from the first beginning of it: so that euen in the time of *Ambrose* onely Clearkes were Judges in Ecclesiastical judgements. Which thing he himselfe complaineth of in these words: The old Synagogue (saith he) and since that time the Church hath had Elders, without whose counsell nothing was done. Which by what negligence it is growne out of vs, I know not, vnsles peraduenture by the flouthfulnes or rather the pride of the teachers, while they alone would be thought to be somewhat. We see how much the holy man is displeased, that any thing of the better state is decayed, when notwithstanding they had yet continuing an order that was at the least tolerable. What then would he doe if he saw these deformed ruines that shew almost no signe of the old building? What bewailing would he vs? First, against lawe and right, the Bishop hath claimed to himselfe alone, that which was giuen to the whole Church. For it is like as if the Consull, drivning out the Senate, should take the Empire vpon himselfe alone. But as he is aboue the rest in honour, so in the whole assembly is more authoritie than in one man. Therefore it was too wicked a deede, that one man, remouing the common power to himselfe, hath both opened an entrie to tyrannous lust, and hath taken from the Church that which belonged vnto her, and hath suppressed and put away the assembly ordeneid by the Spirite of Christ.

7 But (as of one euill alway groweth another) Bishops disdaining it as a thing The abuse of spiri-  
tuall courses. vnwoorthy of their care, haue committed it ouer to other. Hereupon are created Of-  
ficials to serue that roome: I doe not yet speake what kinde of men they be, but on-  
ly this I say, that they nothing differ from prophane Judges. And yet they still call it  
a spirituall iurisdiction, where men contend about nothing but earthly matters. Al-  
though there were no more euill, with what face dare they call a brawling Court the  
iudgement of the Church? But there are monitions, there is excommunication. So

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verily they mocke with God. Doth a poore man owe a little money? he is cited: if hee appeare, he is condemned. When he is condemned, if he do not satisfie it, he is monithed: after the second monition they proceede one steppe toward excommunication: if he appeare not, he is monithed to come and yelde himselfe to iudgement: if he then make delay, he is monithed, and by and by excommunicate. I beseech you, what is there any thing like either to the institution of Christ, or to the auncient manner, or to an Ecclesiasticall order? But there is also correction of vices. But how? verily they not onely suffer but with secret allowance do after a certaine manner cherish and confirme adulteries, wantonnesse, drunkennesse and such kind of mischievous doings: and that not only in the common people, but also in the cleargie themselves. Of many they call a few before them, either that they shoulde not seeme slouthfull in wirkynge at them, or that they may milke out some money. I speake not of the piliges, robberies, briberies, and sacrileges that are gathered thereby, I speake not what maner of men are for the most part chosen to this office. This is enongh and too much, that when the Romanists doe boast that their iurisdiction is spiruall, it is easie to shewe that there is nothing more contrarie to the order institution of Christ, and that it hath no more likenes to the ancient custome than darknes hath to light.

*Spirituall power  
abused, and usurped  
by the Pope.*

8 Although we haue not spoken all things that might be alleaged for this purpose, and those things that we haue spoken of are knitte vp in fewe words: yet I trust that we haue so sought it out, that there is nowe no more caule why any man shoulde doubt, that the spirituall power whereof the Pope with all his kingdome proudly glorieth, is wicked against God, & an vnjust tyranny ouer his people. Under the name of spirituall power I comprehend both boldnesse in framing new doctrines, wherewith they haue turned away the silly people from the natural purenesse of the word of God, and the wicked traditions wherewith they haue inared them, and also the false ecclesiasticall iurisdiction which they execute by Suffrages and Officiales. For if we graunt vnto Christ a kingdome among vs, it is not possible but that all this kinde of dominion must immediately be ouerthrown and fall downe. As for the power of the sworde which they also giue to themselues, because it is not exercised vpon consciences, it pertaineth not to our present purpose to entreate of it. In which behalfe yet it is also to note, that they be alway like the selues, verily nothing lesse than that which they would be taken for, that is to say, Pastors of the Church. Neither doe I blame the peculiar faults of men, but the common wickednes of the whole order, yea the very pestilence of the order: forasmuch as it is thought that the same shoulde bee maintayned, vyle's it be gloriously set forth with wealth and proud titles. If we require the authoritie of Christ concerning this matter, it is no doubt but that his minde was to debarre the ministers of his word from ciuill dominion and earthly government, when he said. The kings of the Gentiles beare rule ouer them: but you shall not so. For he signifieth not only that the office of Pastor is distinct from the office of a Prince, but that they be things so seuered, that they cannot meete together in one man. For whereas Mys. did bear both the offices together: First that was done by a rare miraicle: againe, it was but for a time till things were better set in order. But when a certayne forme was once prescibed of God, the ciuill government was left vnto him, and he was commanded to resigne the priesthood to his brother. And worthily. For it is aboue nature, that one man shoulde suffice to beare both burdens. And this hath in all ages been diligently obserued in the Church. And there was never any of the Bishops, so long as the true forme of the church endured, that once thought of usurping the power of the sword: so that this was a common prouerbe in the time of Ambrose, that Emperors rather couerted the priesthood, than priests the empire. For this which he afterward saith, was imprinted in the minds of all men, that palaces pertained to the Emperor, and Churches to the Priest.

Mar. 20. 25.  
Luke. 12. 25.

Exod. 18. 16.

*Hom. de Basilic.  
tradit.*

9 But since that away hath been devised, whereby Bishops might hold the title, *Neither honorable honor and riches of their office without burden or care: least they should be left al-* for the Church, nor  
to performance of  
due respects,  
profits, for Ro-  
mish prelates to be  
both Bishops and  
Kings.

*take it vpon themselves. By what colour will they defend this shamelesnes? W as*  
*this the duty of Bishops to wrap themselves with iudicall hearing of causes, with the*  
*gouvernements of Cities and Prouinces, and through large circuites to meddle in bu-*  
*fines so vnpertaining to them: which haue so much worke and busines in their owne*  
*office, that if they were wholly and continually occupied in it, and were withdrawn*  
*with no callings away from it, yet they were scarcely able to satisfie it? But (such is*  
*their wawardnesse) they like not to boast, that by this meane the Church doth flo-*  
*rish according to her worthines, and that they themselves in the meane time are not*  
*too much drawen away fro the dueties of their vocation. As touching the fist point:*  
*if this be a comely ornament of the holy office, that they be aduanced to such height,*  
*that the highest Monarchs may stand in feare of them: then they haue cause to quar-*  
*rell with Christ, which hath in such sort grieuously pinched their honor. For, at least*  
*in their opinion what could haue been spoken more dishonorably than thole words:*  
*The Kings of the Gentiles and Princes beare rule ouer them, but you shall not so?* Matt. 20.25,  
Luke 22.25.  
*And yet he laid no harder Law vpon his seruants than he first laid and received vp-*  
*on himselfe. Who (faith he) hath made me a Judge or diuidier among you? We see Luke 12.14.*  
*that he plainly putteth away from himselfe the office of judging, which hee would*  
*not doe if it were a thing agreeing with his office: will not the seruants suffer them-*  
*selues to be brought into that order, whereunto the Lord hath yeelded himselfe sub-*  
*iect? As for the other point, I would to God they could so prooue it in experiance as Act. 6.2.*  
*it is easie to speake it: But so farre much as the Apostles thought it not good, to leau the*  
*word of God and minister at tables: thereby, because they will not be taught, they*  
*are conuincid, that it is not all one mans worke to be both a good Bishop and a*  
*good Prince. For if they (which according to the largenes of the giftes wherewith*  
*they were endued, were able to satisfie mo and greater cares than any men that haue*  
*been borne since them) haue yet confestid that they cannot at once apply the mini-*  
*sterie both of the word and of tables, but that they should faint vnder the burden:*  
*how could these that be men of no valor in comparition of the Apostles a hundred*  
*fold excell the industrie of the Apostles? Truely, to attempt it was a point of most*  
*shamelesse and too preuiuptuous boldnes: yet we see that it hath beeene attempted:*  
*but with what successe, it is evident. For it could not otherwise come to passe, but*  
*that forsaking their owne office they should remooue into other mens charge.*

10 And it is no doubt but that of small beginning they haue by little and little The steps & occa-  
sions whereby Ro-  
mish Bishops haue  
risen unto more  
than conuenient  
power.

growen to so great encreases. For it was not possible that they shold at the fist step  
 climbe vp so high. But sometime with subtletie and crooked craftie meanes they pri-  
 uilie aduanced themselves, so as no man could foresee that it would come to passe  
 till it was done: sometime when occasion serued they did by terror and threatnings  
 wring from Princes some augmentation of their power: sometime when they sau-  
 Princes not hard laced to gue, they abused their fond and vnauided gentlenesse. In  
 olde time if any controuersetie happened, the godly, to escape the necessarie of going  
 to law, committed the arbitrement to the Bishop, because they doubted not his up-  
 rightnesse. With such arbitrements the olde Bishops were oftentimes encumbred,  
 which in deede greatly displeased them (as *Augustine* in one place testifieth) but least  
 the parties should runne to contentious lawing, they did though against their willes  
 take that encumbrance vpon them. These men haue of voluntarie arbitrementes,  
 which were altogether differing from the noise of iudicall courtes, made an ordina-  
 rie jurisdiction. In a little while after when cities & countries were troubled with di-  
 uerse hard distresses, they resorted to the protection of Bishops, to be safegarded by  
 their faithfull succour: the Bishops by matueilosus subtlety, of protectors made them-

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selues Lords. Yea, and it cannot be denied that they haue gotten the possession of a great part by violent seditious partakings. As for the Princes, that willingly gaue iurisdiction to bishops, they were by diuers affections mooued thereunto. But admitting that their gentlenes had some shew of godlines : yet with this their wrongfull liberalitie they did not verie well prouide for the profit of the Church, whose ancient and true discipline they haue so corrupted, yea (to say truth) haue vtterly abolished. But those bishops that haue abused such goodnes of princes to their owne commoditie, haue by shewing of this one example enough and too much testifid that they are not bishops. For if they had had any sparkle of an Apostolike spirit, they would without doubt haue answered out of the mouth of *Paul*: the weapons of our warfare are not carnall, but spirituall. But they being rauished with blind greedines, haue defrosted both themselues, their successors, and the Church.

The shewes which  
the Bishop of Rome  
wyseth to hold the  
power which by  
robbery he hath  
gotten.  
Liber de  
Confid. 25.

Council Arela-  
densie.

The signes of  
Constantines  
Donation,  
Epist. 5 lib. 2.  
Epist. 20. lib. 3.  
Epist. 6. lib. 2.  
Epist. 31. lib. 4.  
Epist. 34. lib. 4.

11 At length the bishop of *Rome* not contented with meane Lordships, first laide hand vpon kingdoms, and afterward vpon the verie Empire. And that he may with some colour whatsoeuer it be retain the possession gotten by meere robberie, he sometime boasteth that he hath it by the law of God, he sometime pretendeth the gift of *Constantine*, sometime some other title. First I answer with *Bernard*: Admit that he do by any other reason whatsoeuer, claime this vnto him, yet he hath it not by apostolike right. For *Peter* could not give that which he had not: but he gaue to his successors that which he had, the care of Churches. But when the Lord and master farr, that he is not appointed iudge between two, a seruant and scholler ought not to thinke scorne if he be not iudge of all men. But *Bernard* speakest of ciuill iudgements. For he addeth: Therfore your power is in crimes, not in possessions: bicause for those & not for these ye haue receiuied the keies of the kingdome of heauen. For which seemeth to thee the greater dignitie to forgiue sinnes, or to dvide landes? There is no comparison. These base and earthly things haue Kings and Princes of the earth their iudges. Why do ye iuade the bounds of other? &c. Againe, Thou art made a superior: (he speaketh to Pope *Eugenius*) but whereunto? Not to beare Lordship, I think. Therefore how much souer we thinke of our selues, let vs remember that there is a ministry laid vpon vs, not a lordship gien vs. Learne that thou hast need of a weed-hooke not of a scepter, that thou maist do the work of a Prophet. Againe, it is plaine: lorship is forbidden to the Apostles. Go thitherfore, & presume to vslpe to thy self either being a Lord, an Apostleship: or being an Apostle, a Lordship. And by & by after: the forme of an Apostleship is this, Lordship is forbidden them, ministry is bidden them. Whereas these things are so spoken of a man, that it is evident to all men that the very truth speakest them, yea whereas the very thing it selfe is manifest without all words: yet the Bishop of Rome was not ashamed in the Council at Orléance to decree that the supreme power of both the swords belong to him by the lawe of God.

12 As for the gift of *Constantine*, they that be but meanly practised in the histories of those times need not to be taught how much this is not onely fabulous, but also to be laughed at. But to passe ouer histories, *Gregory* himselfe is both a sufficient and most full witness hereof. For so oft as he speakeith of the Emperour, he calleth him most noble Lord, & himselfe his vnworthie seruant. Againe, in another place: But let not our Lord by the earthly power be the sooner angry with the priests: but with excellent consideration, for his sake whose seruaunts they be, let him so rule ouer them, that he also give them due reverence. We see how in common subiection hee would be accounted as one of the people. For hee there pleadeth not any other mans cause, but his owne. In an other place, I trust in the almighty God, that he wil giue a long life to our godly Lords, and will dispose vs vnder your hand according to his mercie. Neither haue I therefore allegaed these things, for that it is my purpose throughly to discusse this question concerning the gifte of *Constantine*: but onely that:

that the Readers should see by the way how childishly the Romanistes doe lie, when they go about to challenge an earthly Empire to their bishop. And so much the more foule is the thamelesnes of *Augustine Steuchius*, which in such a dispaired cause hath bin so bold to sell his trauel and toong to the bishop of *Rome*. *Valla* (as it was not heard for a man learned and of a sharpe wit) had strongly confuted that fable. And yet (as a man little exercised in ecclesiastical matters) hee had not saide all that might haue made for that purpose. *Steuchius* burst in, and is attere stinking trifles to oppresse the cleere light. And truly he doth no lesse coldly handle the cause of his master, than if some merrie conceited fellow faining himselfe to do the same, woulde indeede take *Vallas* part. But verily it is a worthie cause, for which the Pope shoulde hire such patrons for money: and no lesse worthy are those hired losels to be deceiued of their hope of gaine, as it happened to *Eugubinus*.

13 But if any man require to knowe the time, since this fained Empire began to rise vp, there are not yet passed fие hundred yeeres, since the bishops yet remained in subiection of the Princes, neither was the Pope created without authoritie of the emperour. The Emperour *Henry* the fourth of that name, a light and rash man, and of no forecast, of great boldnes and dissolute life, gaue first occasion to *Gregory* the seventh to alter this order. For when he had in his court the bishopricks of all *Germany* partly to be sold, and partly laid open for spoile: *Hildebrand*, which had received displeasure at his hand, caught hold of a goodly colour to reuenge himselfe. But because hee seemed to pursue an honest and a godly cause, hee was furthered with the fauour of many. And *Henry* was otherwise, by reason of his insolent maner of gouerning, hated of the most part of princes. At the length *Hildebrand*, which called himselfe *Gregorie* the seventh, as he was a filthie and naughtie man, bewraied the malice of his heart: which was the cause that he was forsaken of many that had conspired with him. But he thus much preuailed, that his successours might freely without punishment not onely shake off the yoke, but also bring Emperours in subiection to them. Hereunto was added that from thence foorth there were many Emperours liker to *Henry* than to *Julius Cesar*: whom it was no hard thing to subdue, while they sate at home carelesse of all things and slothfull, when they had most need with vertue and lawfull meanes to reppresse the greedinesse of the bishops. Thus we see with what colour that same godly gift of *Constantine* is shadowed, whereby the Pope faineth that the Empire of the West was deliuern unto him.

14 In the meane time the Popes ceased not, sometime with fraud, sometime with treason, and sometime with force to inuade other mens dominions: and the very citie it selfe, which before was free, within a hundred and thirtie yeeres, or there about they brought into their subiection, till they grewe to the same power which they haue at this day: and for the obtaining or encreasing whereof, they haue so trou- Reg.lib.4. bled Christendome by the space of two hundred yeeres, (for they began before that cap.88. they tooke to them the dominion of the citie) that they haue almost destroied it. In the old time whē vnder *Gregorie* the keepers of the goods of the church, did take pos- session of the lands which they reckoned to belong to the Church, & after the maner of the sealing to the vse of the Prince did set titles vpon them for token of claime, *Gregorie* assembling a councell of bishops, inueyng sore against that prophane manner, asked whether they did not judge that Clerke accurid which did of his owne will by writing of any title attempt to enter vpon any possession. They all pronounced, accursed. If to claime a peecce of grounde by writing of a title be in a Clarke an offence worthie of accursing: when whole two hundred yeres togither Popes do practise nothing else but battels, shedding of bloud, destructions of armies, sackings of som cities, rasing of other, ouerthrowes of nations, wastings of kingdoms, onely that they might catch holde of other mens possessions: what cursings can be enough to punish such examples? Truely it is very plaine that they seeke nothing lesse than the glorie of

*The time when  
the Pope began  
first to ouertop  
the Emperour.*

*The violent meane  
whereby the power  
of the Pope hath  
growen.*

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Christ. For if they of their owne will do wholy resigne all the secular power that they haue, therein is no danger to the glory of God, no danger to sound doctrine, no danger to the safetie of the Church: but they are caried blind and headlong with only greedinesse of dominion: because they thinke nothing safe, vntesse they may beare rule with rigoroulnesse (as the Prophet saith) and with power.

Ezech. 24. 4.  
The Romish  
Clearge exempt-  
ing themselves  
from the power  
of the iudicatz  
contrarie to the  
ancient custome  
of the Church.

Epi. 31.

Hom. de Bas-  
t. trad.

Epi. 3. Epi. 20.

15 To iurisdiction is annexed immunitie, which the Romish Cleargie tooke to themselfes. For they thinke it againt their dignitie, if they answere in personall causes before a temporall judge: and therein they thinke both the libertie and dignitie of the Church to consist, if they be exempt from common iudgement and lawes. But the old bishops, which otherwise were most rigorous in defending the right of the Church, judged themselfes and their order to be nothing hurt, if they were subiect to them. And the godlie Emperours, without gaine saying of any man, did alway call Clarkes to their judgement seates so oft as neede required. For thus saith Constantine in his Epistole to the Nicomedians: If any of the bishops shall vndiscreetely disorder himselfe, his boldnes shall be restrained by the execution of the minister of God, that is by my execution. And Valentinian saith: Good bishops do not speake against the power of the Emperour, but do sincerely both keepe the commaundements of God the great king, and also obey our lawes. At that time all men were perswaded of this without controuersie. But Ecclesiastical causes were referred to the judgement of the Bishop. As if a y Clerke had offended nothing against the lawes, but only was accused by the Canons: he was not cited to the common judgement seate, but in that cause had the bishop for his iudge. Likewise if there were a question of Faith in controuersie, or such a matter as properly pertained to the Church, the judgement thereof was committed to the Church. So is that to be vnderstandinge, which Ambrose wri-  
teth to Valentinian: Your father of honourable memorie, not only answered in word, but also decreed by lawes, that in a cause of Faith he ought to be iudge that is neither vnfit in office nor vnlike in right. Againe: If we haue regard to the Scriptures or olde examples, who is there that can denie that in a cause of Faith, in a cause (I say) of Faith, bishops are wont to iudge of Christian Emperors, and not Emperors of bishops? Againe: I would haue come, O Emperour, to your consistorie, if either the bishops or the people would haue suffered me to go: saying, that the cause of Faith ought to be debated in the Church before the people. He affirmeth verily that a spirituall cause, that is to say the cause of religion, ought not to be drawnen into the temporall court where prophane causes are pleaded. Worthily do all men praise his constancie in this behalfe. And yet in a good cause he proceedeth but thus faire, that if it come to violence and strong hand, he saith that he will give place. Willingly (saith he) I will not forsake the place committed vnto me: but when I am enforced, I know not how to resist: for our armour are prayers and teares. Let vs note the singular mode-  
ste and wisdome of the holy man, ioyned with stoutnesse of courage and boldnesse, Iustina the Emperours mother, because she could not drawe him to the Arrians side, practised to drue him from the gouernment of the Church. And so shold it haue come to passe, if he had come when he was called to the palace to pleade his cause. Therefore he denieth the Emperour to be a competent iudge of so great a controuersie. Which manner of doing both the necessarie of that time, and the continuall nature of the matter required. For he judged that he ought rather to die, than that such an example shold by his consent be giuen to posterite: and yet if violence be offred, he thinketh not of resistance. For he denieth it to be bishophike, to defend the faith and right of the Church with armes. But in other causes he sheweth himselfe readie to do whatsoeuer the Emperour shall commaund him. If he demaund tribute, (saith he) we denie it not: the lands of the Church do pay tribute. If he aske lands, he hath power to claime them, none of vs resisteth. After the same manner also speakest Gregorie. I am not ignorant (saith he) of the mind of our most noble soueraigne Lord,

Lord, that he vseth not to intermeddle in causes pertaining to Priests, least he should in any thing be burdened with our sinnes. He doth not generally exclude the Emperour from judging of Priests : but he saith that there be certaine causes, which he ought to leue to the judgement of the Church.

16 And by this verie exception the holy men fought nothing else, but that Princes less zealous of religion should not with tyrannous violence and wilfulnesse interrupt the Church in doing her office. For neither did they disallow, if Princes sometime did vse their authoritie in Ecclesiasticall matters, so that it were done to preserue the order of the Church, not to trouble it, to establish discipline, not to dissolve it. For sith the Church hath not the power of compelling, nor ought to require it (I speake of ciuil constraining:) it is the office of godly Kings and Princes to main-taine religion with lawes, proclamations, and iudicall proceedings. After this manner, when the Emperour *Maurice* had commaunded certain bishops that they should receiue their fellow bishops that were their neighbours and drujen out by the barbarous nations : *Gregorie* confirmeth that commaundement, and exhorteth them to obey it. And when he himselfe is admonished by the same Emperour to come to attonement with *John* the Bishop of *Constantinople*, he doeth in dede tender a reason why he ought not to be blamed : yet he doth not boast of immunitie from the secular court, but rather promiseth that he will be obedient, so farre as his conscience will give him leue: and therewithall he saith this, that *Maurice* did as became a godlie Prince, when he gaue such commandements to the Priests.

*The immunitie  
of Romish clergie  
men from secular  
courts in the time  
of Gregorie now  
stood vpon.*

Lib.1. Epi.43.

Lib.4. Epi.32.  
and 34.

Lib.7. epi.39.

## The xij. Chapter.

*Of the discipline of the Church, whereof the chiefe yse is in the  
censures and excommunication.*

T He discipline of the Church, the entreating whereof we haue deferred vnto this place, is briefly to be declared, that we may at length passe ouer to the rest. But that same for the most part hangeth vpon the power of the keies and spirituall iurisdiction. That this may be the more easily vnderstood, let vs diuide the Church into two principall degrees, that is to say the Clearyg, and the people. Clearkes I call by the vsuall name those that execute publike ministerie in the Church. First we will speake of common discipline, to which all ought to be subiect : then we will come to the Clearyg, which beside that common discipline, haue a seuerall discipline by themselues. But because many for hatred of discipline do abhorre the very name thereof, let them heare this : If no fellowship, yea no house though it haue but a small houhold, can be kept in right state without discipline, the same is much more necessary in the Church, whose state ought to be most orderly of all. Therefore as the doctrine of Christ which bringeth saluation is the soule of the Church, so discipline is in steede of sinewes therein : whereby it is brought to passe, that the members of the bodie hang together every one in his fit place. Wherefore whosoever do either desire to haue discipline taken away, or hinder the restoring thereof, whether they do it of set purpose or by vnauidednesse, verily they seeke the extreme dissipation of the Church. For what shall betide, if what is lawfull be lawfull to euery man ? But so would it be, if there were not with the preaching of doctrine adioyned priuate admonisshments, corrections, and such other helps which sustaine doctrine and suffer it not to be idle : discipline therefore is as it were a bridle wherewith they may be holden backe and tamed which coltishly resist against Christ : or as it were a pricke, wherewith they that are not willing enough may be stirred vp : and sometime, as a fatherly rod, wherewith they which haue more grievously fallen may be chastised mercifully and according to the mildnesse of the spirit of Christ. Sith therefore we do now see at hand certaine beginnings of a horrible wastnes in the Church, because there is no care

*The necessity of  
discipline in the  
Church.*

## Cap. I 2. Of the outward meanes

care not order to keepe the people in awe, very necessarie crieth out that there is neede of remedie. But this is the onely remedie, which both Christ hath commaunded, and hath alway been vsed among the godlie.

The use of admonition towards them that be offenders.

A.C. 20. 20. & 26.

Mat. 18. 15. & 17.

The difference of dealing in faults secretly and in faulces openly committed.

Mar 18 15.  
2. Tim. 5.22.

Gal. 2.14.

Not one and the same proceeding against meane & hainous offenders.

2. Cor. 5.4

2 The first foundation of discipline is, that priuate monitions shoulde haue place: that is to say, that if any man of his owne accorde doe not his dutie, if hee behauie himselfe licentiously, or liue not honestly, or haue committed any thing worthie of blame, hee shoulde suffer himselfe to bee admonished: and that every man shoulde studie to admonish his brother when occasion shall require. But specially let the Pastors and Priestes be watchfull to doe this, whose office is not onely to preach to the people, but in every house to admonish and exhort if at any time they doe not sufficiently preuaile by generall doctrine: as *Paul* teacheth, when he rehearseth that he taught priuately and in houses, and protesteth that he is cleane from the bloud of all men, because he hath not ceased with teares day and night to admonish every one. For doctrine doth then obtaine force and authoritie, when the minister not only doth declare to all together what their dutie is to Christ, but also hath power and order to require the keeping thereof of them whom he marketh to be either not obedient to doctrine, or slothfull. If any man doe either stubbornly refuse, or in going forward in his faults, do despise such admonishments: when he hath been the second time admonished with witnessesse called to it, Christ commandeth them to be called to the iudgement of the Church, which is the assemblie of Elders: and that there they shoulde bee more greeuously admonished as it were by publike authoritie, that if he reuerence the Church he may submit himselfe and obey. But if he be not hereby subdued, but doe continue in his wickednesse, then he commandeth him, as a despiser of the Church, to be put away from the fellowship of the faithfull.

3 But because he speakest here onely of secret faults, we must make this diuision: that some sinnes be priuate, and some publike or openly manifest. Of the first sort Christ saith to every priuate man, Reproue him betweene thee and him alone. Of manifest sinnes *Paul* saith to *Timoshee*, Reproue him before all men, that the rest may haue feare. For Christ had said before, If thy brother haue offended against thee. Which words (against thee) vnlesse thou wilt be contentious, thou canst not otherwise vnderstand than vnder thine owne secret knowledge, so that there bee no moe priuie to it. But the same thing which the Apostle teacheth *Timoshee* concerning the rebuking of them openly that sinne openly, he himselfe followed in *Peter*. For when *Peter* sinned euuen to publike offence, he did not admonish him apart by himselfe, but brought him foorth into the sight of the Church. Therefore this shall be the right order of doing, if in secrete faultes we goe forward according to those degees that Christ hath set: but in manifest faultes, wee immediately proceede to the Churches soleme rebuking, if the offence be publike.

4 Let this also be another distinction: that of sinnes some be defaultes, other some be wicked doings, or hainous offences. To the correcting of this latter sort, not only admonishment or rebuking is to be vsed, but also a seure remedie: as *Paul* sheweth which not onely chastifed with words the Corinthian that had committed incest, but also punished him with excommunication, so soone as he was certified of his wicked deede. Now therefore we begin better to see how the spiritual iurisdiction of the Church: which punisheth sinnes according to the word of the Lord, is the best maintenance of health, and foundation of order, and bond of vnitie. Therefore when the Church doth banish out of her companie manifest adulterers, whoremongers, theeuers, robbers, seditious persons, perjured men, false witnessses, and such other, againe, obstatinate men, which being orderly admonished euuen of small faults do scorne God and his judgement, she taketh nothing vpon her selfe without reason, but executeth the iurisdiction giuen her of the Lorde. Moreouer, that none shoulde despise such iudgement of the Church, or lightly regarde that he is condemned by the consenting

consenting voices of the faithfull: the Lord hath testified, that the same is nothing else but a pronouncing of his owne sentence, and that whatsoeuer they do in earth is confirmed in heauen. For they haue the word of the Lord, whereby they may condemne the froward: they haue the word, whereby they may receue the repentant into fauour, They I say that trust that without this bond of discipline Churches may long stand, are deceiued in opinion: vnlesse perhaps we may want that help which the Lord foresaw that it shold be necessarie for vs. And truely how great is the necessitie thereof, shall be better perceiued by the manifold vse of it.

Mat. 16. 10.  
and 18. 18.  
John. 20. 23.

5 There be three ends which the Church hath respect vnto in such corrections and excommunication. The first is, that they shold not, to the dishonour of God, be named among Christians, that leade a filthie and sinfull life, as though his holy Church were a conspiracie of naughtie and wicked men. For sith the Church is the body of Christ, it cannot be defiled with such filthie and rotten members, but that some shame must come to the head. Therefore that there shold not be any such thing in the Church, whereby his holy name may be spotted with any reproch, they are to be driven out of her houſhold, by whose dishonestie any flaunder might redound to the name of Christians. And herein also is consideration to be had of the Supper of the Lord, that it be not profaned with giuing it to all without choise. For it is most true, that he to whom the distribution of it is committed, if he wittingly and willingly admit an vnworthy man whom he might lawfully put backe, is as guilty of Sacrilege, as if he did giue abroade the Lords body to dogs. Wherefore *Chrysostome* grievously incoughest against the priests, which while they feare the power of great men, dare debarre no man. The bloud (saith he) shalbe required at your hands. If ye feare man, he shall laugh you to scorne: but if ye feare God, ye shalbe reuerenced also among men. Let vs not feare maces, nor purple, nor crownes: we haue here a greater power. I verily will rather deliuere mine owne bodie to death, and suffer my bloud to be ihered, than I wil be made partaker of this defiling. Therefore least this most holy mysterie be spotted with slander, in the distributing thereof choise is greatly requisite: which yet cannot be had but by the iurisdiction of the church. The second end is, least (as it is wont to come to passe) with the continuall company of the euill, the good shold be corrupted. For (such is our readie inclination to go out of the way) there is nothing easier than for vs to be led by euill examples from the right course of life. This vs the Apostle touched, when he commanded the Corinthians to put the incestuous man out of their companie. A little leauen (saith he) corrupteth the whole lump of dow. And he foresaw herein so great danger, that he forbad him even from all fellowship. If any brother (saith he) among you be named either a whoremonger, or a coucous man, or a worshipper of Idols, or a dronkard, or an euill speaker, with such a one I graunt you not leaue so much as to eate. The third end is, that they themselues confounded with shame may begin to repent of their filthinesse. So it is profitable for them also to haue their owne wickednesse chastised, that with feeling of the rod they may be awaked, which otherwaise by tender bearing with them would haue become more obstinate. The same thing doth the Apostle meane when he saith thus: If any do not obey our doctrine, marke him, and keepe no company with him, that he may be ashamed. Againe in another place, when he writheth that he hath delivered the Corinthian to Satan, that his spirit might be sau'd in the day of the Lord: that is (as I expound it) that he went into a damnation for a time, that he might be sau'd for ever. But he therefore saith that he deliuereth him to Satan, because the diuell is out of the Church as Christ is in the Church. For whereas some do referre it to a certayne vexing of the flesh, I thinke that to be verie vncertaine.

To what ends  
corrections & ex-  
communications  
were ordeneid in  
the Church.  
Ephes. 5. 25.  
Col. 1. 24.

Hom. in Mat. 3.  
Ezech. 4. 18.  
and 33. 10.

1. Cor. 5. 6. & 13.

2. Thess. 3. 14.  
1. Cor. 5. 5.  
Aug. de ver.  
apost. ho. 53.

6 Whentheſe endes be ſet forth, now it remaineth to ſee how the Church executeh this part of discipline which conſiſteth in iurisdiction. First let vs keepe the diuision aboue ſet, that of ſinnes ſome be publike, and other ſome be priuate or

The manner of  
ecclesiſical cor-  
rection.

more

## Cap. 12. Of the outward meanes

more secrete. Publike are those that haue not onely one or two witnesses, but are committed openly and with the offence of the whole Church. Secrete I call those, not which are altogether hidden from men, as are the tynnes of hypocrites, for thole come not into the judgement of the Church, but those of the meane kunde which are not without witnesses, and yet are not publike. The first kind requireth not those degrees which Christ rehearseth: but whē any such thing appeareth, the Church ought to doe her dutie in calling the sinner and correcting him according to the proportion of the offence. In the second kind according to the rule of Christ, they come not to the Church till there be also obstinacie added. When it is once come to knowledge, then is that other diuision to be noted betweene wicked dooings and defaults. For in lighter sins there is not to be vied so great severitie, but chalstement of wordes sufficeth, and the same gentle and fatherly, which may not harden nor confound the sinner, but bring him home to himselfe, that he may more reioyce than be sory that he was corrected. But it is meete that hainous offences be chastised with sharper remedie. For it is not enough, if he by dooing a wicked deede of euill example hath greeuously offendēd the Church, shoulde be chastised onely with words, but he ought for a time to bee deprived of the communion of the supper, till hee haue giuen assurance of his repentance. For against the Corinthians *Paul* vseth not onely rebuking of words, but driueth him out of the church, and blameth the Corinthians that it had so long borne him. The old and better Church kept this order, when rightfull government flourished. For if any man had done any wicked deede whereupon was growen offence, first he was commanded to abstaine from partaking of the holy supper, then both to humble himselfe before God, and to testifie his repentance before the church. There were also certaine solemne usages, which were enoynd to them that had fallen, to be tokens of their repentance. Whenthey had so done, that the Church was satisfied, then by laying on of handes he was received into fauour. Which receiuing is oftentimes called of *Cyprian* peace, who also briefly describeth this usage. They doe penance (as he) in a certayne full time: then they come to confession, and by the laying on of hands of the Bishop and the Cleargie they receiue power to come to the communion. Howbeit the Bishop and his Clergie had so the rulling of reconciliation, that they did therewithall require the consent of the people: as he sheweth in another place.

x.Cor. 5.5.

Epi. 2. lib. 1.  
Liber. 3. Epi. 14.  
& 26.

All men subiect  
vnto Church dis-  
cipline, which to  
execute belongeth  
unto some, but un-  
to all to see execu-  
ted: no: as doers but  
as beholders of  
that which adone.  
Ambrosius in lib. 1.  
Epi. 3. in orat. ha-  
bita in sun. Theo-  
dosius.

7 From this discipline there was no man exempted, that euen the Princes together with the common people did submit themselves to beare it. And rightfully, sith it was evident that it was the discipline of Christ, to whom it is meete that all Scepters and Crownes of Kings be submitted. So when *Theodosius* was deprived by *Ambrose* of power to come to the communion because of the slaughter committed at *Theffalonica*, he threw downe all the roiall ornament wherewith he was clothed: he openly in the Church bewailed his sinne, which had crept vpon him by fraude of other men: he craued pardon with groaning and teares. For great Kings ought not to thinke this to be any dishonor to them, if they humbly throw downe theselues before Christ the King of Kings, neither ought it to displease them that they be judged by the Church. For sith in their court they heare nothing else but meere flatteries, it is more then necessarie for them to be rebuked of the Lord by the mouth of the priests. But rather they ought to wish, that the Priests should not spare them, that the Lord may spare them. In this place I omit to speake by whom this iurisdiction is to be exercised, because it is spoken of in another place. This onely I adde that that is the lawfull manner of proceeding in excommunicating a man which *Paul* sheweth: if the Elders doe it not onely by themselues, but with the Church knowing and allowing it: that is, in such sorte that the multitude of the people may not gouerne the dooing, but may marke it as a witnes & a keeper that nothing should be done of a few by wilfull affection. But the whole maner of doing, beside the calling vpō the name of God, ought

ought to have such grauitie, as may resemble the presence of Christ, that it may bee vndoubted that he there sitteth for ruler of his owne judgement.

8 But this ought not to be pasted ouer, that such feueritie becommeth the church as is ioyned with the sprite of mildenes. For wee must alway diligently beware (as Paul teacheith) that he which is punished be not swallowed vp of sorrow: for so shold of a remedy be made a destruction. But out of the ende may better be gathered a rule of moderation. For whereas this is required in excommunication that the sinner shold be brought to repentance, and euil examples taken away, least either the name of Christ shold be euill spoken of, or other men be prouoked to follow them: if we shall haue an eie to these things, we shall be able easilie to iudge howe farre feueritie ought to proceed, and where it ought to end. Therefore whyn the sinner giueith a testimonie of his repentance, and doth by his testimonie, as much as in him lieth, blot out the offence: he is not to be enforced any further: but if he be enforced, rigorouſnes doth then exceed measure. In which behalfe the immeasurable feueritie of the old fathers cannot be excused, which both disagreed from the prescribed order of the Lord, & also was maruellously dangerous. For when they charged a sinner with ſolemne penance, & depriuacion from the holy communion ſomtime for ſeven yeeres, ſomtime four yeeres, ſomtime three yeeres, ſomtime for their whole life: what other thing could follow therof but either great hypocriſie or moſt great desperation? Like- wife whereas no man that had fallen the ſecond time was admitted to ſeconde penance, but was caſt out of the Church even to the ende of his life: that was neither profitable nor agreeing to reaſon. Therefore whoſoeuer ſhall weigh the matter with ſounde judgement, ſhall heerein perceiue want of their diſcretion. Howbeit I doe here rather diſallow the puſlike maner, than accule all them that vied it, whereas it is certaine that many of them mſt ſick it: but they did therefore ſuffer it, because they could not amend it. Truly, Cyprian declareth, how much beſide his owne will he was ſo rigorous. Our patiencē (ſaith he) and easines and gentlenes is ready to them that come. I wiſh all to returne into the Church: I wiſh all our fellow ſoldiars to be encloſed within the tents of Christ and in the houſes of God the fathers. I forgiue al things, I diſsemble many things, for zeale and deſire to gather brotherhoođe together, I examine not with full judgement thole things that are committed againſt God, in par- doning defaults more than I ought, I am my ſelfe almoſt in default, I doe with ready and full loue embracethem that returne with repençance, confeſſing their ſins with humble and plaine facis action. Chrysſtome is ſomewhat harder, and yet he ſaith thus: If God be ſo kinde, why will his priest ſeeme ſo rigorous? Moreouer we knowe what gentlenes Auguſtine vſed toward the Donatites, in ſommuch that hee ſticked not to receive into biſhoprike thoſe that had returned from ſchisme, even immediately after their repençance. But becauſe a contrarie order had growen in force, they were com- pelled to leauē their owne judgement to follow it.

9 But as this mildenes is required in the whole body of the church, that it ſhould puniſh them that are fallen, mercifully & not to the extremitie of rigour, but rather according to the precept of Paul, ſhould confirme charitié towarde them: ſo cuerie priuate man for hiſelfe ought to temper hiſelfe to this merciſulnes & gentlenesse. Therefore it is not our part to wipe out of the number of the electiūch as are druen out of the Church, or to diſpaire of them as though they were alreadie leſt. We may indeede judge them ſtrangers from the Church, & therefore ſtrangers from Christ: but that is onely during the time that they abide in diuorce. But if then alio they ſhewe a greater reſemblance of bluſhernes than of gentlenes, yet let vs committ them to the iudgement of the Lord, hoping better of them in time to come than we ſee in time preſent, and let vs not therefore ceaſe to pray to God for them, and (to comprehend all in one word) let vs not condemne to death the person it ſelue, which is in the hand and iudgement of God alone, but let vs rather weigh by the lawe of the Lord of what

*The lenitie & gen-  
tlenes that ſhoulde  
be vſed in execu-  
tion of Church diſ-  
cipline.*

*2.Cor.2.7.*

*Ad Cor. Epi. 3.1.  
Liber.1.*

*Men ſeuered from  
the Church by ex-  
communication  
not ſupp̄d to bee  
condemned in the  
iudgement of men.*

what sort euery mans workes be. Which rule while we follow, we rather stand to the judgement of God than pronounce our owne. Let vs not take so our selues more libertie in iudging, vnllesiſe we wil binde the power of God within bounds, & appoint a law to his mercie, at whose pleasure when he thinketh it good, very euill men are turned into very good, strangers are grafted and forreins are chosen into the Church. And this the Lorde doth, thereby to mocke out the opinion of men, and rebate their rashnes : which if it be not restrained, presumeth to take to it ſelſe power of iudging more than it ought.

*The difference be-  
tweene excommu-  
nicating and ac-  
curſing.*

Matt. 18.18.

2.Thes.3.15.

*Mens duties in  
keeping vnitie  
where transgres-  
ſions cannot con-  
ueniently be cor-  
rected.*

Lib.2.contra.  
Pam. cap.1.

Lib.3.cap.1.

Cap.2.

Cap.1.

Mat.13.29.

10 For whereas Christ promiseth that that ſhall be bound in heauen, which they that be his ſhall bind in earth, he limiteth the power of binding, to the Censure of the church: by which they that are excommunicate, are not throwen into euerlaſting ruine and damnation: but hearing their liues and maners to be condemned, they are alſo certified of their owne euerlaſting condemnation, vnllesiſe they repente. For excommunication heirein diſſereth from accuſing, that accuſing taking away all pardon doth condemne a man and adiuge him to eternall deſtruction: excommunication rather reuengeth and puniſheth maners. And though the ſame do alſo puniſh the man, yet it doth loſe to puniſh him, that in forewarning him of his deſtination to com, it doth call him backe to ſaluation. If that be obtained, reconciliation and reſtoring to the communion is readye. But accuſing is either very ſeldome or neuer in uſe. Therefore, althoſh ecclaiſtiall discipline, permitteth not to liue familiarily, or to haue friendly conuerſation with them that be excommunicate: yet we ought to endeouer by ſuch meaneſ as we may, that returning to amendment, they may returne to the fellowship and vnitie of the church: as the Apoſtle alſo teacheſt. Do not (ſaith he) think them as enemies, but correct them as bretheren. Vnles this gentlenes be kept as well priuately as in common, there is danger leaſt from discipline wee foorthwith fall to butcherie.

11 This alſo is principally required to the moderation of discipline, which Au-  
gulfine entreateth of in diſputing againſt the Donatiſtes: that neither priuate men, if  
they ſee faultes not diligently enough corrected by the Counſell of elders, ſhoule  
therefore by and by depart from the Church: nor the paſtors themſelues, if they can-  
not according to their harts deſire purge all things that neede amendment, ſhoule  
therefore throwe away the minifterie, or with vnrooted rigorouſnes trouble the  
whole Church. For it moſt true which he wriſteth: that hee is free and diſcharged  
from curse, whosoeuer hee be that either by rebubing amendeth what hee can: or  
what hee cannot amende, excludeth, ſauing the bond of peace: or what hee cannot ex-  
clude, ſauing the bond of peace, he doth diſallow with equity, & bear with ſtedfastnes.  
He rendreth a reaſon thereof in another place: because all godly order & maner of ec-  
claiſtiall discipline ought alway to haue reſpect vnto the vnitie of the ſpirite in the  
bond of peace: which the apoule comandeth to be kept by our bearing one with anoth-  
er, & when it is not kept, the medicine of punishment beginneth to be not onely ſuperfluous, but also hurtfull, and therefore ceaſeth to be a medicine. He that (ſaith he)  
doth diligenty think vpon theſe things doth neither in preſeruing of vnitie neglect  
the ſeruitie of discipline, nor doth with immeaſurablenes of correction breake the  
bond of fellowship. He granteth in deede that not onely the paſtors ought to trauaile  
to this point, that there may remaine no fault in the Church, but also that euery man  
ought to his power to endeouer therunto: & he plainly declareth that he which neglec-  
teth to moniſh, rebuke, & correct the euil, although he do not fauor them, nor ſin with  
them, yet is giſt before the Lord. But if he be in ſuch degree, that hee may alſo ſeuere  
them from the partaking of Sacraſments, and doth it not, nowe he ſinneth not by  
an others euill, but by his owne. Onely hee willeth it to bee done, with uſing of  
diſcretion, which the Lorde alſo requireth, leaſt while the tares be in rootiug out, the  
corne be hurt. Hereupon he gathereth out of Cyprian, Let a man therefore mercifullly  
correct:

correct what hee can : and what hee cannot, let him patiently suffer, and with loue groane and lament it.

12 This he saith because of the precisenesse of the Donatistes, who when they sawe faultes in the Churches which the Bishops did in deede rebuke with words, but not puniish with excommunication, (because they thought that they could this way nothing preuaile) did sharply iuey against the Bishops as betrayers of discipline, and did with an vngodly schisime diuide themselues from the flocke of Christ. As the Anabaptists do at this day, which when they acknowledge no congregation to be of christ, vnlesse it doe in every point shewe with Angelike perfection, doe vnder pretence of their zeale ouerthrowe all edification. Such (saith Augustine) not for hatred of other mens wickednesse, but for desire to maintaine their owne contentions, doe couet either wholy to drawe away, or at least to diuide the weake people snared with the boasting of their name: they swelling with pride, mad with stubbornesse, traitorous with slanders, troublesome with seditions, least it shoulde openly appeare that they want the light of truth, doe pretend a shadowe of rigorous feuerite: and those things which in Scripture are commaunded to be done with moderate healing for correcting of the faultes of brethren, preseruing the sincerenesse of loue, and keeping the vnitie of peace, they abuse to sacrilege of it hisme and occasion of cutting off. So doth satan transforme himselfe into an Angell of light, when by occasion as it were of iust feuerite he perswadeth vnmerciful craultie, coueting nothing else but to corrupt and breake the bond of peace and vnuie: which bond remaining fast among Christians, all his forces are made weake to hurt, his traps of treasons are broken, and his counsels of ouerthrowing doe vanish away.

13 This one thing he chiefly commendeth, that if the infection of sinne haue entred into the whole multitude, then the feuer mercie of liuely discipline is necessary. For (saith he) the deuises of separation are vaine, and hurtfull and full of sacrilege, because they are vngodly and proud, and doe more trouble the weak good ones, than they amend the stoue euill ones. And that which hee there teacheth other, hee himselfe also faithfully followed. For writing to *Aurelius Bishop of Carthage*, he complaineth that drunkennesse which is so sore condemned in scriptures, doth range unpunished in *Africa*: and he aduseth him, that assembling a Councell of Bishops he should prouide remedie for it. He addeth by and by after, These things (as I think) are taken away not roughly, not hardly, not after an imperious manner, but more by teaching than by commaunding, more by admonishing than by threatening. For so must we deale with a multitude of sinners, but feuerite is to be exercised vpon the sinnes of few. Yet he doth not meane that Bishops shoulde therefore winke or hold their peace at publike faultes, because they cannot feuerely punish them: as he himselfe afterward expoundeth it: But he will eth that the measure of correction be so tempered, that so farre as may be, it may rather bring health than destruction to the boodie. And therefore at length he concludeth thus: Wherefore both this commaundement of the Apostle is in no wise to be neglected, to feuer the euil, when it may be done without perill of breaking of peace: and this is also to be kept, that bearing one with another, we should endeouour to preserue vnitie of the Spirit, in the bond of peace.

14 The part that remaineth of discipline, which proprely is not contained in the power of keies, standeth in this, that according to the necessitie of times the paſtors should exhort the people either to fasting, or to conouer supplications, or to other exercises of humilitie, repentance, and fai h, or whiche things there is neither time, nor meane, nor forme prescribed by the word of God, but is left in the judgement of the Church. The obseruing of this part also, as it is profitable, so hath alway been vised of the olde Church euen from the very Apostles. Howbeit the Aresties themselves were not the first authors of them, but they tooke example out of the lawe & the Prophets. For we see that there so oft as any weightie busines happened, the people were called

*The precisenesse  
of Donatist's ma-  
king sacrilegious  
schisme in the  
Church, under pre-  
tence of a religi-  
ous desire to have  
vice severely pu-  
nished, wherein  
the Bishops being  
lefte false and fierie  
then some did mis-  
take them to be  
accouuted  
betrayers of  
discipline.*

2.Cor.11.14.

*How to deale in  
faulter: so common  
that they cannot  
with the peace of  
the church be cor-  
rected.*

Lib.3. contr.  
Parn. cap.2.

1.Cor.5.7.  
Ephes.4.2.

*The use of exhor-  
tation to publike  
exercises of humili-  
tione in the church.*

## Cap. 12. Of the outward meanes

called together, common praiers enioyned, and fasting commanded. Therefore the Apostles followed that which both was not new to the people of God, and they fore-saw that it shoulde be profitable. Likewise is to be thought of other exercises, where-with the people may either be sturd vp to their dutie, or be kept in awe and obedience. There are examples each where in holy histories, whiche we neede not to gather together. In summe this is to be holden, that so oft as there happeneth any controuerie of religion, which must be determined either by a Synode or ly ecclesiasticall judgement, so oft as they be about choosing of a minister, finally, so oft as any hard matter or of great importance is in doing: againe, when there appere tokens of the wrath of God, as pestilence, and warre, and famine: this is a holy ordinance and profitable for all ages, that the Pastors shoulde exhort the people to common fasting, and to extraordinarie praier. If any man doe not allow the testimonies which may be alledged out of the olde Testament, as though they were not meete for the Christian Church, it is certayne that the Apostles also did the same. Howbeit of praiers I think there will scarcely any be found that wil moue any question. Therefore let vs say somewhat of fasting: because many when they vnderstand not what profit it hath, do judge it not so necessarie: some alio doe vittery refuse it as superfluous: and when the vse of it is not well knownen, it is easie to slide into superstition.

A trible vse  
offasting.

15 Holy and true fasting hath three ends. For we vse it, either to make leane and subdue the flesh, that it shoulde not waxe wanton, or that we may be better dispos'd to praayers and holy meditations, or that it shoulde be a testimonie of our humbling before God, when we be willing to confess our guiltinesse before him. The first ende hath not so often place in common fasting, because all men haue not like estate of bodie, nor like health: therefore it rather agreeth with priuate fasting. The second ende is common to both, for as well the whole Church as every one of the faithful hath need of such preparation to praier. The third alio is likewise common. For it shal sometime befall that God shall strike some nation with warre, or pestilence, or with some calamitie. In such a common scourge the whole people must accuse themselues, and openly confess their owne guiltiness. But if the hand of the Lord doe strike any priuate man, he ought to doe the same, either alone, or with his owne familie. That standeth chiefly in the affection of the minde. But when the minde is affected as it ought to be, it is scarcely possible, but that it will breake out into outward testifying: and then chiefly if it turne to common edifying, that altogether in openly confessing their sinne shoulde yeld praise of righteousness to God, and cuery one mutually exhort other with their example.

Fasting ioyned  
with praier by  
the Antiochians,  
.Anna, Nelia.  
mias, Paul.  
AQ.14.3.  
AQ.14.23.

Luke 2.37.

Nehem.1.4.

v.Cor 7.5.

16 Wherefore fasting, as it is a signe of humbling, hath more often vse publikely, than among priuate men, howsoeuer it be common, as is already saide. Therefore as touching the discipline wherof we now intreate: so oft as we must make supplication to God for any great matter, it were expedient to commaunde fasting together with praier. So when the Antiochians laide handes vpon Paul and Barnabas, that they might the better commende to God their ministerie which was of so great importance, they ioyned fasting with praier: So both they afterward, when they made ministers ouer churches, were woont to pray with fasting. In this kinde of fasting they had regarde to none other thing, but that they might be made fresher and more uncombered to pray. Verily this we finde by experiance, that when the belly is full, the mind is not so lifted vp to God, that it can bothe with hartie and fervent affection be carried to praier, and continue in it. So is that to bee vnderstoode which Luke rehearseth of Anna, that shee serued the Lorde in fastings and prayers. For hee doth not set the worshipping of God in fasting: but signifieth that the holy woman did after that manner exercise her selfe to continuauance of praier. Such was the fasting of Nebemias when he did with earnestly bent zeale pray to God for the deliuerance of his people. For this cause Paul saith that the faithfull doe well, if they abstaine for a time from

from their wedding bed, that they may the more freely apply praier & fasting. Where ioyning fasting to prayer in steede of a helpe, he putteth vs in minde that it is of no value but so farre as it is referred to this end. Againe, when in the same place hee giueth a rule to married folkes, that they shoulde mutually render good will one to another, it is plaine that hee doth not speake of daily praiers, but of such prayers as require a more earnest intentiuenes.

17 Againe, if either pestilence, orfamine, or warre begin to range abroad, or if any calamite otherwise seeme to hang ouer any countrey and people : then also it is the dutie of pastors to exhort the Church to fasting, that they may humble beseech the Lord to turne away his wrath. For he giueth warning that he is prepared and in a

*Publike fasting is  
the publike calamities of the  
church.*

maner armed to reuenge, when he maketh any danger to appeere. Therefore as accused men in time past with long hanging beard, with vnc ſober haire, with black array, were wont humbly to abafe themſelues, to procure the mercy of the iudge: ſo when we are accused before the iudgement ſteate of God , it behoueth both for his glorie, and for common edification , and also is profitable and healthfull for vs , that wee ſhoulde in pitiuous arraie craue to escape his feueritie. And that this was vfed among the people of Israel, it is easie to gather by the wordes of *Ioel*. For when hee commandeth a trumpet to be sounded, the congregation to be gathered together, fasting to be appointed, & the rest that follow: he speaketh of things receiuied in common cuſtome. He had a litle before ſaid, that examination is appointed of the wicked deeds of the people, and had declared that the day of iudgement was now at hande : and had ſummoned them being accused to pleade their caufe: then hee crieth out that they ſhoulde hafe to ſacke-cloth and aſhes, to weeping and fasting: that is, that they ſhoulde alſo with outwardē teſtifyinges throwe themſelues downe before the Lorde. Sacke-cloth and aſhes peraduenture did more agree with thoſe times: but there is no doubt but the calling together, and weeping, and fasting and ſuch like do likewiſe pertaine alſo to our age, ſo oft as the ſtate of our thinges doth ſo require. For ſith it is a holy exercise, both to humble men, & to confeſſe humilitie, why ſhould we leſſe vſe it than the olde people did in like neceſſtie? We reade that not only the people of Israel, which were informed and instructed by the worde of God, but alſo the Niniuites which had no doctrine, but the preaching of *Jonas*, fasted in token of ſorow. What caufe is there therefore why we ſhoulde not doe the ſame? But it is an outwardē ceremonie, which was with the reſt ended in Chriſt. Yea rather even at this day it is, as it alway hath been, a very good helpe to the faithfull, and a profitable admonition, to ſtirre vp themſelues, that they ſhoulde not with too great careleſnes and ſluggiſhnesſe more and more prouoke God when they are chaſtised with his ſcourges. Therefore Chriſt when he excuſeth his apoftles for that they fast not, doth not ſay that fasting is abrogated: but he appointeth it to times of calamite, and ioyneth it with mourning. The time thal come (faith he) when the bridegrome ſhall be taken away from them.

18 But that there ſhoulde be no errour in the name, let vs define what fasting is. For we do not heere vnderſtand by it onely abſtinenſe and ſparing in meat & drink, but a certayne other thing. The life of the godlie ought in deed to be tempered with honest ſparing & ſobriety, that ſo neer as is poſſible it may in the whole course therof bear a certayne reſemblance of fasting. But beſide this there is another fasting for a time, when we withdraw any thing of our wanted diet, either for one day or for a certayne time, and do charge our ſelues with a ſtraieter and ſeuerer abſtinenſe in diet than ordinarie. This confiſteth in three thinges, in time, in qualitie of meates, and in ſmalnes of quantitie. I meane by time, that we ſhoulde vſe thoſe doings fasting, for which fasting is ordeneid. As for example, if a man fast for common prayer: that he come emptie vnto it. Qualitie ſtandeth in thiſ, that all daintines ſhould be abſent, and being content with common & baſer meates, we ſhould not stirr vp appetiſte with

*Ioel.2.25.*

*1.Sam.7.6.  
and 21.13.  
2.King.1.12.  
Jonas.3.5.*

*Matth.9.15.  
Luk.5.34.*

*In fasting, time,  
qualitie, & quan-  
tity of meates to  
bereffected.*

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delicates. The rule of quantitie is in this, that we eate more sparingly and lesse than we be wont, only for necessarie, and not also for pleasure.

19 But we must alway principally beware, that no superstition creepe vpon vs, as it hath heretofore happened to the great hurt of the church. For it were much better that there were no vse at all of fasting than that it should be diligently kept, and in the meane time be corrupted with false and hurtfull opinions, wherunto the world sometime falleth, vnsesse the Pastors do with great faithfulness and wisedome prevent it. The first point therefore is, that they shold alway enforce that which *Ioel* teacheth, that they shold cut their hearts & not their garments: that is, that they shold admonish the people, that God doth not greatly esteeme fasting of it selfe, vnsesse there be inward affection of the heart, a true mistaking of sinne and of himselfe, true humbling, & true sorrow through the fear of God: yea that fasting is profitable for no other cause, but for that it is ioyned to these as an inferiour helpe. For God abhorreth nothing more than when men in setting signes and an outward shew in stede of innocencie of heart, do labour with false colour to deceiue themselues. Therefore *Esay* most sharpe inuicteth against this hypocrisie, that the Iewes thought they had satisfied God, when they had onely fasted, howsoeuer they did nourish vngodlines and vncleane thoughts in their heart. Is it (saith he) such a fasting which the Lord requireth? and so forth as followeth. Therefore the hypocritical fasting is not onely an unprofitable and superfluous wearying, but also a great abomination. An other euill neare vnto this is chiefly to be taken heed of, that it be not taken for a meritorious worke, or a forme of worshipping God. For sith it is a thing of it selfe indifferent, and hath no value but by reason of those ends which it ought to haue respect vnto, it is a most hurtful superstition, to confound it with the workes commanded of God and necessarie of themselues without other respect. Such was in old time the dotage of the *Manichees*: whom when *Augustine* confuteth, he doth plainly enough teach, that fasting is to be iudged by no other ends than those which I haue spoken of, and is no otherwise allowed of God, vnsesse it be referred to the same. The third errour is indeed not so vngodly, yet it is perillous: to require the keeping of it more precisely and rigorously as it were one of the chiefe duties, and so to aduance it with immeasurable praises, that men shoulde thinke they haue done some excellent thing when they haue fasted. In which behalfe I dare not altogether excuse the old fathers, but that they haue sowed some seeds of superstition, and gauen occasion to the tyrannie which hath risen since. There are found in deed somtimes in them sound and wise sentences, of fasting, but afterward we now and then meete with immeasurable praises of fasting which aduance it among the chiefe vertues.

20 And at that time the superstitious obseruering of Lent was each where growen in vse: because both the common people thought that they did therin some notable seruice to God, and the Pastors did commend it for a holy following of Christ: where as it is plaine, that Christ did not fast to prescribe an example to other, but that in so beginning the preaching of the Gospell, he might in very deed prooue that it was not a doctrine of men, but descended from heauen. And it is maruellous, that so grosse an errour, which is confuted with so many and so evident reasons, could creepe into men of so sharpe judgement. For Christ did not fast oft (which he must needs haue done if he would haue set foorth a law of yeerely fasting) but only once when he prepared himselfe to the publishing of the Gospell. And he fasted not after the manner of men, as it was meete that he shold haue done if he would haue prouoked men to follow him: but rather he sheweth an example, whereby he may rather draw men to wonder at him than stire them vp to follow him. Finally there is none other cause of this fasting, than of that which *Moses* fasted when hee receiued the lawe at the hand of the Lorde. For sith that miracle was shewed in *Moses* to stablish the authoritie of the Lawe, it ought not to haue beeene omitted in Christ, least the Gospell should

Superstition and  
the opinion of me-  
rit in fasting to be  
taken heed of.

Jocel.2.12.

Esa.58.5.

Liber 2. de mor.  
Manic. cap. 12. &  
li. 20. cont. Fau.

The fast of Lent  
superstitious if it  
be used under co-  
lour of following  
Christ in his first  
days fast.  
Mat.4.2.

Exod.24.18.  
and 34.28.

should seeme to gine place to the law. But since that time it never came in any mans minde vnder colour of following of *Moses*, to require such a forme of fasting in the people of *Israel*. Neither did any of the holy Prophetes and Fathers follow it, when yet they had minde and zeale enough to godly exercizes. For, that which is said of *1.King.19.6.*  
*Helias*, that he passed fortie daies without meate and drinke, tended to no other ende but that the people shold know that he was stirred vp to be a restorer of the law from which almost all *Israel* had departed. Therefore it was a meere wrongfull zeale and full of superstition, that they did set foorth fasting with the title and color of following of Christ. Howbeit in the manner of fasting there was then great diuersitie, as *Cassiodorus* rehearseth out of *Socrates* in the ninth booke of his historie. For the *Romanes* (saith he) had but three weekees, but in these three there was a continuall fasting, except on the Sunday, and Saturday. The *Slaouians* and *Grecians* had six weekees: other had seuen: but their fasting was by diuided times. And they disagreed no lesse in difference of meates. Some did eat nothing but bread and water: some added herbes: some did not forbear fish and fowles: some had no difference in meates. Of this diuersitie *Aurum* also maketh mention in the latter Epistle to *Ianuarie*.

21 Then followed worse times, and to the preposterous zeale of the people was *The grosse abuse of fasting.* added both ignorance and rudenesse of the Bishops, and a lust to beare rule, and a tyrannous rigor. There were made wicked lawes, which straine consciences with pernicious bondes. The eating of flesh was forbidden, as though it defiled a man. There were added opinions full of sacrilege one vpon an other, till they came to the bottome of all errors. And that no peruersenesse shold be omitted, they began with a most fond pretence of abstinence to mocke with God. For in the most exquisite daintines of fare is sought the praise of fasting: no delicates do then suffice, there is never greater plentie, or diuersitie or sweetenes of meates. In such and so gorgious preparation they think that they serue God rightly. I speake not how they never more fowly glut themselves, than when they would be counted most holy men. Briefely, they count it the greatest worshipping of God to abstaine from flesh, and (these excepted) to flow full of all kinds of deinties. On the other side they thinke this the extreme vngodlines, and such as scarcely may be recompensed with death, if a man fast never so little a peece of bacon or vnsauorie flesh with browne bread. *Hierome* tel-  
 leth, that even in his time were some that with such follies did mocke with God: which because they would not eat oyle, caused most deintie meates from every place to be brought them: yea to oppresse nature by violence, they abstained from drinking of water, but caused sweete and costly suppings to be made for them, which they did not drinke out of a cup, but out of a shell. Which fault was then in a few, at this day it is a common fault among all rich men that they fast to no other end but that they may banquet more sumptuously and deintily. But I will not wast many wordes in a matter not doubtfull. Onely this I say, that both in fasting and in all other partes of discipline, the Papists so haue nothing right, nothing pure, nothing well framed and orderly, whereby they may haue any occasion to be proud, as though there were any thing remaining among them woorthie of praise.

22 There followeth another part of discipline, which peculiarly belongeth to *The auncient Canons and orders of the Church for the governement of the Clergie.* the Cleargie. That is conteined in the Canons which the olde Bishops haue made ouer themselues and their order. As these be: that no Cleare should giue himselfe to hunting, to dicing, nor to banqueting: that none should occupie vnlarie, or merchandise: that none should be present at wanton dauncings: and such other ordinances. There were also added penalties whereby the authoritie of the Canons was stablished, that none should breake them vnpunished. For this end to every Bishop was committed the governement of his own Cleargie, that they should rule their clearkes according to the canons, and hold them in their dutie. For this ende were ordeneed yearly ouerseeings and Synodes, that if any were negligente in his duty, he should

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be admonished : if any had offended , he should be punished according to the measure of his offence . The bishops also themselues had yeerely their prouinciall Synodes , and in the olde time yeerely two Synodes , by which they were judged if they had done any thing beside their dutie . For if any Bishop were too hard or violent against his cleargie , they might appeale to those Synodes , although there were but one that complained . The severest punishment was that he which had offended should be remooued from his office , and for a time be depriv'd of the communion . And because that same was a continuall order , they never vied to dismisse any Synod , but that they appointed a place and time for the next Synode . For , to gather a generall Councell , pertained to the Emperor only , as al the olde summonings of Councils do testifie . So long as this severite flourished , the clerkes did require in word no more of the people , than themselues did performe in example and deed . Yea they were much more rigorous to the selues than to the people . And verily so it is meete , that the people should be ruled with a gentler and looser discipline , as I may so terme it : but the clearks should vse sharper judgements among themselues , and should lesse bearre with themselues , than with other men . How all this is growen out of vs , it is no need to rehearse , when at this day nothing can bee imagined more vnbridled and dissolute than the clergie , and they are broken foorth to so great licentiousnes , that the whole world crieth out of it . That all antiquitie should not seeme to be vtterly buried among them , I graunt indeed that they do with certaine shadowes deceiue the eies of the simple : but those are such as come no neerer to the auncient manners , than the counterfaiting of an ape approcheth to that which men do by reason and aduise . There is a notable place in *Xenophon* , where he teacheth how fowly the Persians had swarued from the ordinances of their Elders , and were fallen from the rigorous kinde of life , to softnes and daintines , that yet they couered this shame , saying that they diligently kept the ancient usages . For when in the time of *Cyrus* sobrietie and temperance so far flourished that men needed not to weepe , yea and it was accounted a shame : with posteritic this continued a religious obseruation , that no man shold draw snot out of his nostrils , but it was lawfull to fucke it vp , and feede within eu'en till they were rotten the stinking humours which they had gathered by gluttonous eating . So by the old order it is vnlawfull to bring winepots to the boorde : but to swill in wine that they need to be carried away drunken is tolerable . It was ordaine to eate but once in a day : this these good successors haue not abrogate , but they gaue leaue to continue their surfeittings from mid day to midnight . The custome was that men should make an end of their daies iourney fasting . But it was at libertie and vsedly the custome , for auoiding of wearines , to shorten their iourney to two hours . Whensoeuer the Papistes shall pretend their bastard rules , to shew themselues to be like to the holy fathers : this example shall sufficiently reprooue their fond counterfeiting , that no painter can more lively expresse it .

23 In one thing they bee too rigorous and vnentreatable , that they giue not leaue to Priestes to marrie . But how great libertie there is among them to vise whoredome vnpunished , is not needfull to be spoken : and bearing them bolde vpon their stinking vnmarried life , they haue hardened themselues to all wicked doings : But this forbidding doth plainly shew , how pestilent all their traditions are , for as much as it hath not onely spoiled the Church of good and fit Pastors , but also hath brought in a horrible sincke of mischieves , and thrown many soules into the gulfe of desperation . Truely whereas marriage hath beene forbidden to Priestes , that same hath beene done by wicked tyrannie , not onely against the word of God , but also against all equitie . First to forbid that which the Lord had left at libertie , was by no meanes lawfull for men . Againe , that God hath expressly prouided by his worde that this libertie should not be broken , is so evident that it needeth no long demonstration . I speake not how *Paul* in many places willeth a Bishoppe to be the husband

The clergie forbids  
marriage in  
the Church of  
Rome.

husband of one wife. But what could be more vehemently spoken, than where hee pronounceth by the holy Ghost, that there shall be in the last times wicked men that shall forbid mariage : and he calleth them not onely deceivers, but Diuels ? This therefore is a Prophecie, this is a holy Oracle of the holy Ghost, wherewith he willed to arme the Church aforehand against dangers, that the forbidding of marriage is the doctrine of diuels. But they thinke that they haue gayly escaped when they wrest this sentence to *Montanus*, the *Tatians*, *Encratites*, and other olde heretikes. They onely (say they) condemned mariage : but we doe not condemne it, but debarre the Cleargie from it, for whom we thinke it not to be conuenient. As though albeit this prophecie was first fulfilled in those aforesaid men, it might not also be applied to these : or as though this childish fond suttletie were woorthe the hearing, that they say that they forbid it not, because they forbid it not to all. For it is all one as if a tyrant would affirme that it is not an vnjust law, with vnjustice wherof one part alone of the Citie is oppressed.

24 They obiect, that the Priest doth by some marke differ from the people. As though the Lord did not also foresee this, with what ornaments Priestes ought to excell. So they accuse the Apostle of troubling the order and confounding the comeliness of the Church, which when he portrayed our the absolut forme of a good Bishop durst set marriage among the other gifthes which he required in him. I know how they expound this, namely that none is to be chosen that hath had a second wife. And I graunt that this is not a new exposition : but that it is a false exposition, appeareth by the text it selfe, because he by and by after setteth out of what qualitie the wiues of Bishops and Deacons ought to be. *Paul* reckeneth marriage among the vertues of a bishop, these men teach that it is an intollerable fault in the order of the Cleargie. And, on Gods name, not contented with this generall dispraise they call it in their Canons vncleanness and defiling of the flesh. Let euery man think with himselfe out of what workshop these things be come : Christ vouchsaueth so to honor mariage that he willett it to be an image of his holy conioyning with the church. What could be spoken more honorably to set out the dignitic of Marriage ? With what face therefore shall that be called vncleane or defiled wherein shineth a likenesse of the spirituall grace of Christ ?

25 But now when their forbidding so evidently fighteth with the word of God, yet they finde in the Scriptures wherewith to defend it. The Leuiticall Priestes were bound to lie a sunder from their wiues, so oft as it came to their turnes to minister, that they might handle the holie things pure and vndefiled. Therefore it were very vncomely, that our holy things, sith they be both much more noble and daily, should be handled of married men. As though there were all one person of the minister of the Gospell, as was of the Leuiticall Priesthood. For they, as figures, represented Christ, which being the mediator of God & men should with most absolute purenes pel. reconcile the Father vnto vs. But when sinners could not in every behalfe expresse the figure of his holiness, yet that they might with certaine grosse draughts yeeld a shadewe of him, they were commanded to purifie themselues beyonde the manner of men, when they came to the Sanctuarie : namely because they then properly figured Christ, for that as pacifiers to reconcile the people to God they appeared at the tabernacle the image of the heauenly iudgement seate. Forasmuch as the Pastors of the Church doe not bearre this person at this day, therefore they are vainely compared with them. Wherefore the Apostle doth without exception boldly pronounce, that marriage is honorable among all men, but that for whoremongers, and adulterers abideth the judgement of God. And the Apostles themselues did with their own example approoue that marriage is not vnmeet for the holiness of any office be it neuer so excellent. For *Paul* witnesseth that they did not onely keepe wiues, but also carried them about with them.

1. Tim. 3.2. & 1.6.

1. Tim. 4.3.

*Marriage in the Clergie allowed by the Apostle, by the Church of Rome not onely disallow- ed, but disgraced by unseemely speach.*

Sirii. ad episco- Hispa.

*The separations of Leuites from their wiues when they ministred in the Temple, prooueth but slenderly the forbidding of mariage in the cleargie under the Gospell.*

Heb. 13.4.

1. Cor. 9.5.

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*Marriage allowed  
in by bishops by the  
ancient fathers of  
the Church.*

26 Againe it was a maruellous shamelesnesse that they durst set out this comelines of chastitie for a necessarie thing, to the great reproch of the old Church: which when it abounded with singular learning of God, yet excelled more in holines. For if they passe not vpon the Apostles, (as they are wont sometime stoulty to despise them) what I beseech you will they do to all the old fathers, whom it is certaine to haue not onely suffered but also allowed marriage in the order of Bishops? They forsooth did nourish a filthie prophaning of holy things, for as much as so the mysteries of the Lord were not rightly reverenced among them. It was mooued indeed in the Nycene Synode to haue vnmarried life commanded: as there alway want not some superstitious men, which do euer inuen some new thing, to bring themselves in admiration. But what was decreed? The sentence of *Paphnutius* was assentled to, which pronounced that a mans lying with his owne wife is chastitie. Therefore marriage remained holy among them: neither did it turne them to any shame nor was thought to spot the ministerie.

*Hist. tripart.  
Lib. 2. cap. 14.*

*How single life  
grew to be so  
much aduanced  
in the cleargie.*

27 Then followed times, in which too superstitious obseruation of single life grew in force. Hereupon came those often and vmeasurable aduanced praises of virginitie, so that scarcely any other vertue was thought among the people to be compared with it. And although marriage was not condemned for vncleane, yet the dignitie thereof was so diminished, and the holines of it obscured, that he seemed not to aspire with a courage strong enough to perfection, that did not refraine himselfe from it. Hereupon came those canons wherby it was first forbidden that they which were come to the degree of Priesthood shold not contract mariage: then, that none shold be taken into that order but vnmarried men, or such as did forsake marriage togither with their wiues. These things, because they seemed to procure reverence to Priesthood, were (I graunt) euen from antiquitie received with great well liking. But if the aduersaries object antiquitie against me, first I answere that this libertie remained both vnder the Apostles and in certaine ages after them, that bishops might be married: that the Apostles themselves, and other Pastors of great authoritie which succeeded in their places, vsed the same without sticking at it. The example of that ancienter Church ought woorthily to be of greater weight with vs, than that we should thinke that to be either vnlawfull or vncamelie for vs which was then with praise received and vsed. Secondly I say that that age which for irameasurable affection to virginitie began to be partiall against marriage, did not so laye vpon Priests the law of vnmarried life, as though it were a thing necessarie of it selfe, but because they preferred vnmarried men above the married. Finally I answere that they did not so require it that they did with force and necessarie constraine them to continence which were not fit to keepe it. For when they punished whoredoms with most feuere lawes, of them that contracted mariage they decreed no more but that they should give ouer the execution of their office.

*Two items to the  
Church of Rome  
concerning the  
single life which  
they require in the  
order of priests.*

28 Therefore whensoever the defenders of this new tyrannie shall seeke the presence of antiquitie to defende their vnmaried life: so oft we shall answer them with requiring them, that they restore the old chastitie in their Priests: that they remoue adulterers and whoremongers: that they suffer not those in whom they suffer not honest and chaste vse of mariage bed, to run unpunished into all kindes of lust: that they call againe the discontinued discipline, whereby all wantonnesse may be restrained: that they deliver the Church from this so wicked filthinesse, wherewith it hath beene long deformed. When they haue graunted this, then they must againe bee put in minde that they boast not that thing for necessarie, which being of it selfe at libertie hangeth vpon the profit of the Church. Yet I say not this for that I thinke that in any condition place is to be giuen to those canons whch lay the bond of vnmarried life vpon the order of Priests: but that the wiser sort may understand with what face our enimies doe flaunter holy mariage in Priests by obiecting the name of antiquitie.

quitie. As touching the fathers, whose writings remaine, euen they when they speake of their owne judgement, except Hierome, did not with so great spitefulnes deface the honestie of mariage. We shall be content with one commendation of Chrysostome: because he, sith he was a principall esteemer of virginitic, cannot be thought to haue been more lauish than other in commendation of mariage. Thus he saith. The first degree of chastitie is pure virginitic: the second is faithfull mariage. Therefore the second kind of virginitic is the chaste loue of matrimonie.

*Hoc de inuenient  
crucis.*

### The xiii. Chapter.

*Of vowes, by rash promising whereof, each man hath miserably  
entangled himselfe.*

**I**T is verily a thing to be lamented, that the Church, for whom libertie was purchased with the inestimable price of the blood of Christ, hath beene so oppressed with cruell tyrannie, and almost ouerwhelmed with a huge heape of traditions: but in the meane time every mans priuate madnesse sheweth, that not without most iust cause there hath beene so much permitted of God to Satan and his ministers. For they thought it not enough, neglecting the commandement of Christ, to beare any burdens whatsoeuer were laide vpon them by false teachers, vnlesse they did also each man procure to himselfe seuerall burdens of his owne, and so with digging pits for themselves should drowne themselves deeper. This was done while they striauid in deuising of vowes, by which there might be added to the common bondes a greater & straighter binding. Sith therfore we haue taught, that by their boldnes which haue borne rule vnder the title of Pastors in the Church, the worshipping of God hath bin corrupted, when they snared silly consciences with their vniust lawes: here it shall not bee out of season to adioine another euill which is neere vnto it, that it may appeare that the world according to the peruerences of his own disposition, hath alway, with such stops as it could, put away the helpe whereby it should haue beene brought to God. Nowe, that it may the better appeare that verie grievous hurt hath beene brought in by vowes, let the readers keepe in minde the principles aboue set. For first we haue taught, that whatsoeuer may be required to the framing of life godly and holily, is comprehended in the law. Againe, we haue taught that the Lorde, that he might thereby the better call vs away from deuising of newe works, hath enclosed the whole praise of righteousness in the simple obedience of his will. If these things be true, it is easie to judge that all fained worshippings, which wee invent to our selues to deserue the fauour of God, are not acceptable to him howe much soeuer they please vs. And truly the Lorde himselfe in many places doth not onelie openlie refuse them, but also greeuously abhorre them. Heereupon ariseth a doubt of those vowes which are made beside the expresse worte of God, what account is to bee made of them, whether they may rightly be vowed of Christian men, and howe farre they bind them. For the same which among men is called a promise, in respect of God is called a vowe. But to men we promise those things either which we thinke will be pleasant vnto them, or which we owe of dutie. Therefore there ought to bee a much greater heedfull obseruation in vowes which are directed to God himselfe, with whom wee ought to deale more earnestly. In this point superstition hath in al ages maruellously ranged, so that men without judgment, without chioise, did by and by vowe vnto God whatsoeuer came in their minde, or into their mouth. Hereupon came those follies, yea monstrositie of vowes amog the heathen, wherewith they did too insolently mocke with their Gods. And I woulde to God that Christians also had not followed this their boldnes. It ought not indeed to haue beene so: but wee see that in certaine ages past nothing hath beene more vsuall than this wickednesse, that the people ech where despising the lawe of

*The hurt that  
hath come to the  
church by vowes.*

God did wholy burne with mad greedinesse to vow whatsoeuer had pleased them in their dreame. I will not hatefully enforce, nor particularly rehearse how haifully and how many waies herein men haue offended: But I thought good to say this by the way, that it may the better appeare that we do not moue question of a needlessle matter, when we intreate of vowedes.

*The first thing  
to be respecteth in  
vowes, is the per-  
son of God to  
whome they are  
made.*  
*Colos.2.23.*

*Rom.14.23.*

2 Now if we will not erre in judging which vowedes be lawfull, and which be wrongfull, it behoueth to weigh three things: that is to say, who it is to whome the vow is made: who we be that make the vow: last of all, with what mind we vowede. The first point hath respect to this, that we should thinke that we haue to do with God, whom our obedience so much deliteth, that he pronounceth all wilworships to be accursed, how gay and glorious soever they be in the eyes of men. If all voluntarie worships, which we our selues devise without commandement, be abominable to God, it followeth that no worship can be acceptable to him but that which is allowed by his word. Therefore let vs not take so great libertie to our selues that we dare vowede to God that which hath no testimonie how it is esteemed of him. For whereas that which *Paul* teacheth, that it is sinne whatsoeuer is done without Faith, extendeth to all doings, then verily it chiefly hath place, when thou directest thy thought the straight wacie to God. But if we fall and erre cuen in the smalles things, (as *Paul* there disputeth of the difference of meates) where certaintie of faith shineth not before vs: how much more modestie is to be vsed, when we attempt a thing of greatest weight? For nothing ought to be more earnest vnto vs than the duties of religion. Let this therefore be the first consideration in vowedes, that we never come to the voweding of any thing, but that conscience haue first certainly determined that it attempteth nothing rashly. But it shall then be free from daunger of rashnesse, when it shall haue God going before it, and as it were enforing it by his word what is good or vnproufitable to be done.

*The second thing  
to be regarded in  
the making of a  
vow, is the mea-  
sure of their  
strength that  
make it.*

*Concil. Arausii.  
cap.12.*

*Rom.12.3,  
1.Cor.12.12.*

*A&R. 23. 12.*

*Iud.11.30.*

*Gen.2.18.*

3 In the other thing which we haue said to be here to be considered, this is contained, that we measure our owne strengthes, that we haue an eye to our vocation, that we neglect not the benefite of libertie which God hath giuen vs. For he that vowedeth that which either is not in his power, or disagreeth with his vocation, is rash: and he that despiseth the bountifullnes of God, whereby he is appointed Lord of all things, is vnhankefull. When I say thus, I doe not meane that any thing is so set in our owne hand, that standing vpon confidence of our own strength we may promise the same to God. For it was most truely decreede in the Councell at *Arausium*, that nothing is rightly vowed to God but that which we haue receiued of his hand, forasmuch as all things that are offered him are his meere gifts. But sith some things are by Gods goodnes giuen vs, and other some things by his equitie denied vs: let every man (as *Paul* commaundeth) haue respect to the measure of grace giuen vnto him. Therefore I do here meane nothing else, but that vowedes must be tempered to that measure which the Lord prescribeth there in his giuing: least if thou attempt further than he permitteth, thou throw thy selfe downe headlong with taking too much vpon thee. As for example. When those murtherers, of whome mention is made in *Luke*, vowed that they would taste of no meat till *Paul* were slaine: although the deuse had not beeene wicked, yet the rashnesse it selfe was not to be suffered, that they made the life and death of a man subiect to their power. So *Jephthe* suffered punishment for his follye, when with headlong heate he conceaved an vnadvised vowede. In which kinde vnmarrid life hath the cheefe place of mad boldnesse. For sacrificing Priestes, Monkes, and Nunnes, forgetting their owne weakenesse, thinke themselves able to keepe vnmarrid life. But by what Oracle are they taught that they shall haue chastite throughout all their life, to the verie ende whereof they vowede it? They heare the word of God concerning the vniuersall state of men, It is not good for man to be alone. They vnderstand, and would to God that they did

did not feele, that sinne remaining in vs is not without most sharp prickes. With what confidence dare they thake off that generall calling for all their life long: whereas the gift of continencie is oftener graunted for a certaine time as opportunitie requireth? In such stubbornesse let them not looke for God to be their helper: but let them rather remember that which is saide. Thou shalst not tempt the Lorde thy God. And this is to tempt God, to endeouour against the nature put in vs by him, and to despise his present gifte as though they nothing belonged vnto vs. Which they not onely doe: but also marriage it selfe, which God thought it not againt his maiestie to institute, which he hath pronounced honourable in all men, which Christ our Lorde hath sanctified with his presence, which he vouchsafed to honour with his first miracle, they dare call defiling, only to aduaunce with maruellous commendations a certain vnmarried life of what sort souer it be. As though they themselues did not shew a cleare example in their life, that vnmarried state is one thing, and virginitie an other: which their life yet they most shamelesly call Angelike, doing herein verily too great iniurie to the Angels of God, to whome they compare whoremongers, adulterers, and somewhat elles much worse and filthier. And truly here neede no arguments when they are openly confuted by the thing it selfe. For we plainly see, with how horrible paines the Lord doeth commonly take vengeance of such arrogancie, and contempt of his gifts by too much trust in themselves. I spare for shame to speake of the more secret faults, of which euen this that is already perceiued is too much. It is out of controuersie that we ought to vowe nothing, that may hinder vs from seruing of our vocation. As if a houholder should vow, that he will leaue his wife and his children and take other charges in hand: or if he that is fit to beare office, when he is chosen do vowe that he will be a priuate man. But what is meant by this, that our libertie should not be despised, hath some difficultie if it be not declared. Therefore thus in few words I expound it. Sith God hath made vs Lords of all things, and hath so made them subiect vnto vs that we should vse them all for our commoditie: there is no cause why we should hope that it shalbe an acceptable woorke to God if we yeld our selues into bondage to the outward things which ought to be a help vnto vs. I say this for this purpose, because many do hereby seeke praise of humilitie, if they snare themselves with many obseruations, from which God not without cause willed vs to be free and discharged. Therefore if we will escape this danger, let vs alway remember that we ought not to depart from that order which the Lorde hath ordained in the Christian Church.

4 Now I come to that which I did set in the third place: that it is much materiiall with what minde thou makest a vow, if thou wilt haue it allowed of God. For sith the Lord regardeth the heart, not the outward shew, it commeth to passe that the selfe same thing, by changing the purpose of the mind, doth sometime please him and is acceptable vnto him, and sometime highly displeaseth him. If thou so vowe the abstaining from wine, as though there were any holinesse in it, thou art superstitious: if thou haue respect to any other end which is not euill, no man can disallow it. But in my iudgement there be fourre ends, to which our vowe shall be rightly directed: of which for teachings sake I referre two to the time past, and the other two to the time to come. To the time past belong those vowes, whereby we do either testifie our thankefulnessesse to God for benefites received: or to craue the turning away of his wrath, we our selues doe punish our selues for the offences that we haue committed. Let vs call the first sort, if you will, the exercises of thanksgiving, the other of repentance. Of the first kinde we haue an example in the tithes which Jacob vowed, if the Lord did bring him home safe out of banishment into his countrey. Againe in the old Sacrifices of the peace offrings, which godlie kings and captaines, when they tooke in hand righteous warre, did vowe that they would pay if they had obtained.

Heb.13.4.  
Ioh.2.2.

*The third thing  
to be respected in  
a vow is the mind  
of the vower,  
which in vowes  
that haue relation  
to the time past  
hath two ends to  
be directed by.*

Gen.28.20:  
Psal.22.27. & 141.  
12. & 116.14.18..

## Cap. 13. Of the outward meanes

obtained the victorie, or at least when they were oppressed with any great distresse, if the Lord had deliuering them. So are all those places in the Psalmes to be vnderstood which speake of vowedes. Such vowedes may at this day also be in vse among vs, so oft as the Lorde hath deliuering vs either out of any calamitie, or from a hard sicknesse, or from any other danger. For it is then not against the dutie of a godly man, to consecrate to God his vowed oblation, as a solemne token of his reknowledging, least he should seeme vnthankfull toward his goodnessse. Of what sort the seconde kinde is, it shall suffice to shewe with one only familiar example. If any by the vice of gluttonie be fallen into any offence, nothing withstandeth but that to chaste his intemperance he may for a time forlake all daintie meats, and may doe the same with a vowed adioyned, that he may binde himselfe with the straiter bond. Yet I doe not so make a p<sup>e</sup>petuall lawe to them that haue likewise offended: but I shewe what is lawfull for them to doe, which shall thinke such a vow profitable for themselves. I doe therefore so make such a vow lawfull, that in the meane time I leauie it at libertie.

*Two other endes  
of vowedes which  
haue relation to  
the time to come.*

5 The vowedes that are applied to the time to come, partly (as we haue alreadie said) do tend to this end that we may be made the warer: and partly that as it were by certaine spurres we may be pricked forwarde to our dutie. Some man seeth himselfe to be so inclined to some certaine vice, that in a thing which otherwise is not euill he cannot temper himselfe from falling foorthwith into an euill: he thal doe nothing inconueniently if he do for a time by vow cut off from himselfe the vse of that thing. As if a man knowe that this or that apparell of body is perilous vnto him, and yet entised with desire he earneffly couet it, what can he doe better, than if in putting a bridle vpon himselfe, that is in charging himselfe with necessitie of abstaining from it, he deliuere himselfe from all doubting? Likewise if a man be forgetfull or slowe to necessarie duties of godlinesse, why may hee not by taking a vow vpon him both awake his memorie and shake off his slothfulessse? In both I graunt that there is a forme of childischooling: but even in this that they are helpes of weaknesse, they are not without profite vslēd of the rawe and vnperfēct. Therefore wee shall say that those vowedes are lawfull which haue respect to one of these ends, specially in outward things, if they both be vpholden with the allowance of God, and doe agree with our vocation, and be measured by the power of grace giuen vs of God.

*How to iudge of  
vowedes as wel those  
which generally al  
men or particular-  
ly some doe make  
vnto God.*

6 Now also it is not hard to gather what is generally to be thought of all vowedes. There is one common vow of all the faithfull, which being made in baptisme wee doe confirme and as it were stablish by Catechisme and receiuing of the Supper. For the Sacraments are as charters, by which the Lord deliuering to vs his mercie and thereby everlasting life, and we againe on our behalves doe promise him obedience. But this is the forme or verily the summe of the vow, that forsaking Satan we yelde our selues into seruice to God, to obey his holy commaundements, and not to folowe the peruerse desires of our flesh. It ought not to be doubted but that this vow, sith it hath testimonie of the Scripture, yea and is required of all the children of God, is both holy and profitable to saluation. And it maketh not to the contrarie, that no man in this life performeth the perfect obedience of the lawe which God requireth of vs. For sith this forme of couenanting is comprised within the couenant of grace, vnder which is contained both forgiuenesse of sinnes and the Spirit of sanctification: the promise which we there make is ioyned both with beseeching of pardon and with crauing of helpe. In iudging of particular vowedes, it is necessarie to keepe in minde the three former rules, whereby we may safely weigh of what sort euerie vow is. Neither yet thinke that I so commend the very same vowedes which I affirme to be holy, that I would haue them to be daily. For though I dare teach no certaine rule of the number or time: yet if any man obey my counsell, he shall take vpon him none but sober and for a time. For if thou oftentimes breake foorth into making of

of manie vowes, all religioushes will with verie continuance growe out of estimation with thee, and thou shalt come to a bending readinesse to fall into superstition. If thou bind thy selfe with a perpetuall vowe, either for great paine and tediousnesse thou shalt vndo it, or being wearied with long continuance thou shalt at one time or other be bold to breake it.

7 Now also it is plaine with how great superstition in this behalfe the world hath in certayne ages past bin possessed. One man vowed that he would abstaine from wine : as though abstaining from wine were of it selfe a worship acceptable to God. An other bound himselfe to fasting, an other to abstaining from flesh for certain daies, in which he had with vaine opinion fained to be a singular holines aboue the rest. And some things also were vowed much more childith, although not of children. For this was holden for a great wisedome, to take vpon them vowed pilgrimages to holier places, and sometime either to go all their journey on foote, or with their body halfe naked, that by their wearines the more merite might be gotten. These and such other, with incredible zeale whereof the world hath a while swelled, if they be examined by those rules, which we haue aboue set, shall be found not only vaine and trifling, but full of manifest vngodlines. For howsoeuer the flesh judge, God abhorreth nothing more than fained worlippings. There are beside this those pernicious and damned opinions, that hypocrits when they haue such trifles thinke that they haue gotten no small righteoues : they repose the sum of godlinesse in outward obseruations, they despise all other that are lesse carefull of such things.

8 To recken vp all the particular formes, is nothing to purpose. But forasmuch as the monkish vowes are had in greater reverence, because they seeme allowed by the common judgement of the Church : of those it is good to speake briefly. First least any shoulde by prescription of long time defend monkerie, such as it is at this day; it is to be noted that in old time there was in monasteries a far other order of living. Such as were disposed to exercise themselves to greatest seueritie and patience, went thither. For what maner of discipline they say that the Lacedemonians had vnder the lawes of *Lycurgus*, such was at that time among the monks, yea and much more rigorous. They slept vpon the ground : their drinke was water : their meate was bread, herbs, and rootes : their chiefe dainties were in oyle and ciches. They abstained from all delicate diet and trimming of body. These things might seeme aboue truel, if they were not written by witnesse that saw & proued them, as *Gregorie Nazianzen*, *Basile*, and *Chrysostome*. But with such introductions they prepared theselues to great offices. For, that the colleges of monks were then as it were the seed-plots of the order of ministers of the Church, both these whome we haue now named are a prooef plaine enough (for they were all brought vp in monasteries and from thence called to the office of bishops) and also many other singular and excellent men in their time. And *Augustine* sheweth that this was also vsed in his time, that monasteries yeelded clerkes to the Church. For he speaketh thus to the monkes of the Isle of *Caprara*: But you brethren we exhort in the Lord, that ye keepe your purpose & continue to the end : and if at any time our mother the Church shall require your trauale, do ye neither with greedy pride take it vpon you, nor with flattering slothfulnes refuse it : but with a meeke heart obey to God. Neither prefer ye your owne quiet leasure aboue the necessities of the church : to whom if no good men would haue ministered in her trauale, you shoulde not haue found how you shoulde haue beeene borne. He speake-  
Epi.81.  
keth there of the ministerie, by which the fauifull are spirituallly borne againe. Also to *Aurelius*. There is both occasion of falling giuen to themselues, and most haynous wrong done to the order of the Clergy, if forsakers of monasteries be chosen to the soldieryship of the Clergy : when euen of those that remaine in the monasterie, we vse to take into the Clergy none but the most approued and best. Vnlesse perhaps as the comon people say, he is an euill piper but a good fidler: so it shal alio be icestingly.

*Superstitious**vowes of fasts, pilgrimages and such like.**Monkish vowes  
and the end why  
monkeries were  
first instituted.**Epi.76.*

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iestingly saide of vs, he is an euill Monke, but a good Clerke. It is too much to be lamented, if we list vp Monkes into such a ruinous pride, and thinke Clearkes worthy of so great reproch, wheras sometime euen a good monke maketh not a good clerke, if he haue sufficient continence and yet want necessary learning. By these places it appeareth, that godly men were wont with the discipline of Monks to prepare them selues to the gouernment of the Church, that they might the fitter and better instructed take so great an office vpon them. Not that they all attained to this ende, or yet tended toward it, when for the most part they were vnlearned men: but such were chosen out as were meete for it.

The orders and ex-  
ercises of ancient  
Monkes.

De mor. Ecclesi-  
.cathol. cap. 31.

9 But chiefly in two places he painteth out vnto vs the forme of the old monkeerie. In the booke of the manners of the Catholike Church, where he setteth the holiness of that profession against the selaunders of the Manichees: and in another booke which he entituled of the worke of Monkes, where he inueyght against certaine degendred Monkes, which began to corrupt that order. I will here so gather a summe of those things which he saith, that so neere as I may I will vse his owne words. Despising (saith he) the intisements of this world, gathered into one most chaste and holy life, they spend their time together, liuing in prairies, readings, and disputations, not swelling with pride, not troublesome with stubbornesse, not wanne with eniuynessse. None possesfeth any thing of his owne, none is burdenous to any man. They get by working with their hands those things wherewith both their body may be fed, and their minde may not be hindered from God. Their worke they deliuer to them whom they call Deanes. Those Deanes disposing all things with great carefulnes make account thereof to one whom they call Father. These Fathers not onely most holy in manners, but also most excellent in godlie doctrine, high in all things, doe with no pride prouide for them whom they call children, with great authoritie of them in commanding, and great willingnes of the other in obeying: They come together at the very last time of the day, every one from his dwelling, while they be yet fasting, to heare that Father, and there meete together to every one of these fathers at the least three thousand men, (he speaketh chiefly of Egypt, and of the East) then they refresh their body, so much as sufficeth for life and healthfulness, every man restraining his desire, not to take largely euen of those things that they haue present verily spare and vile. So they doe not onely abstaine from flesh and wine, so much that they may be able to tame their lustes, but from such things which doe so much more greedily prouoke appetite of the belly and throte, how much they seeeme to other, to be as it were cleaner, by colour wherof the filthy desire of exquisite meates, which is not in flesh, is wont to be fondly and fowly defended. Whatsoeuer remaineth aboue necessary foode (as there remaineth oftentimes much of the workes of their handes and pinching of their fare) is with greater care distributed to the poore, than it was gotten by them that distribute it. For they doe in no wise trauaile that they may haue abundance of these things, but they by all meanes endeuour that that which they haue abounding may not remaine with them. Afterward when he hath rehearsed the hardnes, whereof he himselfe had seene examples both at Millaine and else where: among these things (saith he) no man is enforced to harde thinges which he cannot beare: no man is charged with that which he refuseth: neither is he therefore condemned of the rest, because he confesseth himselfe to want strength in following of them: for they remember how much charite is commended: they remember that all things are cleane to the cleane. Therefore all their diligence watcheth, not to the refusing of kindes of meate as vncleane, but to tame lust, and to retaine the loue of brethren. They remember, meate for the belly, and the bellie for meates, &c. Yet many strong doe abstaine for the weakes sake. Many of them haue no neede to doe thus: but because it please them to sustaine them selues with baser diet and nothing sumptuous. Therefore they themselues, which being

Ibid. cap. 33.  
Tit. 1. 15.

2. Cor. 6. 13.

in health doe forbear, if consideration of their health compell, when they are sick do<sup>e</sup> take without any feare. Many drinke no wine, and yet they thinke not themselues defiled with it: for they most gently cause it to be giuen to the fainter, and to them that cannot gethe the health of their bodie without it: and some which foolishly refuse it, they doe brotherly admonish that they be not with vaine superstition sooner made weaker than holier. So they diligently exercise godlinesse: but they know that the exercising of the body pertaineth but to a short time. Charity is chiefly kept: to charitie the dier, to charitie the speech, to charitie the apparell, to charitie the countenance is fittet. They meete and conspire into one charitie. To offend it, is accounted as hainous as to offend God. If any resist charitie, he is cast out and shunned. If any offend charitie, he is not suffered to abide one day. For as much as in these wordes, as in a painted table, that holy man seemeth to haue set out what manner of life monkerie was in olde time, although they were somewhat long, yet I was content to interlace them here: because I saw that I shold haue been somewhat longer if I had gathered the same things out of diuers, how much souer I studied for briefenesse.

10 But my purpose here is not to go through this whole matter, but onely by the way to point out, not onely what manner of monkes the olde Church had, but what manner of thing the profession of monkes was at that time: so as the sounde witted readers may judge by the comparison, what face they haue which alleage antiquitie to maintaine the present monkerie. *Augustine* when he depainteth vnto vs a holy and true monkerie, woulde haue to be absent all rigorous exacting of those things which by the word of the Lorde are left vs at libertie. But there is nothing that is at this day more feuerely required. For they count it amischief that can neuer be purged, if any doe neuer so little swarue from the prescribed rule in colour or fashon of garment, in kinde of meat, or in other trifling and cold ceremonies. *Augustine* stoutly maintaineth, that it is not lawfull for monks to liue idle vpon other mens. He denieth that there was euer in his time any such example of a well ordered monasterie. Our men set the chiese part of their holines in idlenes. For if you take idlenes from them, where shall be that contemplatiue life whereby they boast that they excell all other men, and approch neere vnto Angels? Finally *Augustine* requireth such a monkerie, as should be nothing but an exercise & help to the duties of godlines which are commended to al christians. What when he maketh charity the chief, yea & almost only rule thereof, do we thinke that he praiseth a conspiring, whereby a fewe men being bound togither, are seuered from the whole body of the church? But rather he willeth them with their example to give light to other to keepe the vnitie of the Church. In both these points there is so much difference of the monkerie at this present, that a man can scarcely finde any thing more vnlike, I wil not say contrarie. For our monks not contented with that godlines, to the studie of which alone Christ commandeth them that are his continually to apply, do imagine I wot not what new godlines, by meditation whereof they may be perfeeter than other.

18 If they denie this, I would know of them why they vouchsafe to give to their order alone the title of perfection, & take away the same from all the callings of god. *Onely monkis life termed perfectionis in the papists.* Neither am I ignorant of that sophistical solution, that it is not therefore so called because it doth conteine perfection init, but because it is the best of al other to attaine perfection. When they are disposed to boast themselues before the people, when to snare vnskilfull and vnware yoong men, whento maintaine their priuileges, when to aduance their owne dignitie to the reproch of other, then they boast that they are in the state of perfection. When they are so nigh driuen that they cannot defende this vaine arrogancie, then they flee to this starting hole, that they haue not yet attained perfection, but that they are in the same state wherein they aspire vnto it aboue other. In the meane time that admiration among the people remaineth, as though the onely monkis life were angelike, perfect, and clesned from all fault. By this

The difference  
betwenee Popis  
monkes, and the  
monks of the old  
Church.

*De opere  
monach.*

this pretence they make most gainfull markets, but that same moderation lieth buried in a fewe books. Who doth not see that this is an intollerable mockerie? But let vs so reason with them , as though they gaue no more to their profession than to call it a state of attaining perfection. Verily in giving it this name,they do as by a special mark make it differing from other kinds of life. And who can abide this,that so great honor should be giuen away to an ordinance that is no where by any one syllable allowed : and that by the same all other callings of God, which are by his owne holie mouth not onely commanded, but also commended with notable titles of praise, are by the same accounted vnwoorthie? And how great wrong (I beseech you) is done to God, when I wot not what new found thing is preferred aboue all the kinde of life ordained by himselfe, and praised by his owne testimonie ?

12 But go to, let them say that it is a slander which I haue before said, that they are not contented with the rule prescribed of God. Yet though I hold my peace, they themselves do more than enough accuse themselues. For they openly teach, that they take vpon them more burden than Christ laid vpon his : because forsooth they promise to keepe the counsels of the Gospell concerning louing their enimies, not cooeting of reuenge, nor swearing, &c. To which things Christians are not generallie bound. Herein what antiquitie will they shew forth against vs? This never came in any of the old fathers mindes. They all crie out with one voice that there was no one little worde at all vitered of Christ, which ought not necessarily to be obeyed. And without any doubting they do echwhere teach, that these very same things by name were commandements, which these good expositors triflingly say, that Christ did but counsell. But forasmuch as we haue before taught that this is a most pestilent errore, let it suffice here to haue briefly noted that the monkerie which is at this daie , is grounded vpon the same opinion, which all the godly ought worthily to abhorre: which is, that there shoulde be imagined som perfecter rule of life, than this common rule which is giuen of God to the whole church. Whatsoever is builded vpon this foundation, cannot be but abominable.

13 But they bring another prooef of their perfection, which they thinke to bee most strong for them. For the Lord said to the yoong man that asked him of the perfection of righteousnes, If thou wilt be perfect, sell all that thou hast and give it to the poore. Whether they do so or no, I doe not yet dispute : but grant them that for this present. Therefore they boast that they be made perfect by forsaking al theirs. If the sum of perfection stande in this, what meaneth Paul when he teacheth, that he which hath distributed all his goods to the poore, vnlesse he haue charitie, is nothing? What maner of perfection is this, which if charitie bee absent, is brought with man to nothing? Here they must needs answer, that this is the chiefeſt in deed, but not the onely worke of perfection. But here also Paul crieth against them, which sticke not to make charitie the bond of perfection, without any ſuch forsaking. If it bee certaine that betweene the master and the disciple is no diſagreement, and the one of them cleerely denieth the perfection of man to conſiſt in this that he ſhould forſake al his goods, and againe affiſmeth, that perfection is without it: we muſt ſee how that ſaying of Christ is to be taken, If thou wilt be perfect, ſell all that thou haſt. Nowe, it ſhall be no darke ſenſe, if we weigh (which we ought alway to maſke in all the preachings of Christ) to whom theſe wordes be diſcreted. A yoong man asketh, by what works he ſhall enter into euerlaſting life. Christ, because hee was asked of workes, ſendeth him to the lawe, and rightfullly: for it is the way of eternall life, if it be conſidered in it ſelfe, and is no otherwise vnable to bring ſaluation vnto vs but by our owne perueſtſeſe. By this anſwere Christ declared, that he teacheſt no other rule to frame life by, than the ſame that had in olde time beeene taught in the lawe of the Lorde. So did he both giue witneſſe to the lawe of God, that it was the doctrine of perfect righteousnes: and therewithall did meeke with flaunderies, that he ſhoule not ſeeme by a newe rule

*Popish monkes  
proud and vaine,  
glorios as if their  
obediencie did ex-  
tend unto farther  
perfection than  
the law of Christ  
doth require to bee  
in all men.*

Matt. 5. 14.

*Nothing leſſe then  
monkyſ perfection  
meant by Christ in  
ſaying, if thou wilt  
be perfect, ſell all  
and give.*

Matt. 19. 21.

1. Cor. 13. 3.

Col. 3. 14.

Luk. 20. 25.

rule of life to stirre the people to forsaking of the law. The young man being in deede not of an euill minde, but swelling with vaine confidence, answered that he had from his childehood kept all the commaundements of the lawe. It is most certaine that he was an infinite space distant from that to which he boasteth that he had attained. And if his boasting had beene true, he had wanted nothing to the highest perfection. For we haue before shewed, that the law containeth in it selfe perfect righteousnesse: and the same appeereth hereby that the keping of it is called the way of eternall saluation. That he might be taught to knowe how little he had profited in that righteousness, which he had too boldly answered that he had fulfilled, it was profitable to shake out a familiar fault of his. When he aboundeth in riches, he had his hart fastened vpon them. Therefore because he felte not this secret wound, Christ launced him. Go (faith he) sell all that thou hast. If he had beene so good a keeper of the lawe as he thought he was, he woulde not haue gone away sorrowfull when he hearde this worde. For who so loueth God with all his hart, whatsoeuer disagreeth with the loue of him, he not only taketh it for dung, but abhorreth as bringing destruction. Therefore wheras Christ commaundeth the couetous rich man to leauue all that he hath, it is all one, as if he shoulde commaund the ambitious man to forsake all honours, the voluptuous man all delites, and the vnchaste man all the instruments of lust. So consciences that are touched with no feeling of generall admonition, must bee called backe to the particular feeling of their owne euill. Therefore they doe in vaine draw this speciaall case to generall exposition, as though Christ did set the perfection of a man in forsaking of goodes, whereas he meant nothing else by this laying, than to drive the young man that stode too much in his owne conceite, to feele his owne sore, that he might vnderstand that he was yet a great way distant from perfect obedience of the lawe, which otherwise he did falsely take vpon him. I graunt that this place hath beene euill vnderstanding of some of the fathers, and that thereupon grewe this coueting of wilfull puerie, whereby they onely were thought to bee blessed, which forsaking all earthly things, did dedicate themselves naked to Christ. But I trust that all the good and not contentious men will be satisfied with this my exposition, so that they shall no more doubt of the meaning of Christ.

14 Howbeit the fathers thought nothing lesse, than to stablish such perfection, as hath since beene framed by the cowled sophisters, therby to raise vp a double Christiantie. For that doctrine full of sacrilege was not yet borne, which compareth the profession of monkerie to baptisme, yea and openly affirmeth, that it is a forme of second baptisme. Who can doubt that the fathers with all their hart abhorred this blasphemie? Now as touching that last thing, which *Aug: figne* saith to haue beene among the old monks, that is, that they applied themselves wholly to Charitie: what neede I to shew in words that it is most far from this new profession? The thing it selfe speketh, that al they that go into Monasteries, depart from the Church. For why? Do not they sever themselves from the lawfull fellowship of the faithful in taking to theselues a peculiar ministerie and priuate ministracion of Sacraments? What is it to dissolute the communion of the Church, if this be not it? And (that I may follow the comparison which I began to make, and may once conclude it) what haue they in this behalfe like to the old monks? They although they dwelle seuerally from other men, yet had not a seueral Church: they did partake of the sacraments together with other: they appered at soleme assemblies: there they were a part of the people. These men in erecting to themselves a priuate altar, what haue they else done but broken the bond of vnitie? For they haue both excommunicate themselves from the whole body of the Church, and haue despised the ordinarie ministerie, whereby the Lorde willed to haue peace and charitie kept among his. Therefor how many ministeries there be at this day, I say that there be so many assemblies of schismatiks, which troubling the order of the Church, are cut off from the lawfull fellowship of the faithfull.

*Pepis monkes  
how unlike to the  
monks of old euera  
in respect of their  
very order and  
profession.*

And

## Cap. 13. Of the outward meanes

And that this departing should not be secrete, they haue giuen to themselves diuers names of sectes. Neither were they ashamed to boast of that, which *Paul* doth so detest that he cannot sufficiently amplifie the hainousnesse of it. Vnlesse perhaps we thinke that Christ was diuided of the *Corinthians*, when one gloried of one teacher, and another of another : and that now it is done without any iniurie to Christ, that in stead of Christians we heare some called *Benedictines*, some *Franciscanes*, some *Dominicanes*: and that they are so called, that they themselues when they couer to be seuerally knownen from the common sort of Christians, doe with great pride take these titles to them for the profession of their religion.

*A greater difference in the manners of these new and those ancients monkes.*

15 These differences which I haue hitherto rehearsed betweene the old monkes and the monks of our age, are not differences in maners, but in the profession it selfe. Therefore let the readers remember that I haue rather spoken, of monkerie than of monks, and haue touched those faults, not which sticke in the life of a few of them, but which cannot be severed from their very order of liuing it selfe. But what difference is in their maners, what neede I particularly to declare? This is certaine, that there is no degree of men more defiled with all filthinesse of vices : no where more are factious, hatreds, affections of parties, ambitions hotter than among them. In deede in a few monasteries they liue chastly, if it be to be called chastitie where lust is so farre kept downe that it be not openly euill spoken of: yet a man shall scarcely finde every tenth monasterie which is not rather a stewes than a holy house of chastitie. But what honest sparing is in their diet? Swine be none otherwise fatted in sties. But least they should complaine that I handle them too vngently, I go no further. Howbeit in thole few things which I haue touched, whosoever knoweth the thing it selfe will confess that there is nothing spoken accuserlike. *Augustine*, when according to his testimonie monkes excelled in so great chastitie, yet complaineth that there were many vagabonds, which with euill crafts and deceits wiped simple men from their mony, which with carying about the reliques of martyrs did vse filthy marchandizings, yea and in steede of the reliques of martyrs did shew forth the bones of any other dead men, and which with many such wicked doings slandered the order. As he reporteth that he saw no better men than them which haue profited in monasteries, so he lamenteth that he hath seene no worse men than those that disprofited in monasteries. What would he say if at this day he sawe all monasteries to swell, and in a manner to burst with so many and so dispaire vices? I speake nothing but that which is wel knownen to all men. Yet deth not this dispraise pertaine to all without any exception at all. For as there was neuer rule and discipline of living so holily established in monasteries, but that there remained some drones much vnlke the rest: so I doe not so that monkes are at this day so run out of kinde from that holy antiquite, but that they haue yet some good men in their flocke. But they lie hidden a few and scattered in that huge multitude of naughtie & wicked men: and they are not only despised, but also lewdly railed at, and sometime cruelly handled of other, which (as the *Milesian* prouerbe is) thinke that there ought to be no place for any honest man among them.

*Somewhat amisse even in the very profession of monkerie which was of olde.*

16 By this comparison of the olde and present monkerie, I trust I haue brought to passe that which I purposed, that it may appeere that our cowled men do falsly pretend the example of the first Church for defence of their profession: for as much as they no less differ from them than apes from men. In the meane time I stick not to declare, that even in that olde forme which *Augustine* commendeth, there is somewhat which little pleaseith me. I grant that they were not superstitious in exacting the outward exercises of rougher discipline, but I say that there wanted not too much affection and wrongful zeale. It was a goodly thing forsaking their goods, to be without all earthly carefulnes: but God more esteemeth care to rule a houshold godly, when a holy housholder being loose and free from all covetousnesse, ambition, and other desires of the flesh, trauelleth to this purpose to serue God in a certaine vocation. It

is a godly thing to play the Philosopher in wildernesse farre from the companie of men: but it agreeith not with Christian gentlenes as it were for hatred of mankind to flee into desert and solitarines, and therewithall to forsake those duties which the Lord hath chiefly commanded. Although we grant that there was no other euill in that profession, yet this verily was no small euill, that it brought an vnprofitable and perillous example into the Church.

17 Now therefore let vs see what maner of vowes they be, wherewith monks at this day are professed into this goodly order. First, because their monde is to institute anew & fained worshipping to deserue Gods fauour: I concluded by the things afore spoken that whatsoeuer they vowe is abominable before God. Secondlie without any regard of Gods calling, without any his allowance, they intent for them such a kinde of liuing as pleaseth themselves. I saie that it is a rash, and therefore an vnlawfull enterprise: because their conscience hath nothing whereupon it may vpholde it selfe before God, and whatsoeuer is not of faith, is sinne. Moreouer when they binde themselves to manie peruerse and wicked worshippings, which the monkerie at this day containeth in it, I affirme that they bee not consecrate to God, but to the duell. For why was it lawfull for the Prophet to say, that the Israellites offered their children to duuels and not to God: only for this that they had corrupted the true Worshipping of God with prophane Ceremonies: and shall it not be lawfull for vs to saie the same of monkes, which with their cowle do put vpon themselves a snare of a thousand wicked superstitions? Now what sortes of vowes are there? They promise to God perpetuall virginitie, as though they had bargained with God before, that he shoulde deliuere them from need of marriage. There is no cause why they shoulde alleage, that they doe not make this vowe but trusting vpon the grace of God. For sith he pronounceth that he giueth it not to all men, it is not in vs to conceiue a confidence of a speciaill gift. Let them that haue it, vse it. If at any time they feele themselves to be troubled of their flesh, let them flee to this helpe by whose onely power they may resist. If they preuyse not, let them not despise the remedie that is offred them. For they by the certaine worde of God are called to mariage, to whom power of continence is denied. Continence I call, not whereby the bodie is onely kept cleane from whoredome, but whereby the monde keepeth chastitie vndefiled. For Paul commandeth not onely cutward wantonnesse, but also the burning of the minde, to be auoided. This (say they) hath from furthest time of memorie been obserued, that they which would dedicate themselves wholy to the Lord, should bind themselves to the vowe of continence. I grant indeed that this maner hath also been of ancient time receiued: but I doe not grant that that age was so free from all fault, that whatsoeuer was then don must be taken for a rule. And by little & little this vnappeasable severite crept in, that after a vowe made there was no roome for repentance. Which is euident by Cyprian. If virgins haue of faith dedicated themselves to God, let them continue shamefastly, and chastly without any faining. So being strong and stedfast, let them look for the reward of virginitie. But if they wil not or cannot continue, it is better that they should marrie than with their delights fal into the fire. What reproches would they now spare to teare him withall, that would with such equitie temper the vow of continencie? Therefore they are departed farre from that ancient maner, which will not onely admit no moderation or pardon if any be found vnable to performe his vow: but they do without all shame pronounce that he sinneth more greeuously if he remedie the intemperance of the flesh with taking a wife, than if he defile both his body and soule with whoredome.

18 But they still enforce the matter, and go about to shew that such a vowe was vsed in the Apostles time: because Paul saith that the widowes which haing beeene once received into the publike ministerie did marrie, denied their first faith. But I doe not denie to them, that the widowes, which bound themselves and their

*The vower where-  
with monks at this  
day enter into that  
order: as first per-  
petuall rug-nme.*

Rom.14.23.  
Deut.31.17.  
Psal.106.37.

Matt.19.11.

1.Cor.7.9.

Epi.11.

*The bond of com-  
munity will singe life  
otherwise than  
now undertaken  
of old.*

1.Tim.5.12.

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seruices to the Church, did therewithall take vpon them the bond of continuall vn-married life: not because they repos'd any religion therein, as it afterward began to be vsed: but because they could not bear that office but being at their owne libertie and loose from yoke of marriage. But if, when they had once giuen their faith, they looked baeke to newe marriages, what was this else but to shake off the calling of God? Therefore it is no maruell that with such desires he saith that they waxe wan-ton against Christ. Afterward to amplifie the matter he saith, that they do so not per-forme that which they haue promised to the Church, that they do also breake and make voide their first Faith giuen in Baptisme: in which this is comprehended, that every man shoulde answer his calling. Vnlesse perhaps you had rather understand it thus, that haung as it were lost all shame, they did from thence forth cast away all care of honestie, did give forth themselues to all wantonnesse and vnauctarite, and did in licentious and dissolute life resemble nothing lesse than Christian women: which sense I like verie well. Therefore we awnswere, that those widowes which were then receiued to publicke ministerie, did lay vpon themselues a bond to continue vnmarrid: if they afterward married, we easilly perceiue that that happened to them which *Paul* speaketh of, that casting away shame they became more wanton than besemeed Christian women. That lo they not only sinned, in breaking their faith giuen to the Church, but swarued from the common law of godly women. But first I denie that they did professe vnmarrid life for any other reaon, but because mariage agreed not with that ministerie which they tooke in hand: and I denie that they did bind themselues at all to singel life, but so far as the necessarie of their vocation did beare. Againe I do not graunt that they were so bound, but that it was then also better for them to marrie, than either to be troubled with the prickings of the flesh, or to fall into any vncleanness. Thirdly I say that that age is appointed of *Paul*, which is commonly out of danger: specially sith he commaundeth them onely to be chosen, which contented with one mariage haue already shewed a token of their continencie. And we do for no other reason disallow the vow of vnmarrid life, but because it is wrongfully taken for a seruice of God, and it is rashly vowed of them to whom power of continencie is not giuen.

Saint Paules  
words concerning  
widowes prested  
unto the mainte-  
nance of Nunneries

19 But how was it lawfull to drawe this place of *Paul* to Nunneres? For there were created deaconisises, not to delight God with singing and with mumbling nor understood, and liue the rest of their time idle: but that they should execute publike ministracion toward the poore, that they shoulde with all study, earnestnes and diligence, endeuour themselues with the duties of charitie. They did not vow vnmarrid life, to yeeld thereby any worship to God because they abstained from mariage: but onely because they were thereby the more vncombred to execute their office. Finally they did not vow it, either in the beginning of their youth, or yet in the middest of their flowing age, that they might afterward learne too late by experiance into how great a headlong downfal they had thrown themselves: but when they seemed to haue passed al danger, then they vowed a no lessse safe than holy vow. But (not to enforce their first two points) I say it was not lawfull to haue woenen received to vow continencie before the age of threescore yeeres: for al inuch as the Apostle admitteth onely women of sixtie yeeres old, and commaundeth the yoonger to marrie and bring forth children. Therefore, neither that release made of twelve yeeres, and then wearie, and afterward of thirtie yeeres can be any way excused: and much leise is it tolerable, that fillie maides, before that they can by age know themselues, or haue any experiance of themselues, are not onely trained by fraude, but constrained by force and threatnings to put on those cursed snaires. I will not tarie vpon confuting the other two vowed. Onely this I saye: besides this that they bee intangled with not a fewe superstitions, (as the matter is nowe a daies) they seeme to be made to this purpose, that they which vowed them should mocke both God and men,

men. But least we shal seeme too maliciously to shake vp every small parcell, we will be content with that generall confutation which is aboue ser.

20 What manner of vowed be lawfull and acceptable to God, I thinke is sufficiently declared. Yet because sometime vnskilfull and tearefull consciences, euен when they mislike or disallow any vowed, doe neuerthelesse doubt of the binding, and are greeuously tormented, when they both dread to breake their Faith gien to God, and on the other side they feare least they shal more sinne in keeping it : here they are to be succoured, that they may winde themselues out of this distresse. But, to take away all doubt at once : I say that all vowed being not lawfull, nor rightly made, as they are nothing woorth before God, so ought to be voids to vs. For if in contractes of men those promises onely doe bind, in which he with whom we contract, would haue vs bound : it is an absurditie, that we should be driven to the keeping of those things which God doth not require of vs : specially sith our works are no otherwise right, but when they please God, and when consciences haue this testimony that they please him. For this remaineth certaine, whatsoeuer is not of Faith, is sinne. Whereby *Paul* meaneth, that the worke which is taken in hand with doubting, is Rom.14.23. therefore faultie, because Faith is the roote of all good works, by which we are assured that they be acceptable to God. Therefore if it be lawfull for a Christian man to goe about nothing without this assurednes : if by fault of ignorance they haue taken any thing in hand, why shold they not afterward give it ouer when they be delivered from errors ? Sith vowed vnadvisedly made are litch, they doe not onely nothing binde, but are necessarily to be vndone. Yea, what if they are not onely nothing esteemed, but also are abominable in the sight of God, as is aboue shewed ? It is needless to discouer any longer of a matter not needfull. This one argument seemeth to me to be enough to pacifie godly consciences & deliuere them frō all doubt : that whatsoeuer works do not flow out of the pure fountaine & be not directed to the lawful end, are refusel of God: & so refusel that he no les forbiddeth vs to go forward in the, than to begin the. For hereupon followeth, that those vowed which proceed of error and superstition, are both of no value before God, and to be forsaken of vs.

21 Moreouer he that shall know this solution, shall haue wherewith he may defend against the flauunders of the wicked, them that depart from Monkerie to some honest kinde of life. They are grieuously accused of breach of Faith and periurie, because they haue broken (as it is commonly thought) the intoluble bonde wherewith they were bound to God and to the Church. But I say that there was no bond where God doth abrogate that which man confirmeth. Moreouer, admitting that they were bound, when they were holden intangled with not knowing of God, and with error: now since they are lightened with the knowledge of the truth, I say that they are therewithall free by the grace of Christ. For if the croſſe of Christ haue to great effectualnesse, that it looſeth vs from the curse of the law of God, wherewith we were holden bound, how much more shall it deluer vs from foreine bonds, which are nothing but the ſnares of Satan ? To whomſoever therefore Christ shineth with the light of his Gospell, it is no doubt that he looſeth them from all ſnares which they had put vpon themſelues by ſuperftition. Howbeit they want not yet another defence, if they were not fit to liue vnmarried. For if an impossible vowed be a ſure deſtruction of the Soule, whom the Lord would haue ſaved and not deſtroied : it followeth that we ought not to continue therein. But how imposſible is the vowed of contynence to them that are not indued with a ſingular gift, we haue alreadie taught, and experience speaketh it though I hold my peace. For neither is it vñknownen with how great filthynesse almost all monaſteries doe ſwarme. And if any of them ſeeme honester, and more ſhamefull than the reſt, yet they are not therefore chafft because they ſuppreſſe and keepe in the fault of vnyhafttie. So verily God doth with horrible examples take vengeance on the boldnes of men, which forgetting their own weake-

*The way for conſcences intangled with rash vowed to unwind themſelues.*

*Departure from Monkerie to ſome other honest kinde of life iuſtifiable.*

Gal.3.3.

## Cap. 14. Of the outward meanes

nesse, do against nature couet that which is denied them, and despising the remedies which the Lord had giuen them at hand, do trust that they can with stubbornnes and obstinacie ouercome the diseafe of incontinence. For what else shall wee call it but stubbornnes, when one being warned that he needeth mariage, & that the lame is giuen him of the Lord for a remedie, doth not only despise it, but also bindeth himselfe with an oath to the despising of it?

### The xiiij. Chapter.

#### Of Sacraments.

*The definition of a Sacrament.*

**B**Esides the preaching of the Gospell, an other helpe of like sort is in the Sacra-  
ments: of which to haue some certaine doctrine taught, is much behouefull for  
vs, whereby we may learne both to what end they were ordained, and what is nowe  
the vse of them. First it is meet to consider what is a Sacrament. It seemeth to me that  
this shall be a plaine and proper definition, if we say that it is an outward signe, where-  
with the Lord sealeth to our consciences the promises of his good will toward vs, to  
sustaine the weaknes of our faith: and we againe on our behalves do testifie our god-  
lines toward him as well before him & the Angels as before men. We may also with  
more briefenes define it otherwize: as to call it a testimonie of Gods fauour toward  
vs confirmed by an outward signe, with a minuartl testifying of our godlines towarde  
him. Whether soever you choose of these definitions, it differeth nothing in sense  
from that definition of *Augustine*, which teacheth that a Sacrament is a visible signe  
of a holy thing, or a visible forme of invisibile grace: but it doth better and more cer-  
tainely expresse the thing it selfe. For whereas in that briefnes there is some darknes,  
wherein many of the vnskillfuller sort are deceived: I thought good in moe wordes to  
glue a fuller sentence, that there should remaine no doubt.

*The ancient vse of the word Sacra-  
ment.*

Eph. 1.9. &c. 3.2.

Col. 1.26.

1. Tim. 3.16.

Epi. 5 ad Marcell.

*Sacramens ordai-  
ned of God as  
seales of his promi-  
ses, not that they  
but we stand in  
need of confirma-  
tion by such  
meanes.*

2 For what reason the old writers vied this worde in that sense, it is not hard to  
see. For so oft as the old translator would render in Latine this Greeke worde *Mys-  
terion* mysterie, specially when diuine matters were intreated of, he translated it Sa-  
crament. So to the Ephesians, that he might make knownen vnto vs the Sacrament  
of his will. Againe, if yet yee haue heard the distribution of the grace of God, which  
is giuen to me in you, because according to reuelation the Sacrament was made knownen  
to me. To the Colossians, The Mysterie which hath been hidden from ages and  
generations, but now is manifested to his Saintes, to whom the Lord woulde make  
knownen the riches of this Sacrament, &c. Againe, to Timothie, A great Sa-  
crament of godlines: God is openly shewed in the fleshe. He would not say a secret, least  
he shoulde seeme to say somewhat vnder the greatness of the things. Therefore he  
hath put Sacrament in stead of Secret, but of a holy thing. In that signification it is  
sometyme found among the ecclesiasticall writers. And it is well enough knownen,  
that those which in Latine are called *Sacramentes*, in Greeke are *Mysteries*:  
which expressing of one thing in two severall words endeth all the contention. And  
hereby it came to passe that it was drawn to those signes which had a reverend re-  
presentation of high and spirituall things. Which *Augustine* also noteth in one place.  
It were long (saith he) to dispute of the diversite of signes, which when they pertaine  
to diuine things, are called Sacraments.

3 Now of this definition which we haue set, we understand that a Sacrament  
is never without a promise going before it, but rather is adioyned as a certaine addi-  
tion hanging to it, to this ende that it should confirme and seale the promise it selfe,  
and make it more approued vnto vs, yea after a certaine maner ratified. Which mean  
the Lord foreseeth to bee needfull vnto us for our ignorance and dulnesse, and then for  
our weakenes: and yet (to speake properly) not so much to confirme his holy word,

as to stablish vs in the Faith thereof. For the truth of God is by it selfe sound and certaine enough, and cannot from any other where receive better confirmation than from it selfe: But our Faith, as it is small and weake, vnlesse it be stayed on every side, and be by all meanes vpholden, is by and by thaken, wrecchet, staggerehet, yea, and fainteth. And herein verily the merciful Lord according to his great tender kindness tempereth himselfe to our capacite: that it, whereas we be naturall men, which alway creeping vpon the ground, and sticking fast in the flesh, doe not thinke nor so much as conceiue any spirituall thing, he vouchsaweth even by these earthly elements to guide vs vnto himselfe, and in the fleiheit selfe to set foorth a mirror of spirituall good things. For if we were vnbodily (as Chrysostome saith) he would haue giuen vs Hom.60.adpopul. the very same things naked and vnbodily. Now because we haue Soules put within bodies, he giueth spirituall things vnder visible things. Not because there are such giftes planted in the natures of the thinges which are set foorth to vs in the Sacra-ments: but because they were signed by God to this signification.

4 And this is it which they commonly say, that a Sacrament consisteth of the word and the outward signe. For we must understand the word to be, not that which being whispered without meaning and Faith, with onely noise as it were with a magickall enchantment hath power to consecrate the element: but which being preach-ed makest vs to vnderstand what the visible signe meaneth. Therefore that which was vñually done vnder the tyranny of the Pope, was not without a great profaning of the mysteries. For they thought it enough, if the Priest, while the people stode amasedly gazing at it without vnderstanding, did mumble vp the forme of consecra-tion. Yea, they of set purpose prouided this, that no whit of doctrine should thereof come to the people: for they speake all things in Latine before vnlerned men. After-ward superstition brake out so farre, that they beleevet that the consecration was not formally made, vnlesse it were with a hoarle whispering sound which fewe might heare. But Auguſtine teacheth farre otherwise of the Sacramentall worde. Let the word (saith hee) be added to the element, and there shall be made a Sacrament. For whence commeth this so great strength to the water, to touch the bodie and wash the soule, but by the worde making it? not because it is spoken, but because it is beleued. For in the verie word it selfe the sounde which passeth is one thing, and the po-wer which abideth is an other. This is the word of Faith which wee preach, saith the Apostle, Whereupon in the Actes of the Apostles it is saide, by faith cleansing their hearts. And Peter the Apostle saith, So baptisme also sauth vs: not the putting away of the filthines of the flesh, but the examination of a good conscience. This is the word of faith which we preach: by which without doubt, that it may be able to cleanse, baptisme is also hallowed. You see how it requireth preaching, wherupon faith may grow. And we neede not to trauell much in proofe hereof, to rasmich as it is cleare what Christ did, what he commanded vs to do, what the Apostles fol-lowed, what the purer Church obserued. Yea euen from the beginning of the world it is knownen, that so oft as God offered any signe to the holy fathers, there was added an vnseparable knot of doctrine, without which our seales should be made amazed with bare beholding. Therefore when we haue mention made of the Sacramentall word, let vs vnderstand the promise, which being with a loude voice preached of the minister, may lead the people thither as it were by the hand, whither the signe ten-deth and directeth vs.

5 Neither are some to be heard which trauell to fight against this, with a dou-ble horned argument rather futele than sound. Either (say they) we knowe, or we know not, that the word of God which goeth before the sacrament, is the true will of God. If know it, than we learne no new thing of the sacrament which followeth after. If we know it not, then neither will the sacrament teach it: whose whole force standeth in the worde. Whereunto let this briefly be for an answere: that the seales A sofisitcall di-lemma to exclude the use of sacra-ments.

which are hanged at patents and other publike instruments, taken by themselves are nothing, for as much as they should be hanged in vaine if the parchment had nothing written in it: yet they do not therefore not confirme and seale that which is written, when they be added to writings. Neither can they say that this similitude is lately fained by vs, which *Paul* himselfe vsed, calling circumcision a seale, where he purposely trauelleth to prooue, that circumcision was not righteousnes to *Abraham*, but a sealing of that couenant, by faith whereof he had already beeene iustified before. And what, I beseech you is there that may much offend any man, if we teach that the promise is sealed with Sacraments, when of the promises themselves it is evident that one is confirmed with another? For as every one is manifester, so is it more fit to uphold faith. But the Sacraments do both bring most cleare promises, and haue this peculiart more than the word, that they liuely represent them to vs as it were painted out in a table. Neither ought that distinction any thing to moue vs, which is wont to be objected, betweene Sacraments and scales of patents: that whereas both consist of carnall elements of this world, those cannot suffice or be meete to seale the promises of God, which are spirituall and everlasting, as these are wont to be hanged to, for sealing of the grants of Princes concerning fading and fraile things. For a faithfull man, when the sacraments are present before his eies, sticketh not in that fleshly sight, but by those degrees of proportion, which I haue spoken of, he riseth vp with godly conderation to the high mysteries which lie hidden in the Sacraments.

*Sacraments as  
seales, pictures,  
pillars, glasses.  
Gen.6.18. & 9.9.  
&c. 17.22.*

*In Joh. hom. 89.  
Lib. 19. cont.  
Fault.*

6 And sith the Lord calleth his promises, couenants: and his Sacraments, seales of couenants: a similitude may well be brought from the couenants of men. What can a sow killed worke, if wordes were not vsed, yea vnlesse they went before: For sowes are many times killed without any more inward or higher mysterie. What can the giuing of a mans right hand do, sith oftentimes hands are matched with enmitie? But when words haue gone before, by such signes the lawes of leagues are stablished, although they were first conceiued, made, and decreed in words. Therefore Sacraments are exercises which make the credit of the word of God certainer vnto vs: and because we are carnal, they are deliuerned vnder carnal things, that so they should instruct vs according to the capacity of our dulnes, and guide vs by the hand as school-masters guide children. For this reason *Augustine* calleth a Sacraiment, a vible word: because it representeth the promises of God as it were painted in a table, and setteth them before our sight cunningly expressed and as in an image. Other similitudes also may be brought, whereby Sacraments may be more plainly set out, as if we call them pillars of our Faith. For as a building standeth and resteth vpon the foundation: yet by setting vnder of pillars, it is more surely stablished: so, Faith resteth vpon the word of God, as vpon a foundation: but when Sacraments are added, it stayeth yet more soundly vpon them as vpon pillars. Or if we call them looking glasses, in which we may behold the riches of the grace of God, which he giueth vs. For (as we haue alreadie said) he doth in them manifestly shew himselfe to vs, so mnch as is gauen to our dulnes to know, and doth more exprestly testifie his good will and loue towarde vs than by his word.

*Sacraments  
though ministred  
to the wicked, te-  
stimonies never-  
thelesse of the good  
will of God, and  
effectually to aug-  
ment faith.*

7 Neither do they reason fitly enough to the purpose, when they labour to proue hereby that they are not testimonies of the grace of God, because they are also gien to the wicked, which yet do thereby feele God nothing more fauourable to them, but rather procure to themselves more grievous damnation. For by the same argument neither should the Gospell, which is heard and despised of many, be the testimony of the grace of God: nor yet Christ himselfe, which was segne and knownen of manie, of whom verie fewe receaved him. The like we may also see in patentes. For a great parte of the multitude laugheth at and scorneth that authentike seale, howsoever they know that it proceeded from the Prince to seale his will withall: some regarde it not, as a thing not pertaining to them: some also abhorre it: so that considering

considering this so egall relation of both, that same similitude which I haue aboue vsed, ought more and more to be liked. Therefore it is certaine that the Lorde doth offer vnto vs mercie & a pledge of his grace both in his holy worde & in the Sacramentes: but the same is not receiued but of them which receiue the worde and Sacramentes with sure faith: like as Christ is offred of the father vnto saluation, to all, yet hee is not acknowledged and received of all. *Augustine* in one place minding to declare the same, saide that the effectualnesse of the worde is shewed foorth in the Sacrament: not because it is spoken, but because it is beleueed. Therfore *Pau*, when he spe aketh to the faithfull, to entreateth of Sacraments that he includeth the communion of Christ in them, as when hee saith: all yee that are baptised, haue put on Christ. Againe, we are all one body and one sprite, which are baptised in Christ. But when he speaketh of the wrongfull vies of the sacraments, hee giueth no more to it than to colde and voide figures. Whereby he signifieth, that howsoeuer the wicked and hypocrites wth their peruersenesse do either oppresse or daiken or hinder the effect of the grace of God in the Sacraments, yet that withstandeth not but that where and so oft as it pleaseith God, both they may bring a true testimonie of the communicating of Christ, and the Spirite of God himselfe may deliuere and perorme that which they promise. We determine therefore that sacraments are truely called testimonies of the grace of God, and as it were certaine seales of the good will which hee beareth toward vs: which by sealing it vnto vs, doe by this meane sustaine, nourish, confirme, and encrease our faith. As for the reasons which some are wont to obiect against this sentenc, they are too trifling and weake. They say that if our Faith bee good, it cannot bee made better: for they lay that it is no faith, but which without shakin, stedfastly, and without withdrawing, resteth vpon the mercie of God. It had bin better for such to pray wth the Apostles that the Lorde woulde encrease their faith, than carelessly to pretend such a perfection of faith, which never any of the sons of men hath obtineid, nor any shall obtaine in this life. Let them answere, what maner of faith they thinke that he had which saide: I beleue Lorde, helpe my ynbeleueingnes. For euen that faith, howsoeuer it was but a begun faith, was a good faith, and might be made better when vnbeleueingnes were taken away. But they are confuted by no certainer argument than by their owne conscience. For if they confesse themselues sinners, (which whether they will or no they cannot denie) they must needs impute the same to the imperfection of their faith.

8 But(say they) *Philip* answered the Eunuch, that he might be baptizid, if he beleue with all his hart. What place heere hath the confirmation of Baptisme, where faith filleth the whole hart? Againe, I ask them whether they do not feele a good part of their hart voide offaith: whether they do not daily acknowledge newe encreases. The heathen man glorieth that he waxed old with learning. Therefore we Christians be thrise miserable, if we waxe olde with profiting nothing, whose faith ought to goe forward by all degrees of ages, till it grow into a perfect man. Therefore in this place to beleue with all the hart, is not perfectly to beleue Christ, but onely from the hart and with a sincere minde to embrase him: not to bee full with him, but with feruent affection to hunger, and thirst, and sigh towarde him. This is the manner of the Scripture, to saie that that is done with the whole hart, which it meaneth to be done sincerenly and hartily. Of this sort are these sayings: I haue in all my hart sought thee: I will confesse to thee in all my hart, and such other. As on the other side, where he rebuketh guilefull and deceitfull men, hee vseth to reproch them with hart and hart. Then they say further, that if faith be encreased by Sacraments, the holie Ghost is giuen in vaine, whose strength and worke it is to begin, maintaine, and make perfecte faith. To whom indeede I graunt, that faith is the proper and whole worke of the holie Ghost, by whom being enlightened we knowe God and the treasure of his goodnessse, and without whose light our minde is so blinde, that it can see

*Gal.3.27.*  
*1.Cor.12.1.*

*Luk.17.5.*

*Mark.9.24.*

*A&8.37.*

*Eph.4.13.*

*Psal 119.10 &*

*111.1. & 138.1.*

*Psal.12.3.*

nothing so senselss, that it can smell nothing of spirituall things. But for one benefit of God which they set forth, we consider three. For first the Lord teacheth and instructeth vs with his word: then he strengtheneth vs with Sacraments: last of all he shineth into our mindes with the light of his holie spirit, and openeth an entry for the word and sacraments into our hearts, which otherwise should but strike our eares, and be present before our eies, and nothing moue the inward parts.

*How sacraments  
are said to con-  
firme faith.*

9 Wherefore as touching the confirmation and encrease of faith, I would haue the reader warned (which I think I haue alredy in plaine words expressed) that I do so assigne that ministerie to the sacraments, not as though I thought that there is perpetually in them I wote not what secret force, by which they may of themselves be able to further or confirme faith: but because they are ordained of the Lord to this end, that they shoulde serue to the stablishing and encreasing of faith. But then onely they do truely performe their office, when that inward schoolemaster the spirite is come to them, with whose onely power both the hearts are pearced, and affections are moued, and the entrie is set open for the sacraments into our soules. If he be absent, Sacraments can do no more to our minds, than if either the brightness of the sunne shoulde shinen vpon blind eyes, or a voyce sound to deafe eares. Therefore I so make diuision beuenthe the spirite and sacraments, that the power of working remaines with the spirite, and to the sacraments be left onely the ministracion, yea and the same voide and trifling without the working of the spirite: but of much effectualnesse, when he inwardly worketh and putteth forth his force. Now it is plaine in what sort according to this sentence, a godly minde is confirmed in the faith by sacraments: that is to say, even as the eyes see by the brightness of the Sunne, and the eares heare by the sound of a voyce: of which neither the eies should anie whit perceiue any light, vnlesse they had a sight in themselves that might naturallie be enlightened, and the eares should in vaine be knocked at with anie crying whatsoeuer it were, vnlesse they were naturally made and fit to heare. But if it be true, which ought at once to be determined among vs, that what the sight worketh in our eies to seeing of the light, what the hearing worketh in our eares to the perceiving of a voice, the same is the worke of the holy Ghost in our hearts, both to the conceiving, and sustaining, and cherishing and stablishing of faith: then both these things do likewise follow: that the sacraments doe nothing at all profite without the power of the holy Ghost: and that nothing withstandeth but that in hearts already taught of that schoolemaster, they may make faith both stronger and more encreased. Onely this difference there is, that the power of hearing and seeing is naturally set in our eares and eies: but Christ beside the measure of nature doth by speciaill grace worke the same in our mindes.

*By this doctrine  
concerning the  
force of sacraments  
nothing taken vñ  
the power of the  
holy Ghost.*

10 Whereby those objections also, which comber some men, are dissoluē: That if we ascribe to creatures either the increase or confirmation of faith, there is wrong done to the Spirite of God, whom we ought to acknowledge the onely authour thereof. For neither do we in the meane time take from him either the praise of confirming or increasing it: but rather we affirme, that even this that he encreaseth and confirmeth faith, is nothing else but with his inward enlightening to prepare our mindes to receiue that confirming which is set forth by the sacraments. But if it be yet too darkly spoken, it shall be made very cleare by a similitude which I will bring. If thou purpose with words to perswade a man to do any thing, thou wolt search out all the reas ons, whereby he may be drawen to thy opinion, and may be in a manner subdued to obey thy counsell. But thou hast hitherto nothing preuailed, vnlesse he likewise haue a piercing and sharpe judgement, whereby he may weigh what pith is in thy reasons, vnlesse also he haue a tractable wit and readie to harken to teaching: finally vnlesse he haue conceiued such an opinion of thy faithfulness and wisdome, as may be to him like a certayne forejudgement to cause him to subscribe.

For

For both there are manie stubborne heads, which a man can neuer bowe with any reasons: and also where credite is suspected, where authoritie is despised, little good is done euen with the willing to learne. On the other side let all thosse things be present, they will truly bring to passe that the hearer, to whom thou giuest counsell, will obey the selfe same counsels which otherwise he woulde haue laughed to scorne. The same worke also the spirite worketh in vs. For least the word shoulde beatre our eares in vaine, least the Sacraments shoulde strike our eies in vaine, he sheweth vs that it is God which speakest therein, he softenneth the stubbornnes of our heart, and frameth it to the obedience which is due to the word of the Lord. Finally he conueieth those outward words and sacraments from the eares into the soule. Therefore both the word and the Sacraments do confirme our faith, when they set before our eies the good will of the heauenly father toward vs, by knowledge of whom both the whole stedfastnes of our faith standeth fast, and the strength of it increaseth: the spirit confirmeth it, when in engraving the same confirmation in our minds he maketh it effectuall. In the meane time the fater of lights can not be forbidden, but as he enlightneth the bodily eies with the beames of the sunne, so he may enlighten our minds with sacraments, as with a brightness set meane betweene.

11 Which propertie the Lord taught that there was in his outward word, when in the parable he calleth it seede. For as seede, if it fall vpon a desert and vntilled pece of ground, will do nothing but die: but if it be throwen vpon arable land well manured and tilled, it will bring forth her fruit with very good encrease: so the word of God, if it light vpon a stiffe necke, it will grow barren as that which is sowne vpon sand: but if it light vpon a soule manured with the hand of the heauenly spirit, it will be most fruitfull. But if there be like reason of seede and of the word: as we say that out of seede corne both springeth and encreaseth, and growth vp to ripenesse: why may we not say that faith taketh out of the word of God both beginning, encrease, and perfection? *Paul* verie well expreſſeth both these things in ſundry places. For when he goeth about to put the Corinthians in remembrance how effectually God vſed his trauaile, he glorieth that he hath the ministerie of the Spirite, as though the power of the holiſt Ghost were with an vnseparable knot ioyned with his preaching, to enlighten and thoroughly moue the minde. But in an other place when he mindeþ to admonith them, of what force the word of God is of it ſelfe being preached by man, he compareth the ministers them ſelues to husbandmen, which when they haue bestowed their labour and trauaile in tilling the earth haue no more to do. But what ſhould tilling, and ſowing, and watering profit vnylesſe that which is ſowne ſhould receiue luclineſt by heauenly benefite? Therefore he concludeth, that both he that planteth and he that watereth are nothing: but that all things are to be ascribed to God, which alone giueſt the encrease. Therefore the Apostles do in their preaching vtter the power of the spirit, ſo far as God vſeth the iſtrumentes ordeined by himſelfe to the ſetting forth of his ſpirituall grace. Yet we muſt keepe ſtill that diſtinction, that we remember, what man is able to do by himſelfe, and what is proper to God.

12 Sacraments are ſo confirmitiōns of our faith, that many times when the Lord meaneth to take away the confidence of the very things that are by him promiſed in the Sacraments, he taketh away the sacraments themſelues. When he spoyleth and thrusteth away *Adam* from the gift of immortalitie, he ſaiſt: Let him not eate of the fruite of life, leaſt he live for euer. What ſaiſt he? Could that fruite reſtore to *Adam* his vncorruption, from which he was now fallen? No. But this is all one: as if he had ſaid: Leaſt he ſhould enioy a vaine confidence if he keepe ſtill the ſigne of my promise, let that be ſhaken away from him which might bring him ſome hope of immortalitie. After this manner when the Apostle exhorteth the Ephesiāns to remember that they were foreingests of the testamēts, ſtrangers from the fellowship

*As by the sacraments, ſo alſo by the word, fauor increased & brought to ripenes through the forcible operations of the spirite.*  
Matt. 13.4.  
Luke. 8.15.

2.Cor.2.4.  
1.Cor.3.6.

1.Cor.3.6.

*When sacraments are removed to take away mens confidence in thosse things which thereby were confirmed, this doeth ſhewe them to be meanes whereby faith groweth, yet ſo that no power proper unto God be tranſcribed from him to them.*  
Gen.3.3.  
Ephes.2.12.  
of

## Cap. 14. Of the outward meanes

of *Israel*, without God, without Christ, he saith, that they were not partakers of Circumcision. Whereby he doth (by figure of transnomination) signifie that they were excluded from the promise it selfe, which had not received the signe of the promise. To their other obiection, that the glory of God is conuoyed to creatures, to whom so much power is ascribed, & that thereby it is so far diminished, we haue in readines to answere that we set no power in creatures. Only this we say, that God vseth meanes and instruments, which he himselfe seeth to be expedient: that al things may serue his glory, forasmuch as he is Lord and Judge of all. Therefore as by bread and other nourishments he feedeth our bodie: as by the Sunne he enlightneth the world: as by fire he warmeth: yet neither Bread, nor the Sunne, nor Fire, are any thing but so faire as by those instruments he doth distribuite his blessings vnto vs: so spirituallly he nourishest Faith by the Sacramentes, whose onely office is to set his promises before our eies to be looked vpon, yea to be pledges vnto vs of them. And as it is our duetie to fasten none of our affiance in other creatures, which by the liberalitie and bountifullnesse of God are ordained to our vses, and by the ministerie whereof he giueth vs his gifthes, nor to haue them in admiration, and praise them as causes of our good: so neither ought our confidence to sticke fast in the Sacraments, nor the glory of God to be remoued vnto them: but leauing all things, both our faith and confession ought to rise vp to him the Author both of the Sacraments and of all things.

The word Sacra-  
ment translated  
from militarie vn-  
to Christian profes-  
sion: the power  
which Sacraments  
haue in augmen-  
ting Faith not  
alwaies prooued.

13 Whereas some bring an argument out of the very name of a Sacrament, it is nothing strong. A Sacrament (say they) whereas it hath among allowed Authors many significations, yet it hath but one which agreeith with the signes: that is, whereby it signifieth that solemne oath which the souldier maketh to his Captaine when he entreth into profession of a souldier. For as by that oath of warfare new souldiers doe binde their Faith to the Captaine, and professe to be his souldiers: so by our signes we professe Christ our Captaine, and doe testifie that we serue vnder his banner. They adde similitudes to make therby the matter more plaine. As a gowme made the Romanes severally knownen from the Greekes which did ware clokes: as the very degrees of men at Rome were discerned by their severall signes: the degree of Senators from the degree of Knightes, by purple coate and picked shooes: againe a Knight from a Commoner, by a ring: so we beare our signes that may make vs severally knownen from prophane men. But by the things aboue said it is evident enough that the old writers, which gaue to the signes the name of Sacraments, had no regard how this word was vsed among Latine writers, but for their owne purpose fained this new signification, whereby they signified onely holy signes. But if we will search the matter more deepeley, it may seeme that they haue with the same relation applied this word to such a signification, wherwith they haue remoued the name of Faith to that sense wherein it is now vied. For whereas Faith is a truth in performing promisles: yet they haue called Faith an assurednes, or sure perswasion which is had of the truth it selfe. Likewise whereas a Sacrament is the Souldiers part whereby he voweth himselfe to his Captaine: they haue made it the Captaines part, whereby he receiueth souldiers into roomes of seruice. For by the Sacrament the Lord doth promise that he will be our God, and that we shall be his people. But we passe ouer such surtleties: for asmuch as I thinke I haue prooued with argumentes plaine enough, that they had respect to nothing else but to signifie that these are signes of holy and spirituall things. We receive in deede the similitudes which they bring of outward tokenes: but we allow not that that which is the last point in the Sacraments, is by them set for the chiefe, yea and onely thing. But this is the first point, that they should serue our faith before God: the later point that they should testifie our confession before men. According to this later consideration those similitudes haue place. But in the meane time let that first point remaine: because otherwise (as we haue alreadie prooued the

the mysteries should be but colde, vnlesse they were helps to our faith, and additions to doctrine ordeined to the same vse and end.

14 Againe we must be warned, that as these men do weaken the force, and vtterly ouerthrow the vse of sacraments : so on the contrarie side there be some, which faine to sacraments I wot not what secret vertues, which are no where read to be put in them by God. By which error the simple and vnskilfull are dangerously deceived, while they are both taught to seeke the gifts of God where they cannot be found, and are by little and little drawen away from God, to embrace meere vanitie in steede of his veritie. For the Sophistical schooles haue taught with great consent, that the Sacraments of the new lawe, that is to say those which are now in vse in the Christian Church, do iustifie and giue grace, so that we do not lay a stop of deadly sinne. It cannot be expressed how pernicious and pestilent this opinion is, and so much the more, because in many ages heretofore, to the great losse of the Church, it hath preuailed in a great part of the world. Truly it is vtterly diuelish. For when it promiseth righteousnes without faith, it driueth soules headlong into destruction: then because it fetcheth the cause of righteousness from the sacraments, it bindeth the miserable mindes of men alreadie of their owne accord to much bending to the earth, with this superstition that they rather rest in the sight of a bodily thing than of God himselfe. Which two things I would to God we had not so proued in experiance, so little neede they any long prooef. But what is a sacrament taken without faith, but the most certaine destruction of the Church? For whereas nothing is to be looked for thereof without the promise, and the promise doeth no lesse threatenwrath to the vnfaythfull, than it offereth grace to the faifthfull: he is deceived that thinketh that there is any more giuen to him by the sacraments, than that which being offred by the word of God, he receiueth by faith. Whereupon another thing also is gathered, that the affiance of saluation hangeth not vpon the partaking of the sacrament, as though Iustification consisted therein: which we know to be reposedit Christ only, and to be communicated vnto vs no lesse by the preaching of the Gospell, than by the sealing of the sacrament: and that without that it cannot wholy stand. So true is that which Augustine also writeth, that invisible sanctification may be without a visible signe, and againe that a visible signe may be without true sanctification. For(as he also writeth in another place) men do put on Christ sometime vntil the receiuing of a sacrament, sometime euer vntil the sanctificatiō of life. And that first point may be comon both to good and to euil: but this other is proper to the good & godly.

15 Hereupon commeth that distinction if it be well understood, which the same Augustine hath often noted, betweene a sacrament, and the thing of the sacrament. For it not only signifieth, that the figure and truthe are there contained, but that they do not so haue togither, but that they may be seuered: and that euen in the verie conioyning the thing must alway be discerned from the signe, that we giue not to the one that which belongeth to the other. He speaketh of the separation, when he writheth that the sacraments do worke in the only elect that which they figure. Againe, when he writeth thus of the Iewes: When the sacraments were common to all, the grace was not common, which is the power of the sacraments. So now also the washing of regeneration is common to all: but the grace it selfe, whereby the members of Christ are regenerate with their head, is not common to all. Againe, in another place of the Supper of the Lord, We also at this day receive visible meate. But the sacrament is one thing, and the power of the sacrament another thing. What is this, that many receive of the altar and dy, and in receiuing do dye? For the Lords morsell was poyson to Iudas: not because he received an euill thing, but because he being euill receiued a good thing euillie. A little after: The sacrament of this thing, that is of the vnitie of the bodie and bloud of Christ, is somewhere prepared on the Lordes table dayly, somewhere by certaine distances of dayes: and thereof

*As by some too  
little, so by others  
too much force is  
ascribed vnto  
sacraments.*

Libr.4. de  
quaſt. ver. re.  
ſtament.  
Li. 5. de bap.  
cont. Donat.  
cap.14.

*The hidden grace  
not alwayes toy-  
ned with the vi-  
ſible signe of the  
ſacraments.*

Debap. par.  
In Psal. 77.

In Ioh. hom. 28.

is.

is receiued vnto life to some, & vnto destruction to some. But the thing it selfe wherof it is a sacrament, is receiued vnto life to al men, but vnto destruction to no man, who soever is partaker of it. And a little before he had said, He shall not die which eateth: but he which pertaineth to the power of the sacrament, not to the visible sacrament: which eateth within, not without: which eateth with heart, not he which presfeth with tooth. Thus you heare every where, that a sacrament is so seuered from his owne truth by the vnworthines of the receiver, that there remaineth nothing but a vaine and vnprofitable figure. But that thou maist haue not a signe voide of iustice, but the thing with the signe, thou must conceiue by faith the word which is there enclosed. So how much thou shalt by the sacraments profite in communicating of Christ, so much profit shalt thou take of them.

*Christ the substance  
of all sacraments &  
the only cause of  
righteousnes: the  
sacraments effect-  
uall meanes to  
nourish the know-  
ledge of Christ,  
though the wicked  
lacking faith be  
not nourished by  
them.  
Lib. 4. senten.  
dict. 1.*

*Hom. in  
Ioh. 26.  
Lib. 3. de doct.  
Christ. cap. 9.*

16 If this be somewhat darke because of the shortnes, I will set it out in more words. I say that Christ is the matter, or (if thou wilt) the substance of al sacraments: for as much as in him they haue all their perfectnesse, and do promise nothing without him. So much lesse tolerable is the error of *Peter Lombard*, which doth expesly make them causes of righteousness and saluation, whereof they be parts. Therfore bidding all causes farewell which mans wit doth faine to it selfe, we ought to stay in this one cause. Therefore how much we be by their ministerie holpen to the nourishing, confirming, & encreasing of the true knowledge of Christ in vs, and to the posseſſing of him more fully, and to the enioying of his richesse, so much effectualnesse they haue with vs. But that is done when we doe with true faith receive that which is there offered. Do the wicked then (wilt thou say) bring to passe by their vnthankfulnes, that the ordinances of God be voide and turne to nothing? I answer that that which I haue saide, is not so to be taken, as though the force and truth of the sacrament did hang vpon the state or will of him that receiueth it. For that which God hath ordained remaineth stedfast and keepeth stil his nature, how soever men do vary. But sith it is one thing to offer, an other to receive: nothing withstandeth but that the signe hallowed by the word of God may be indeed that which it is called, and keepe his owne force: and yet that there come thereby no profit to an euill dooer and wicked man. But *Augustine* doth in few words well affoile this question. If (faith he) thou receiuest carnally, it ceaseth not to be spirituall: but it is not to thee. But as *Augustine* hath in the aforesaid places shewed that a sacrament is a thing nothing worth, if it be seuered from the truth therof: so in another place he giueth warning that euen in the verie conioyning needeth a distinction, least we sticke too much in the outward signe. As (saith he) to follow the letter, and to take the signes in steede of the things, is a pointe of scrule weakenesse: so to expounde the signes vnprofitable is a pointe of euill wandering errore. He nameth two faults which are here to be auoided: The one when we so take the signes as though they were giuen in vaine, and when with abacing or diminishing their secret significations by our eniuiousnesse, we bring to passe that they bring vs no profit at all. The other, when in not raisinge our minds beyond the visible signe, we giue away to the Sacrement the praise of all those good things which are not giuen vs but of Christ onely, and that by the holy Ghost, which maketh vs partakers of Christ himselfe: and in deede by the helpe of the outward signes: which if they allure vs to Christ, when they be wrested an other way, the whole profit of them is vnworthily ouerthrownen.

*Christ set foorth as  
by the word, & by  
the sacraments,  
neither available  
without faith, to  
whom they are  
available in them  
they worke not by*

17 Wherefore let this remaine certaine, that there is no other office of the sacraments than of the word of God: which is to offer and set foorth Christ vnto vs, and in him the treasures of heauenly grace: but they availe or profit nothing, but being receiued by faith: euen as wine, or oyle, or any other liquor, though you poure it on largely, yet it will run beside and perish, vnlesse the vessels mouth be open to receiue it, and the vessell though it be wet round about on the outside, shall neuertheless remaine emptie and voide within. Beside this we must beware, least those things which

which haue been written by the olde writers somewhat too gloriously to amplifie the dignitie of sacraments, which leade vs away into an error neare to this: namely that we should thinke that there is some secret power knit and fastened to the sacraments, that they may of themselues giue vs the graces of the holy Ghost, like as wine is giuen in a cup: whereas onely this office is appointed to them by God, to testifie and establish to vs the good will of God towarde vs, and doe profite no further vntel the holy Ghost ioyne himselfe to them, which may open our mindes and hartes, and make vs partakers of this testimonie, wherein also doe cleerely appeere diuers and seueral graces of God. For the sacraments, as we haue aboue touched, are that thing to vs of God, which to men are messengers of ioyfull things, or earnestes in stablishing of bargaines: which doe not of themselues give any grace, but doe tell and shew vs, and (as they be earnestes and tokens,) doe ratifie vnto vs those things that are giuen vs by the liberaltie of God. The holy Ghost (whom the sacraments doe not in common without difference bring to all men, but whome the Lord peculiarly giueth to them that be his) is he that bringeth the graces of God with him, which giueth to the sacraments place in vs, which maketh them to bring foorth fruite. But although we doe not denie that God himselfe with the most present power of his Spirite is present with his owne institution, least the ministracion which he hath ordained of the sacraments should be fruitlesse and vaine: yet we affirme that the inwarde grace of the Spirite, as it is leuured from the ourward ministerie, so ought to be severally weighed and considered. God therefore truly performeth in deede whatsoeuer he promiseth and figureth in signes: neither doe the signes want their effect, that the author of them may be prooued true and faithfull. The question here is onely whether God worketh by his owne and by inward power (as they call it) or do resigne his office to outward signes. But we affirme, that whatsoeuer instruments he vse, his originall working is nothing hindered thereby. When this is taught concerning the sacraments, both their dignities is honorably set out, & their vse is plainly shewed, & their profitableness is abundantly reported, and the best meane in all these things is retained, that neither any thing be giuen to them which ought not, nor again any thing be taken from them which is not conuenient to be taken from them. In the meane time that fained devise is taken away, whereby the cause of iustification and power of the holy Ghost is inclosed in elements as in vessels or waggons, and that principall force which hath bin omitted of other is expesly set out. Heere also it is to be noted, that God inwardly worketh that which the minister figureth and testifieth by outward doing: least that be drawnen to a mortall man, which God claimeth to himselfe alone. The same thing also doth Augustine wisedly touch. How (sith he) doth both Moses sanctifie, and God? Questio. vet. te-stam. lib. 3. c. 8. 4.

not Moses for God: ut Moses with vissible sacraments by his ministerie, but God with insinable grace by his holy Spirite: where also is the whole fruite of vissible sacraments. For without this sanctification of insinable grace, what doe those vissible sacraments profite?

18. The name of Sacrement, as we haue hitherto entreated of the nature of it, Things sometimes natural and sometimes miraculous used for sacraments. doth generally conteine all the signes that ever God gave to men, to certifie and assure them of the truth of his promises. Those he sometime willed to remaine in naturall things, sometime he deliuered them in miracles. Of the first kind these be examples, as when he gaue to Adam and Eve, the tree of life for an embleme of immortalitie, that they might assure themselves of it, so long as they did eat of the fruite thereof. And when he did see the heauenly bowe for a moniment to Noe and his posterities, Gen. 2. 17. & 3. 3. that he woulde no more from thence forth destroy the earth with ouerflowing of water. These Adam and Noe had for sacraments. Nor that the tree did giue them immortalitie, which it could not giue to it selfe: nor that the Bowe (which is but a striking bakte of a sunbeam vpon the clouds against it) was of force to holde in the waters: but because they had a marke grauen in them by the word of God, hat they shoulde

*secret included  
force, grace com-  
meh with the  
sacraments not  
from the sacra-  
mentis but from  
God.*

## Cap. 14. Of the outward meanes

should be examples and seales of his testaments. And the tree was a tree before, and the bowe a bowe. When they were written vpon with the wordes of God, then a new forme was put into them, that they shoulde begin to be that which they were not before. That no man shoulde thinke these things spoken without cause, the bowe it selfe is at this daie also a witness of that cōenant, which God made with N̄ge: which bowe so oft as we behold, we read this promise of God written in it, that the earth shal never be destroyed with overflowing of waters. Therfore if any fond Philosopher, to scorne the simplicitie of our faith, doe affirme that such varietie of colours doth naturally arise of reflected beames and a cloude set against them: let vs grant it indeede, but let vs laugh to scorne his senselesse follie, which doth not acknowledge God the Lorde and gouernour of nature: which at his owne will vseth all the elements to the seruice of his owne glorie. If he had imprinted such tokens in the sunne, the starnes, the earth, stones, and such like, they shoulde all haue beene sacramentes to vs. Why are not vncoyned and coyned siluer both of one value, sith they are both one metall? even because the one hath nothing but nature: when it is striken with a common marke, it is made money, and receiueth a newe valuation. And shall not God be able to marke his creatures with his worde, that they may be made sacraments, which before were naked elements? Of the second kinde these were examples, when he shewed to Abraham a light in a smoking ouen: when he watered the fleece with dewe, the earth remaining drie: againe he watered the earth, the fleece being vntouched, to promise victorie to Gideon: when he drew the shadowe of the diall ix. lines backewarde, to promise safetie to Ezechias. These things, when they were done to relieu and stablish the weakenes of their faith, were then also sacraments.

Gen.15.17.  
Jud.6.37.  
2.King.20.9.  
Esa.38.7.

Sacramentes on  
Gods behalfe te-  
stimonies of grace,  
on ours notes and  
markes of profes-  
sion.  
Lib.9.contra  
Faust.Mani.  
Ez.11.

19 But our present purpose is, to discourse peculiarly of those sacramentes, which the Lorde willed to be ordinarie in his Church, to nourish his worshippers and seruants into one faith and the confession of one faith. For (to vſe the wordes of Augustine) men can bee congealed togither into no name of religion either true or falle, vnfesse they be bounde togither with some fellowship of vſible signes and sacraments. Sith therefore the most good father foresawe this necessitie, he did from the beginning ordeine certaine exercises of godlinesse for his seruants, which afterwarde Satan by turning them to wicked and superstitious worshippings, hath manie waies depraued and corrupted. Heereupon came those solemne profestions of the Gentiles into their holy orders, and other bastarde vſages: which although they were full of errore and superstition, yet they also were therewith a proofe that men couldc not in profession of religion bee without such outward signes. But because they neither were grounded vpon the word of God, nor were referred to that truth whereunto all signes ought to be directed, they are vnwoorthie to be rehearsed where mention is made of the holy signes which are ordeined of God, and haue not swarued from their foundation, that is, that they shoulde be helpeſ of true godlines. They consist not of bare signes, as were the bowe and the tree, but vpon ceremonies: or rather the signes that be here giuen are ceremonys. But as it is aboue saide, that they be on the Lordes behalfe testimonies of grace and saluation: so they bee againe on our behalfe markes of profession, by which we openly ſwear to the name of God, for our partes binding our faith vnto him. Therefore Chrysostome in one place fitly calleth them cōenantings wherby God bindeth himſelfe in league with vs, & we be bound to purenesse and holinesse of life, because heere is made a mutuall forme of cōenanting betweene God and vs. For as the Lorde therein promiseth that hee will cancell and blot out whatſoeuer guiltinesſe and penaltie we haue gathered by offending, and doth reconcile vs to himselfe in his onely begotten ſonne: ſo we againe on our behalves doe by this profession binde our ſelues vnto him to the following of godlinesse and innocencie: ſo that a man may rightly ſaie that ſuch sacraments are ceremonies,

ceremonies, by which God will exercise his people first to the nourishing, stirring vp, and strengthening of faith inwardly, then to the testifying of religion before men.

20 And even these sacraments also were diuers, after the diuers order of time, according to the distribution whereby it pleaseith the Lorde to shewe himselfe after this or that manner to men. For to *Abraham* and his posterite Circumcision was commanded whereunto afterward purifyings and Sacrifices, and other Ceremonies were added out of the lawe of *Moses*. These were the Sacraments of the Iewes vntill the comming of Christ: at which comming those being abrogated, two Sacraments were ordained, which now the Christian Church vseth, Baptisme, and the Supper of the Lorde. I speake of those that were ordained for the vse of the whole Church. For as for the laying on of hands, whereby the ministers of the Church are entred into their office, as I do not vnwillingly suffer it to be called a Sacrament, so I do not recken it among the ordinary sacraments. As for the rest which are commonly called sacraments, what they are to be accounted, we shall see by and by. Howbeit the olde Sacraments also had respect to the same marke, wherunto ours do tende, that is, to direct and in a maner lead by the hand to Christ: or rather as images to represent him, and shew him foorth to be knownen. For whereas we have already taught, that they are certaine seales wherewith the promises of God are sealed: and where it is most certaine, that there was never offered any promise of God to men but in Christ: that they may teach vs of some promise of God, they must needs shew Christ. Wherunto pertaineth that heauenly pattern of the tabernacle and of the worshipping in the law, which was giuen to *Moses* in the mount. One only difference there is, that those did shadow out Christ being promised, when he was yet looked for: these doe testifie him alreadie giuen and deliuered.

Sacraments before  
Christ and after, &  
the scope of both.

Gen.17.10.  
Levit.10.  
Matt.28.19.  
& 26.26.

1.Cor.12.28.

21 When these things shall all be particularly and ech one severally declared, they shall be made much plainer. Circumcision was to the Iewes a signe, whereby they were put in minde, that whatsoeuer commeth of the seede of man, that is to say the whole nature of man is corrupt, and hath neede of propynge. Moreouer it was a teaching, and token of remembrance whereby they shoulde confirme themselues in the promise giuen to *Abraham*, concerning that blessed seede in whom all the nations of the earth were to be blessed, from whom they had their owne blessing to bee looked for. Nowe that healthfull seede (as wee are taught of *Paul*) was Christ, in whom alone they hoped that they should recouer that which they had lost in *Adam*. Wherefore Circumcision was to them the same thing which *Paul* saith that it was to *Abraham*, namely the seale of the righteounes of faith: that is to say, the seale whereby they shoulde be more certainly assured, that their fauour wherewith they looked for that seede, shoulde be accounted to them of God for righteounes. But we shall vpon a better occasion in another place go through with the comparison of Circumcision and Baptisme. Baptisings and purifyinges did set before their eies their owne uncleanesse, filthinesse and pollution, wherewith they were defiled in their owne nature: but they promised another washing, whereby all their filthinesses shoulde be wiped and washed awaie. And this washing was Christ, with whose bloud we being washed do bring his cleanness into the sight of God, that it may hide all our defilings. Their sacrifices did accuse them of their owne wickednes, and therewithal did teach, that it was necessarie that there shoulde be some satisfaction which shoulde be paide to the judgement of God. That therefore there shoulde be somt one chiefe bishop, a mediatour betweene God and men, which shoulde satisfie God by shedding of bloude, and by offering of a sacrifice which shoulde suffice for the forgiuenes of sins. This cheefe Priest was Christ: he himselfe shed his owne bloude: he himselfe was the Sacrifice: for hee offered himselfe obedient to his father vnto death: by which obedience he tooke away the disobedience of man, which had prouoked the displeasure of God.

The intent of cir-  
cumcision, purify-  
ings and sacrifices  
of the law.  
Gen.22.28.

Gal.3.16.

Roma.4.11.

Hebr.9.1.

1.John.1.7.  
Reue.1.5.

Heb.4.14. &  
5.5 & 9.22.

1 hil.2.8.

Rom.3.19.

## Cap. 14. Of the outward means

The sacraments of  
the new testament  
baptisme and the  
supper of the Lord,  
wherein Christ  
bineth more  
clearly than in  
the sacraments  
of the olde.  
1.John.5.6.

John.19.34.  
Hom.in Ioh.20.

Col.2.17.

To great a dif-  
ference made by  
Schoolemen be-  
tweene the Sacra-  
ments of the law  
and ours.  
1.Cor.10.3.

Rom.4.11.

Heb.10.1.

22 As for our sacraments, they doe so much more cleerely present Christ vnto vs, as he was more nearely shewed to man, since he hath bee truly deliuerned of his father such as he had beeene promised. For baptisme doth testifie vnto vs that we are cleansed and washed, the Supper of thankesgiving testifieth that we be redeemed. In water, is figured walshing : in blood, satisfaction. These two things are founde in Christ, which (as *John* saith) came in water and bloud, that is to say that hee might cleanse and redeeme. Of which thing the Spirit of God also is a witnesse. Yea there are three witneses in one, Water, Bloud, and Sprite. In water and bloud we haue a testimonie of cleansing and redeeming : but the Sprite the principall witnesse bringeth vnto vs assured credite of such witnessing. This high mysterie hath notably well beeene shewed vs in the croſſe of Christ, when water and bloud flowed out of his holy side : which side for that cause *Augustine* rightly called the fountain of our Sacraments : of which yet we must intreate somewhat more at large. There is no doubt but that more plentifull grace also of the Sprite doth here shew foorth it selfe if you compare time with time. For that pertaineth to the glory of the kingdome of Christ, as we gather out of many places, but specially out of the 7. Chapter of *John*, In which sense we must take that saying of *Paul*, that vnder the law were shadowes, but in Christ is the body. Neither is it his meaning to spoile of their effect the testimonies of grace, in which Gods will was in the olde tyme to prooue himselfe to the Fathers a true speaker, even as at this day he doth to vs in Baptisme and in the holy Supper. But onely his purpose was by way of comparison to magnifie that which was giuen vs, least any should thinke it maruellous, that the Ceremonies of the law were abolished by the comming of Christ.

23 But that same Schoole doctrine (as I may also briefly touch this by the way) is vitterly to be hissed out, whereby there is noted so great a difference betweene the Sacraments of the old and new law, as though thofe did nothing but shadow out the grace of God, and these doe presently give it. For the Apostle spealeth no leſle honorably of thofe than of these, when he teacheth that the Fathers did eat the ſame ſpirituall meate, which we eat, and expoundeth that ſame meate to be Christ. Who dare make that an empie ſigne, which deliuerned to the Jewes a true communion of Christ ? And the gronde of the cauſe which the Apostle there handeleth, doth plainly fight on our ſide. For, that no man truſting vpon a colde knowledge of Christ, and empie title of Christianitie, and ouwarde tokenes, ſhould prelufe to deſpise the iudgement of God : hee sheweth foorth examples of Gods ſcueritie to bee ſene in the Jewes : that we ſhould know that the ſame paines which they haue ſuffered, hang ouer vs, if we follow the ſame faults. Now that the comparison may be fit, it behoued that he ſhew that there is no vnequalneſſe betweene vs and them in thofe good things wherof he did forbide vs to boſt falſely. Therefore firſt hee maketh vs equall in the Sacraments, and leaueth to vs not ſo much as any ſmall pece of prerogatiue, that might encourage vs to hope of escaping vnpunished. Neither verily is it lawfull to give any more to our Baptisme, than he in another place giueth to circumciſion, when he calleth it the ſeale of the righteousneſſe of faith. Whatſoeuer therefore is at this day giuen vs in our Sacraments, the ſame thing the Jewes in olde tyme receuēd in theirs, that is to ſay, Christ with his ſpirituall riſches. What power our Sacraments haue, the ſame they alſo felt in theirs : that is to ſay, that they were to them ſeales of Gods good will toward them, into the hope of eternall ſaluation. If they had beeene apt expositors of the Epiftle to the Hebreus, they woulde not haue ſo been blinded. But when they reade there, that ſinnes were not cleaſed by the Ceremonies of the law, yea that the old shadowes had no auailing force to righteouſneſſe : they negleſting the comparison which is there handled, while they tooke holde of this one thing, that the lawe of it ſelue nothing profited the followers of it, thought ſimplie that the figures were voide of truth. But the Apoftles meaning is to bring

bring the ceremoniall lawe to nothing, vntill it come to Christ, vpon whom alone hangeth all the effectualnes of it.

24 But they will obiect those things which are read in *Paul* concerning the circumcision of the letter, that it is in no estimation with God, that it giueth nothing, that it is vaine. For such sayings seeme to presse it downe farre beneath Baptisme. Not so. For the verie same might rightfully be said of Baptisme. Yea and also the same is said, first of *Paul* himselfe, where he sheweth that God regardeth not the outward washing whereby we enter into profession of religion, vnlesse the minde within be both cleasened and continue in cleannessesse to the ende: againe of *Peter*, when hee testifieth that the truth of Baptisme standeth not in the outward washing, but in a good witnessing of conscience. But he seemeth also in another place vtterly to despise the circumcision made with hand, when he copareth it with the circumcision of Christ. I answeare that euen in this place nothing is abated of the dignitie of it. *Paul* there disputeth against them, which required it as necessarie when it was nowe abrogated. Therefore he warneth the faithfull, that leauing the old shadowes they shoulde stand fast in the truth. These maisters (saith he) instantly call vpon you, that your bodies may be circumcised. But yee are spirituall circumcised according to the soule and body. Yee haue therefore the deliueraunce of the thing indeede, which is much better than the shadow. A man might take exception to the contrary and say that the figure is not therefore to be despised because they had the thing in deede: forasmuch as the putting off of the olde man, of which he there spake, was also among the fathers, to whom yet outward circumcision had not bin superfluous: He preuenteth this obiectiōn, when he by and by addeth, that the Colossians were buried with Christ by Baptisme. Wherby he signifieth that at this day baptisme is the same to Christians, which circumcision was to the old people: and therefore that circumcision cannot bee enioyned to Christians without wrong done to Christ.

25 But that which followeth, and which I euen now alleaged, is harder to assisse, that all the Iewish ceremonies were shadowes of things to come, and that in Christ is the body: but most harde of all is that which is intreated in many Chapters of the Epistle to the Hebrues, that the bloud of beastes, attained not to consciences: that the law had a shadow of good things to come, not an image of things: that the followers of it obtineid no perfection of the Ceremonies of *Moses* and such other. I goe backe to that which I haue alreadie touched, that *Paul* doth not therefore make the ceremonies shadowis, because they had no sounde thing in them: but because the fulfilling of them was after a certaine maner hanged in suspence vntill the deliuering of Christ. Againe I say that this is to be vnderstanding not of the effectualnes, but rather of the maner of signifying. For till Christ was manifestly shewed in the flesh, all the signes did shadowe him out as absent, howeuer hee did inwardly vtter to the faithfull the presence of his power and of himself. But this we ought cheefely to mark, that in all those places *Paul* doth not speake simple, but by way of contention. Because he striued with the false Apostles, which woulde haue godlines to consist in the ceremonies onely without any respect of Christ: to confute them, it sufficeth onelie to intreate, of what value ceremonies are by themselues. This maake also the author of the Epistle to the Hebrues followed. Let vs therefore remember that heere is disputed of ceremonies, not as they be taken in their owne and naturall signification, but as they be wrested to a false and wrongfull exposition: not of the lawfull vse of them, but of the abuse of superstition. What maruel is it therefore if ceremonies being seuered from Christ, are vnclothed of all force? For all signes whatsoever they be, are brought to nought, when the thing signified is taken away. So when Christ had to do with them which thought that Manna was nothing else but meate for the belly, hee applieth his speech to their grosse opinion, and saith that he ministreth better meate, which may feede soules to hope of immortalitie. But if you require a plainer solution,

*What is spoken in  
Scripture to diminish the estimation  
on of circumcision,  
the same in like oc-  
cation and sense  
might as well bee  
said of baptisme.*

*1. Cor. 10.5.*

*1. Pet. 3.21.*

*Col. 2.11.*

*The sacraments of  
the lawe shadowes  
not in respect of  
their working but  
in regard of their  
manner of signy-  
ing that which is  
wrought & spokē  
of as things of mal  
account not simply  
but when Christ is  
seuered from them.*

# Cap. 15. Of the outward meanes

John.6.27.

the summe of all tendeth to this: First, that all that furniture of ceremonies, which was in the law of *Moses*, is a vanishing thing and of no value, vntille it be directed to Christ. Secondly, that they so had respect to Christ, that when hee at length was manifestly shewed in the flesh, they had their fulfilling. Finally that it behoued that they should be taken away by his comming, euen as a shadow vanisht away in the cleare lght of the sun. But because I do yct defer longer discourse of that matter vnto that place where I haue purposed to compare baptisme with circumcision, therefore I do now more sparingly touch it.

In what sense the  
fathers haue so  
much extolled the  
Sacraments of the  
new refection  
above the old.  
In process. enar.  
Psa.73. quodlib. super. Num. c.33.  
Lib. 9. c. 14.

Lib. 2. con. lit.  
Petil. c. 37.

Hom. In Io. 26.

In Psa. 77.  
Lib. 9. contra  
Fault. cap. 13.

De doctrina  
Christi lib. 3.  
Epist. ad Iam.

26 Perhaps also those immeasurable praises of sacraments, which are read in old writers concerning our signes, deceiued those miserable Sophisters. As this of *Augustine*. That the Sacraments of the old law did onely promise the Sauour, but ours do giue saluation. When they marked not that these and such other formes of speakeing were spokēn: they also published their excessive doctirnes, but in a cleane contrarie sense from the writing of the old fathers. For *Augustine* meant no other thing in that place, than as the same *Augustine* writeth in another place. That the Sacraments of the law of *Moses* did foretell of Christ, but ours do tell of him present. And against *Fausus*. That those were promises of things to be fulfilled, these were tokens of things fulfilled: as if he should say, that those figured him when he was looked for, but ours do as it were shew him present which hath beene alreadie deliuered. Moreouer he speaketh of the maner of signifying, as also he sheweth in another place. The law (saith he) and the Prophets had Sacraments, foretelling of a thing to come: but the Sacraments of our time do testifie that that is alreadie come, which those did declare to be to come. But what he thought of the thing and effectualnesse, he expoundeth in many places: as when hee saith, that the Sacraments of the Iewes were in signes, diuers: but in the thing signified, equall with ours: diuers in visible forme, but equall in spirituall power. Againe: in diuers signes is all one faith: to in diuers signes, as in diuers words: because words change their sounds by times: and truely wordes are nothing but signes. The Fathers did drinke the same spirituall drinke, for they drunke not the same bodily drinke. See ye therefore, faith remaining one, the signes varied. To them the rocke was Christ: to vs that is Christ which is set vpon the altar. And they drunke for a great Sacrament, the water flowing out of the rocke: what we drinke, the faithfull know. If thou consider the visible forme they drunke an other thing: if an vnderstandable signification they drunke the same spirituall drinke. In an other place, in the mysterie the same is their meate and drinke which is ours: but the same in signification, not in forme: because the selfe same Christ was figured to them in the rocke, and shewed to vs in the flesh. Howbeit in this behalfe also we grant that there is some difference. For both sacraments do testifie that the fatherly good wil of God and the graces of the holy Ghost are offered vs in Christ: but our sacraments testifie it more clearly and brightly. In both is a deliuering of Christ: but in these more plenteous & fuller, namely as that difference of the old & new Testament beareth, of which we haue intreated before. And this is it that the same *Augustine* meant (whom we more often alleage as the best and faulstest witnes of al the old writers) where he teacheth that when Christ was revealed, sacraments were ordained bothe in number fewer, in signification higher, in force more excellent. Of this thing also it is expedient that the readers briefly be warned, that whatsoeuer the sophisters haue triflingly taught concerning the worke wrought, is not onely false, but disagreeth with the nature of the Sacraments, which God hath ordained, that the faithful being void and needie of all good things should bring nothing thither but beggarie. Wherupon followeth that in receiuing them, these men do nothing whereby they may deserue praise: or that in doing (which in this their respect is mereley passiue) no worke can be ascribed vnto them.

## The xv. Chapter.

## Of Baptisme.

**B**aptisme is a signe of the entring wherewith we are receiued into fellowship of the Church, that being grafted into Christ, wee may be reckened among the children of God. Now it was giuen vs of God to this end, (which I haue taught to be common to all the mysteries) first, that it shold serue to our Faith with him, and to our confession before men. We will orderly declare the manner of both purposes. Baptisme bringeth three things to our Faith, which also must be severally intreated of. This is the firt which the Lord setteth out vnto vs, that it shold be a token & prooef of our cleansing: or (to expresse my minde better) it is like to a certaine sealed charter, whereby he confirmeth vnto vs, that all our sinnes are so defaced, cancelled, and blotted out, that they may never come in his sight, nor be rehearsed, nor be imputed. For he willetteth that all they that beleue, shold be baptised into forgiuenes of sinnes. Therefore they which thought that baptism is nothing else but a marke and token whereby we professe our religion before men, as souldiers beare the conuincie of their Captaine for a marke of their profession, weigh not that which was the cheefe thing in Baptisme. That is this, that we shold receive it with this promise, that whosoeuer beleue and are baptised, shall be saued.

**2** In this sense is that to be vnderstoode which *Paul* writeth, that the Church is sanctified of Christ her spoule, and cleansed with washing of water in the worde of life. And in another place, that we are saued according to his mercie by the washing of regeneration and of the renewing of the holy Ghost. And that which *Peter* writeth, that baptism sauth vs. For *Pauls* will was not to signifie, that our washing and saluation is perfectly made by water, or that water containeth in it selfe the power to cleanse, regenerate and renewe. Neither did *Peter* meane the cause of saluation, but onely the knowledge and certainete of such gifte to be received in this Sacrament: which is evidently enough exprested in the words themselues. For *Paul* knitteth together the worde of life, and baptism of water: as if he had said, that by the Gospell the message of washing and sanctifying is brought vs, that by baptism such message is sealed. And *Peter* immediately adioyneth, that that baptism is not the putting away of the filthynes of the fletch, but a good conscience before God, which is of faith. Yea baptism promiseth vs no other cleansing, but by the sprinkling of the blood of Christ: which is figured by water, for the likenesse of cleansing and washing. Who therefore can say that we be cleansed by this water, which certaintly testifieth that the blood of Christ is our true and onely washing? So that from no where else can be fetched a surer reason to confute their blinde error which referre all things to the power of the water, than from the signification of Baptisme it selfe: which doth withdraw vs as wel from that visible element which is set before our eies, as from all other meanes, that it may bind our mindes to Christ alone.

**3** Neither is it to be thought that Baptisme is applied onely to the time past, that for new fallings, into which we fall backe after Baptisme, we must seeke new remedies of cleansing in I wote not what other Sacramentes, as though the force of Baptisme were worne out of vse. By this errore it came to passe in olde time, that some would not be baptised but in the vttermost perill of life, and at their last galpings, that so they might obtaine pardon of their whole life. Against which wayward subtle provision the olde Bishops so oft inueigh in their writings. But thus we ought to thinke, that at what time soeuer we be Baptised, we are at once washed and cleansed for all our life. Therefore so oft as we fall we must goe backe to the remembrance of baptism, and therewith we must arme our minde, that it may be alway certaine and assured of the forgiuenes of sins. For though when it is once ministred, it seemeth to be

*The firt use of  
baptisme to be a  
token of our clean-  
sing, and therefore  
ys a marke of re-  
cognition and a  
signe of profession  
only as some would  
haue it.*

*Mar. 16.16.  
Our cleansing not  
made by baptism  
as by a cause but  
manifested by it as  
by a signe.*

*Ephe. 5.26.*

*Tit. 3.5.*

*1.Pet. 3.22.*

*Baptisme a confir-  
matio of the wash-  
ing of all sin and  
not only of sinnes  
past before we be  
baptised.*

past, yet by later sinnes it is not abolished. For the cleannes of Christ is therein offend vs : that alway flourisht, is opprest with no spots , but ouerwhelmeth and wipeth away all our filthines : yet ought we not to take thereof a libertie to sinne in time to come (as verily we be not hereby armed to such boldnes ) but this doctrine is giuen onely to them, which when they haue sinned, do groane wearied and oppressed vnder their sins , that they may haue wherewith they may raise vp and comfort themselves, least they should fall into confusion and desperation. So Paul saith, that Christ was made to vs a propitiator, vnto the forgiuens of faults going before. Wherin he denieth not that therein is obtained perpetuall and continuall forgiuernes of sins even vnto death: but he meaneth that it was giuen of the father, only to poore sinners , which wounded with the searing iron of conscience, do ligh to the phisition. To these the mercie of God is offered. They which by elaping of punishment do hunt for matter and libertie to sin, do nothing but prouoke to themselves the wrath and iudgement of God.

*The force of baptisme as well as re-pentance extended throughout our whole liues.*

4 I know in deede that it is commonly thought otherwise: that by the benefite of repentence and of the keies we do after Baptisme obtaine forgiuernes, which at our first regeneration is giuen vs by only Baptisme. But they which deuise this do erre herein that they do not remember that the power of the keies , whereof they speake, doth so hang vpon baptisme that it ought in no wise to be scuered. The sinner receiueth forgiuernes by the ministerie of the Church, namely not without the preaching of the Gospell. But what maner of preaching is that? That we be cleansed from sinnes by the blood of Christ. But what lignes and testimonie is there of that washing , but baptisme? We see therefore how that absolution is referred to baptisme. And this error hath bred vs the fained Sacrament of penance : of which I haue touched somewhat before, and the residue I will make an end of in place fit for it. But it is no maruell if men , which according to the grossenes of their wit were immeasurably fast tied to outward things, haue in this behalfe also bewrayed that fault, that not contented with the pure institution of God, they did thrust in newe helpe fained of themselves. As though baptisme it selfe were not a Sacrament of repentence. But if repentence be commended to vs for our whole life, the force also of baptisme ought to be extended to the same bounds. Wherefore it is also no doubt but that all the godly throughout all their life long, so oft as they be vexed with knowledge in conscience of their owne sins, dare cal backe themselves to the remembrance of baptisme, that thereby they may confirme themselves in the affiance of that only and continuall washing which we haue in the blood of Christ.

*A second use of baptisme to shew vs our mortification & newnesse of life.*

Rom. 6.3.

5 It bringeth also another fruit, because it sheweth vs our mortification in Christ, and new life in him. For (as the Apostle saith) we are baptised into his death, being buried together with him into death, that we may walke in newnesse of life. By which words he doth not onely exhort vs to the following of him (as though he did say, that we are by Baptisme put in minde, that after a certainte example of the death of Christ, we should die to our lustes : and after the example of his resurrection, we should be raised vp to righteousness,) but he fetcheth the matter much deeper: that is to say, that by baptisme Christ hath made vs partakers of his death, that we may be grafted into it. And as the graffe receiueth substance and nourishment of the toote into which it is grafted : so they that receive baptisme with such faith as they ought, do truely feele the effectualnesse of the death of Christ in the mortifying of their flesh: and therewithall also they feele the effect of his resurrection in the quickening of the Sprite. Hereupon he gathereth matter of exhortation: that if we be Christians, wee ought to be dead to sinne , and to liue to righteousness. This selfe same argument he vseth in another place that we bee circumcised , and haue put off the olde man, since that we bee buried in Christ by Baptisme. And in this sense, in the same place which we haue before alleaged, hee called it the washing of regeneration and of renewing

renuing. Therefore first free forgiuenes of sins and imputation of righteousnes is promised vs, and then the grace of the holy Ghost, which may reforme vs into newenes of life.

6 Last of all our faith receiueth also this profite of Baptisme, that it certainly testifieth vnto vs, that we are not onely grafted into the death and life of Christ, but that we are so united to Christ himselfe that we are partakers of all his good things. For therefore hee hath dedicated and hallowed Baptisme in his owne bodie, that hee might haue it common with vs, as a most strong bonde of the vnitie and fellowship which he vouchsafed to enter into with vs : so that *Paul* prooueth thereby that we be the children of God, because we haue put on Christ in Baptisme. So wee see that the fulfilling of Baptisme is in Christ, whom also for this reason we call the proper obiect of Baptisme. Therefore it is no maruell if it be reported that the Apostles baptised into his name, which yet were commanded to baptise into the name of the Father also and of the holy Ghost. For whatsoeuer giftes of God are set foorth in baptism, are found in Christ alone. And yet it cannot be, but that he which baptiseth into Christ, doth therewithall call vpon the name of the Father and of the holy Ghost. For we are therefore clesned with his bloude, because the mercifull father according to his incomparable kindnes, willing to receive vs into fauor, hath set him a mediatour in the midst to procure to vs fauour with him. But regeneration we so onely obtaine, by his death and resurrection, if being sanctified by the spirite we be endued with a new and spirituall nature. Wherefore both of our clesning and regeneration wee obtaine and after a certaine maner distinctly perceiue the cause in the Father, the matter in the Sonne, and the effect in the holy Ghost. So *John* first baptised, so afterward the Apostles, with the baptisme of repentance into the forgiuenes of sinnes : meaning by this word regeneration, such regeneration : and by forgiuenes of sins, waſhing.

7 Whereby also it is made most certaine, that the ministerie of *John* was al togither the same which was afterward committed to the Apostles. For the diuers hands wherewith it is ministred, make not the baptisme diuers : but the same doctrine sheweth it to be the same baptisme. *John* and the Apostles agreed into one doctrine : both baptised into repentance, both into the forgiuenes of sinnes, both into the name of Christ, from whom was both repentance and forgiuenes of sins. *John* saide that hee was the lambe of God, by whom the sins of the worlde should be taken away : where he made him the sacrifice acceptable to the father, the Propitiator of righteousness, the author of saluation. What could the Apostles adde to this confession? Wherfore let it trouble no man, that the olde writers labour to seuer the one from the other, whose voice we ought not so much to esteeme that it may shake the certaintie of the Scripture. For who will rather harken to *Chrysostome* denying that forgiuenes of sins was comprehended in the baptisme of *John*, than to *Luke* contrariwise affirming that *John* preached the baptisme of repentance into the forgiuenes of sin? Neither is that subtlety of *Augustine* to be received, that in the Baptisme of *John* sins were forgiuen in hope, but in the baptisme of Christ they are forgiuen in deed. For whereas the Evangelist plainly testifieth, that *John* in his baptisme promised the forgiuenes of sins : what need we to abate this title of commendation, when no necessarie compelleth vs vnto it? But if any man seeke for a difference out of the word of God, he shall finde none other but this, that *John* baptised into him that was to come, the apostles into him that had already presented himselfe.

8 As for this that more abundant graces of the Spirite were poured out since the resurrection of Christ, it maketh nothing to stablish a diuersitie of baptisme. For the baptisme which the Apostles ministred while he was yet conuersant in earth, was called his : yet it had no larger plentifullnesse of the spirite, than the baptisme of *John*. Yea, euen after his ascension, the Spirite was not giuen to the Samaritans aboue the common measure of the faithfull before the ascension, although they were baptised

*A third use of  
baptisme to testi-  
fie our ingraffing  
into Christ, and  
partaking of his  
graces.*  
*Matt.3.13.*

*Gal.3.17.  
Act.8.16. & 19.5.*

*Matt.28.19.*

*Matt.3.6.  
Luk.3.16.  
Ioh.3.23.  
and 4.1.*

*The baptisme of  
*John* the same  
with that which  
the apostles min-  
isted how sever  
the old writers  
*Chrysostome* and  
*Augustine* sever  
the one from  
the other.  
Act.2.28.  
Ioh.1.29.*

*Hom. in  
Mat.1.4  
Luk.3.3.  
Lib.3 de bap.  
contra Dona.  
cap.10.*

*Luk.3.16.  
Act.19.4.*

*The baptising not  
diuers because the  
graces of the spirite  
were diuers which  
followed the min-  
isterie of *John*, and  
of Christ's apostles,  
yea euen of the  
apostles before and  
after Christ's ascen-  
sion.*

Act.8.14.

Matt.3.11.

Act.2.8.

*The grace of mortification & purification offered unto us by baptism shadowed to the people of Israel and darkly under other figures.*

1 Cor.10.2.  
Exod.14.21.

Num.9.14.

*Faithfull men by baptismなるより original sinne but certe first that corruption whereunto the corruption of their nature which made them subject is done away.*

Gal.5.19.

into the name of Iesus, till Peter and John were sent vnto them to lay their hands vpon them. This onely thing, as I thinke, deceiued the olde writers, that they saide that the baptisme of Ihesu was but a preparation to the baptisme of Christ, becauie they reade, that they were baptised againe of Paul, which had once receaved the Baptisme of John. But how much they were heerein deceived, shall else where be plainly declared in place fit for it. Wher is it therefore that Ihesu said, that he baptised in deed with water, but that Christ shoulde come whiche shoulde baptise with the holy Ghost, and with fire? This myn fewe wordes be assayled. For hee meant not to put difference betwene the one baptisme and the other, but hee compared his owne person with the person of Christ, saying that himselfe was a minister of water, but that Christ was the gauer of the holy Ghost, and shoulde declare his power by visible myracle the same day that hee shoulde sende the holy Ghost to the Apostles vnder syrie toonges. What could the Apostles boast of more than this? What more coulde they alio that baptise at this day? For they be onely ministers of the outward signe, and Christ is the author of the inward grace: as the same old writers themselues do euenie where teach, and specially Augustine, whose principall stey against the Donatutes is this, that what a one souer he be that baptiseth, yet onely Christ is ruler of it.

9 These things which we haue spoken both of mortification and of wauling, are shadowed out in the people of Israel, whom for the same cause the Apostle saith to haue beeene baptised in the cloud and in the sea. Mortifying was figured, when the Loude deliuering them out of the hande of Pharaon and from cruell bondage, made for them a way through the red sea, and drowned Pharaon himself, and the Egyprians their enimies, that followed them hard at their backes, and were even in their neckes to ouertake them. For after the same maner alio lie promiseth to vs in baptisme, and by a signe giuen sheweth vs, that we are by his power brought forth and deliuered out of the thralldome of Egyp, that is to say out of the bondage of sinne: that our Pharaon is drownaed, that is to say the diuell, although cuen so alio he easeth not to exercise and wearie vs. But as that Egyprian was not thrown downe into the bottome of the sea, but being ouerthrown on the shore, did yet with terrible sight make the Israelites afraide, but could not hurt them: so this our enimie yet in deed threatneth, sheweth his weapons, is feit, but cannot ouercome. In the cloud was a signe of clea-ning. For as then the Lord couered them with a cloud cast ouer them; and gaue them refreshing cold, least they should faint and pine away with too cruell burning of the sunne: so in baptisme we acknowledg our selues couered and defended with the blood of Christ, least the seuerite of God, which is in deede an intollerable flame, should lie vpon vs. But although this mysterie was then darke and knownen to fewe: yet because there is none other way to obtaine saluation, but in those two graces, God would not take away the signe of them both from the old fathers, whome he had adopted to be heires.

10 Now it is cleare, how false that is which some haue lately taught, and wherein some yet continue, that by baptisme wee be loosed and deliuered from originall sinne, and from the corruption which was from Adam spread abroad into his whole posterite, and that we be restored into the same righteouenes and purenes of nature, which Adam shoulde haue obtained, if he had stand fast in the same vprightnes wherin he was first created. For such kinde of teachers never vnderstoode what was originall sin, nor wh it was originall righteouenes, nor what was the grace of baptisme. But we haue alreadie prooved, that originall sinne is the peruerines and corruption of our nature, which first maketh vs guiltye of the wrath of God, and then alio bringeth foorth workes in vs, which the Scripture calleth the works of the flesh. Therefore these two points are severally to be marked, namely that we being in all partes of our nature defiled and corrupted are alreadie for such corruption onely, holden worthily condemned and conuicted before God, to whom nothing is acceptable but righteouenes,

righteousnes, innocencie and cleannes. Yea, and very infants themselues bring their owne damnation with them from their mothers wombe. Who, although they haue not yet brought foorth the frutes of their iniquitie, yet haue the seede thereof inclosed within them. Yea, their whole nature is certaine seede of sinne, therefore it cannot but be hatefull and abominable to God. The Faithfull are certified by Baptisme that this damnation is taken away, and drien from them: forasmuch (as we haue already said) the Lord doth by this signe promise vs that full and perfect forgiuenesse is granted both of the fault which should haue beene imputed to vs, and of the paine which we should haue suffered for the fault: they take hold also of righteousness, but such as the people of God may obtaine in this life, that is to say by imputation onely: because the Lord of his owne mercie taketh them for righteous and innocent.

11 The other point is, that this peruersenesse never ceaseth in vs, but continuall bringeth foorth new fruits, namely those works of the flesh which we haue before described: none otherwise than a burning fornace continually bloweth out flame and sparkles, or as a spring infinitely casteth out water. For lust never vtterly dieth and is quenched in men, vntill being by death deliuered out of the body of death, they haue vtterly put off themselues. Baptisme in deede promiseth vs that our *Pharao* is drowned, and the mortification of sin: yet not so that it is no more, or may no more trouble vs, but onely that it may not ouercome vs. For so long as we liue enclosed within this prisone of our body, the remannts of sin shall dwell in vs: but if we hold fast by Faith the promise giue vs of God in Baptisme, they shall not beare rule nor reigne. But let no man deceiue himselfe: Let no man flatter himselfe in his owne euill, when he heareth that sinne alway dwelleth in vs. These things are not spoken to this end, that they should carelesly sleepe vpon their sins, which are otherwise too much inclined to sinne: but onely, that they should not faint and be discouraged, which are tickled and pricked of their flesh. Let them rather thinke that they are yet in the way, and let them beleue that they haue much profited, when they feele that there is dayly somewhat minished of their lust, till they haue attainted thither whither they traualle, namely to the last death of their flesh, which shall be ended in the dying of this mortall life. In the meane time let them not cease both to striue valiantly, and to encourage them to goe forward and to stirre them vp to full victorie. For this also ought more to whet on their endeouours, that they see that after that they haue long traualled, they haue yet no small busynesse remayning. This we ought to hold: we are baptised into the mortifying of our fleshe, which is begun by baptisme in vs, which we dayly follow: but it shal be made perfect when we shall remoue out of this life to the Lord.

12 Here we say no other thing, than the Apostle *Paul* in the seuenth Chapter *Baptisme according to Saint Paul* to the Romanes most clearely setteth out. For after that he had disputed office righ-  
teousnes, because some wicked men did thereof gather, that we might liue after our  
owne lust, because we should not be acceptable to God by the deseruings of workes:  
he addeth, that all they that are clothed with the righteousness of Christ, are therewith  
regenerate in Spirite, and that of this regeneration we haue an earnest in baptisme.  
Hereupon he exhorteth the faithful, that they suffer not sin to haue dominion in their  
members. Now because he knew that there is alway some weakenesse in the faith-  
full: that they should not therefore be discouraged, he adioyneth a comfort, that  
they are not vnder the law. Because againe it might seeme, that Christians might  
grow insolent, because they are not vnder the yoke of the law, he entreateth what  
maner of abrogating that is, and therewithal what is the vse of the law: which questi-  
on he had now the second time differred. The summe is, that we be deliuered from  
the rigor of the law, that we should cleave to Christ: but that the office of the law  
is, that we being conuincid of our peruersenesse should confess our owne weaknes  
and miserie. Now forasmuch as that peruersenesse of nature doth not so easilie

*Secondly that the  
workes of the flesh  
shall not beare rule  
and haue dominion  
on over them.*

*the earnest of our  
regeneration, the  
weakenesse of our  
nature hereunto,*

*and the greatness  
of our comfort  
nowwithstanding  
the weakenesse  
Rom.6.14.*

## Cap. 15. Of the outward meanes

appeare in a prophane man, which followeth his owne lust without feare of God: he setteth an example in a man regenerate, namely in himselfe. He saith therefore that he hath a continuall wrastling with the remnantes of his flesh, and that he is holden bounde with miserable bondage, that he cannot consecrate himselfe wholy to the obedience of the law of God. Therefore he is compelled with groaning to crie out. Vnhappy am I. Who shall deliuer me out of this body subiect to death? If the chil-  
dren of God be holden captiue in prison so long as they liue, they must needs be much carefullly grieved with thinking vpon their owne peril, vnlesse this feare be met withall. Therefore he adioyneth to this vle a comfort, that there is no more damnation to them that are in Christ Iesu. Where he teacheth, that they whom the Lord hath once receiued into fauour, engrafted into the communion of his Christ, hath by baptism admitted into the fellowship of his Church, while they continue in the faith of Christ, although they be besieged of sinne, yea and carrie sinne about within them, yet are acquired from guiltines and condemnation. If this be the simple and naturall exposition of *Paul*, there is no cause why we should seeme to teach any new vnwonted thing.

Baptisme the  
badge of our  
profession.

1. Cor. 1.2.

13 But Baptisme so scrutheth our confession before men. For it is a marke whereby we openly professe that we shold be accounted among the people of God: whereby we testifie that we agree with all Christians into the worshipping of one God and into one religion: finally whereby we openly affirme our Faith: that not onely our harts should breath out the praise of God, but also our tong, and all the members of our body shold sound it out with such vtterances as they be able. For so, as we ought, all our things are imploied to the seruice of the glorie of God, whereof nothing ought to be void, and other may by our example be stirred vpto the same endeoures. Heereunto *Paul* had respect, when he asked the Corinthians whether they had not beene baptisid into the name of Christ: meaning verily, that euē in this that they were baptisid into his name, they auowed themselues vnto him, swore to his name, and bound their Faith to him before men, that they could no more confess any other, but Christ alone, vnlesse they would forsake the confession which they had made in Baptisme.

The Author of  
baptisme is also  
the worker of  
grace spirituall  
therin figured  
not inclosed.

14 Now sith it is declared what our Lord had regard vnto in the institution of Baptisme: it is plaine to judge what is the way for vs to vse and receive it. For so far as it is given to the raising, nourishing and confirming of our Faith, it is to be taken as from the hand of the Author himselfe: we ought to hold it certaine and fully perswaded, that it is he which speaketh to vs by the signe, that it is he which cleanseth vs, washeth vs, and putteth away the remembrance of our sinnes, that it is he which maketh vs partakers of his death, which taketh away from Satan his kingdome, which feebleth the forces of our lust, yea which groweth into one with vs, that being cloathed with him, we may be reckoned the children of God: that these things, I say, he doth inwardly so truely and certainly performe to our Soule, as we certaintely see our body outwardly to be washed, dipped, and cloathed. For this either relation, or similitude, is the most sure rule of Sacraments: that in bodily things we should behold spirituall things, as if they were presently set before our eies, forasmuch as it hath pleased the Lord to represent them by such figures: not for that such graces are bound and enclosed in the Sacrament, that they shold be giuen vs by the force thereof: but onely because the Lord doth by this token testifie his will vnto vs, that is, that he will giue vs all these things. Neither doth he onely feede our eyes with a naked sight, but he bringeth vs to the thing present, and together fulfilleth that which it figureth.

Cornelius and  
Paul by baptisme  
not indued with  
grace but assured

15 Hereof let *Cornelius* the Captaine be an example, which was baptised, ha-  
ving before received forgiuenesse of sinnes and visible graces of the holy Ghost:  
seeking not by baptisme a larger forgiuenesse but a more certaine exercising of faith,  
yca

yea an increase of confidence by a pledge. Peraduenture some man will obiect: why *that they were en-*  
*therefore did Ananias say to Paul, that he should wash away his sins by baptism, if due through*  
*sinnes be not washed away by the power of baptism it selfe?* I answere: We are said *faith, without*  
*to receive, to obtaine, to get that which so far as concerneth the feeling of our faith,*  
*is giuen vs of the Lord, whether he do then first testify it, or being testified doth more*  
*and certainlier confirme it.* This therefore onely was the meaning of *Ananias:* that  
*thou maist bee assured Paul, that thy sins are forgiuen thee, bee baptised.* For the  
*Lord doth in baptism promise forgiuenes of sins: receive this, and be out of care.*  
*Howbeit I meane not to diminish the force of baptism, but that the thing and the*  
*truth is present with the signe, so far as God worketh by outward meanes.* But of this  
*Sacrament, as of al other, we obtain nothing but so much as we receive by faith.* If we  
*want faith, it shall be for a witnes of our vnrthankfulnes, whereby we may be declared*  
*guylie before God, because we haue not beleeved the promise there giuen.* But so far  
*as it is a signe of our confession, we ought by it to testify that our affiance is in the*  
*mercie of God, and our cleannes is in the forgiuenes of sins, which is gotten vs by*  
*Iesus Christ: and that by it we enter into the Church of Christ, that we may with one*  
*content of faith and charitie liue of one minde with al the faulthfull.* This last point  
*did Paul meane, when he saith that we are all baptised in one Spirit, that we may be*  
*one body.*

1.Cor.12.13.

Act.10.48.  
Act.9.17.

16 Now if this be true which we determine, that a Sacrament is not to be wailed according to his hande of whom it is ministred, but as of the verie hand of God, from whom without doubt it proceeded: hereupon we may gather that nothing is added to it nor taken from it by the worthinesse of him by whose hand it is deliuered. And euen as among men, if a letter be sent, so that the hand and the seale be well knownen, it maketh no matter who or what maner of man be the carrier: so it ought to suffice to acknowle the hand and seale of the Lord in his Sacraments, by what carrier soever they be brought. Hereby the error of the Donatistes is very well confuted, which measured the force & value of the sacrament by the worthines of the minister. Such at this day are our Catabaptistes, which deny that we be rightly baptised, because we were baptised by wicked men and idolaters in the Popish kingdome: therefore they furiously call vpon vs to be baptised againe. Against whose follies we shall be armed with a reason strong enough, if we thinke that we were professed by baptism not into the name of any man, but into the name of the Father, the Son, and the holy Ghost, and that therefore it is not the baptism of man, but of God, of whom soever it be ministred. Although they were never so much ignorant or despisers of God and all godlines, which baptised vs, yet they did not baptise vs into the fellowship of *Matt.28.19.* their owne ignorance or sacrilege, but into the faith of Iesus Christ: because they called not vpon their owne name, but the name of God, nor baptised vs into any other name. Now if it were the baptism of God, it hath verily inclosed in it a promise of the forgiuenes of sinnes, the mortifying of the flesh, the spirituall quickening, and the partaking of Christ. So it nothing hindered the Iewes, to haue beene circumcised of vncleane priestes and apostataes: neither was the signe therefore voide, that it needed to be done of newe: but it was sufficient to retorne to the naturall beginning. Where they obiect that baptism ought to be celebrate in the assemblies of the godly, that prooueth not, that that which is faulty in part, should destroy the whole force thereof. For when we teach what ought to be done that baptism may be pure, and vtable of all defiling, we do not abolish the ordinance of God, although idolaters corrupt it. For when in old time Circumcision was corrupted with many superstitions, yet it ceased not to be taken for a signe of grace: neither did *Iosias* and *Ezechias*, when they gathered out of al Israel them that had departed from God, call them to a second Circumcision.

*Nothing added unto or taken from baptism by their worthines or unworthines which are ministers of it: and therefore rebaptization not to be received.*

17 Now whereas they aske vs, what faith of ours hath yet followed baptism

# Cap. 15. Of the outward meanes

Baptisme not  
made void by their  
remayning a long  
time in bludnesse  
that are baptised.

Rom. 3.3.

in certaine yeeres past, that they thereby might prooue that the baptisme is vioide, when it is not sanctified vnto vs, but by the word of promise received by faith: to this question we answere that we in deede beeing blinde and vnbeleeuing, did in a long time not holde fast the promise giuen vs in baptisme: yet the promise it selfe, for as much as it was of God, continued alway staid, stedfast, and true. Although all men beliers and faithbreakers, yet God ceaseth not to be true: although al men be lost, yet Christ remaineth saluation. Wee confess therefore that Baptisme, for that time profited vs nothing at all: for as much as in it the promise offered vs, without which Baptisme is nothing, lay nothing regarded. Now sith by the grace of God, we haue begunne to waxe wiser, wee accuse our owne bludnesse and hardnesse of heart, which haue so long beene vnthankfull to his so great goodnesse. But we beleue that the promise it selfe is not vanished away: but rather thus we consider, God by baptisme promiseth the forgiuenesse of sinnes, and sith he hath promised it, will vndoubtedly performe it to all that beleue it. That promise was offered vs in baptisme: by faith therefore let vs embrace it. It hath in deede long beene buried from vs because of infidelitie: nowe therefore let vs receive it by faith. Wherefore where the Lorde calleth the Iewish people to repenteance, he giueth them no commaundement of a second Circumcision, which being (as we haue said) circumcised with a wicked and vngodly hande, liued a certayne time intangled with the same wickednesse. But hee earnestly calleth vpon the onely turning of the heart. Because, how souer the covenant was broken of them, yet the signe of the covenant, by the ordinance of the Lord, remained alway stedfast and inviolable. Therefore with the onely condition of repenteance they were restored into the covenant which the Lord had once made with them in circumcision: which yet being receiued by the hand of a leaguebreaker priest, so much as in them lay, they had defiled againe, and the effect whereof they had quenched.

18 But they thinke that they shake a fierie dart at vs, when they alleage that *Paul* rebaptised them which were once baptised with the baptisme of *John*. For if by our owne confession, the baptisme of *John* was altogether the same that ours is now: even as they hauing beene before peruersely instructed, when they were taught the true faith, they were againe baptised into it: so that baptisme, which was without true doctrine, is to be taken for nothing, and we ought to be newly baptised againe into the true religion, wherewith wee are nowe first instructed. Some thinke, that there was some wrongfully affectioned man to *John*, which had entred them with their first baptisme rather to a vaine superstition. Of which thing they seeme to gather a conjecture hereupon, because they confessed themselues to be vtterly ignorant of the Holy Ghost: whereas *John* verily would never haue sent away from him selfe schollers so vntaught. But neither is it likely that the Iewes although they had not beene baptised at all, were destitute of all knowledge of the holy Ghost, which is famously spoken of by so many testimonies of the scripture. Whereas therefore they answere that they knowe not whether there be a holy Ghost, it is to be vnderstanding as if they had said that they haue not yet heard, whether the graces of the Spirit, of which *Paul* asked them, were giuen to the Disciples of Christ. But I graunt that that was the true baptisme of *John*, and all one and the selfe same with the baptisme of Christ: but I denie that they were baptised againe. What then meant these words, they were baptised in the name of Iesus? Some doe expounde it, that they were but instructed of *Paul* with true doctrine. But I had rather vnderstand it more simply, to be the baptisme of the holy Ghost, that is to say, that the visible graces of the Sprite were giuen them by the laying on of hands: which to bee expressed by the name of baptisme, is no new thing. As on the day of Pentecost it is saide, that the Apostles remembred the wordes of the Lorde, concerning the baptisme of fire and of the sprite. And *Peter* saith that the same came to his remembrance, when he sawe those

They whom John  
had baptised not  
rebaptised by  
*Paul*.

A&2.19.3.

A&2.15.

those graces powred out vpon *Cornelius*, and his houshold and kinred. Neither is that contrarie which is after adioyned: When he had laid his hands on them, the Holy Ghost came downe vpon them. For *Luke* doeth not tell of two diuerse things: but folloþ with the manner of tellynȝ commonly vsed among the Hebrewes, which do first propound the summe of the matter, and then do set it out more at large. Which every man may perceiue by the very framing together of the words. For he saith, When they had heard these things, they were baptizid in the name of Iesus. And when *Paul* had laid his hands vpon them, the holy Ghost came downe vpon them. In this latter sentence is described, what manner of baptisme that was. If ignorance do so corrupt a former Baptisme, that it must be amended with a second baptisme: the Apostles shoulde haue beeþ rebaptisid first of all, which in whole three yeares after their baptisme, had scarcely tasted any small parcell of purer doctrine. And now among vs wht riuers might suffice to renew so many washings, as there be ignorances by the mercie of the Lord daily amended in vs?

19. The force, dignite, profit, and end of the mysterie if I be not deceived, ought by this time to be plaine enouḡ. So much as concerneth the outward signe, I would to God the naturall institution of Christ had preuailed so much as was meete, to restraine the boldnes of men. For, as though it were a contemptible thing to be baptisid with water according to the precept of Christ, there is inuented blessing, or rather inchaunting, to defile the true hallowing of the water. Afterward was added a taper with chreine: but the blowing seyneth to open the gate to baptisme. But although I am not ignorant, how auncient is the beginning of this added packe: yet it is lawfull both for me and all the godly to refuse whatsoeuer things men haue presumed to adde to the ordinance of Christ. Whan Saracyn saw that by the foolish light credit of the world at the verie beginnings of the Gospell his deceits were easily recouered, he brake forth into grosser mockeries. Hereupon spittle, and like trifles, were openly brought in with vnybridled libertie to the reproch of baptisme. By which experiences let vs learne that nothing is either holier, or better, or safer than to be content with the authoritie of Christ alone. How much better therefore was it, leauing stagiþlike pomps, which dazell the eies of the simple, and dull their mindes, so oft as any was to be baptisid, that he shoulde be present to the assembly of the faithfull, and be offered to God, the whole Church looking on as a witness: and praying ouer him: that the confession of faith shoulde be reherſed, wherewith he that is to be catechised shoulde be instructed: that the promises shoulde be declared which are contained in baptisme: that the instructed shoulde be baptisid in the name of the Father, and the Sonne, and the holy Ghost, at length that he be sent away with prayers and thanksgiving. So is nothing omitted that nylge make to the matter, and that the onely Ceremonie which proceeded from God the author thereof, shoulde most clearly shune, being not overwhelmed with any forreine shiftings. But whether he be wholly dipped which is baptisid, and that thrice or once, or whether he be but sprinkled with water onely powred vpon him, it maketh verie little matter: but that ought to be at libertie to Churches according to the diuerſitie of countnes. Howbeit the verie word of baptisid signifieth to dip, and it is certayne that the maner of dipping was yelded of the old Church.

20. This also pertaineth to the purpose, to knowe that it is done amisse if priuate men take vpon themselves the administration of baptisme. For as well the distribution of this as of the supper is a part of the Ecclesiastical ministry. For Christ did not command women, nor yet every sort of men, that they shoulde baptize; but whom he had ordained his Apostles, to them he gaue this commandement. And when he commanded his disciples to do that in the ministracion of the Supper whiche they had seen him do, when he executed the office of a right distributor, he wold without doubt, that they shoulde therein follow his example. As for this that in many ages past,

*Act 11.16.*  
*Accessarie inveniencies of mens added vnto Christs institution of baptisme.*

*Baptisme not to be administered by priuate men.*

yea

## Cap. I 5. Of the outward meanes

Lib. contra ep. 1.  
parm. 2. cap. 13.  
Cap. c.

yea and in a maner at the verie beginning of the Church, it hath beeene receiued in vse, that lay men might baptise in perill of death, if the minister were not present in time. I see not with how strong a reason it may be defended. The very old fathers themselves, which either held or suffered this maner, were not sure whether it were well done. For *Augustine* lecemethe to haue this doubt, when he saith: Although a lay man compelled by necessitie doe giue baptisme, I can not tell whether a man may godlyly say that it ought to be iterate. For if it be done when no necessitie compelleth, it is the usurping of an other mans office: but if necessitie enforceth, it is either none or a veniall sinne. Moreouer of women it was decreed without any exception in the Councell at *Carthage*, that they should not presume to baptize at all. But there is daunger, least if he which is sicke shold die without baptisme, he should be deprived of the grace of regeneration. Not so, God pronounceth that he adopteth our infants to be his owne, before they be borne, when he promiseth that he will be a God to vs and to our seed after vs. In this wordis is conteined their saluation. Neither shall any man dare to be so reprochfull against God, to denie that his promise is of it selfe sufficient to worke the effect thereof. How much harme that doctrine being euill expounded, that baptisme is of necessitie to salvation, hath brought in, few do marke: and therefore they take lessē heedē to themselues. For where this opinion is growen in force, that all are lost to whom it hath not happened to be wasshed with water, our state is worse than the state of the old people, as though the grace of God were now more narrowly strengthened than it was vnder the lawe. For Christ shall be thought to be come, not to fulfill the promises, but to abolish them: forasmuch as the promise which then was of it selfe effectuall enough to giue health before the eighth day, now should not be offorce without help of the signe.

21. But how the custome was before that *Augustine* was borne, first is gathered of *Tertullian*, that it is not permitted to a woman to speake in the Church, nor to teach, nor to baptise, nor to offer, that she should not claime to her selfe the execution of any mans office, much lessē of the priests. Of the same thing *Eusebius* is a substantiall witnessse, where he reprocheth *Marcion*, that he gaue women libertie to baptise. Neither am I ignorant of their awnswere which thinke otherwise, that is, that common vse much differeth from extraordinarie remedy, when extreme necessitie inforcest: but when he pronouncing that it is a mockerie to giue women libertie to baptise, excepteth nothing, it sufficiently appeareth that he condemneth this corruption, so that it is by no colour excusable. Also in the third booke, where teaching that it was not permitted even to the holy mother of Christ, he addeth no restraint.

22. The example of *Sephora* is vnseasonable alleged. For whereas the Angell of God was appeased, after that she taking a stone, circumcised her sonne, therupon it was wrongfully gathered that her doing was allowed of God. Otherwise it ought to be said, that the worshipping which the nations that were brought out of *Affrygia* raised vp, pleased God. But by other strong reasons it is proued, that that which a foolish woman did, is wrongfully drawen to an example of imitation. If I should say that it is a certaine singular case, which ought not to be made an example, and specially that sith it is nowhere read that in old time there was giuen to the priests a speciaall commandement to circumcise, the order of Circumcision and Baptisme is unlike: this should be strong enough to confute them. For the words of Christ are plaine: Go ye, teach all nations, and baptise. When he ordeneid the selfe same men publishers of the Gospell, and ministers of Baptisme: and none (as the Apostle witnesseth) doeth take honour vpon himselfe in the Church, but he that is called as *Aaron*: whosoeuer without lawfull calling baptiseth, he rusheth into an other mans office. Even in the smallest things, as in meate and drinke, whosoeuer we enterprise with a doubtfull conscience, *Paul* openly crieth out to be sinne. Therefore in womens baptising is much more grieuously sinne, where it is evident that they brake the rule appointed

*Sephora* no prece-  
dente for womens  
taking upon them  
to baptise.  
*Exod. 4.25.*

*Matt. 28.19.*

*Heb. 5.4.*  
*Rom. 14.23.*

appointed by Christ, forasmuch as we know that it is vnlawfull to plucke in sunder those things that God conioyneth. But all this I passe ouer. Only I would haue the readers to note, that Sephoras purpose was nothing lesse, than to doe any seruice to God. Seeing his sonne to be in danger, she grudged, and murmured, and not without stomacking threw the foreskinne vpō the ground, she so taunted her husband, that she was also angry with God. Finally it is plaine that all this came of a furiousnesse of minde, because she murmured against God and her husband, for that she was compell'd to shed the blood of her sonne. Moreouer if she had in all other things behaved her selfe well, yet herein is an vnxexcusable rash presumption that she circumcised her sonne, her husband being present, not any priuate man, but Moses the principall Prophet of God, than whom there never rose any greater in *Israel*: which was no more lawfull for her to doe, than at this day it is for women in the sight of the Bishop. But this controuersie shall by and by be easily taken away by this principle, that infants are not debarred from the kingdome of heauen, whō it happeneth to depart out of this present life before that it be graunted them to be dipped in water. But it is already prooved that no small wrong is done to the couenant of God, if we doe not rest in it, as though it were weake of it selfe: whereas the effect thereof hangeth neither vpon baptisme, nor vpon any additions. There is afterward added to it a Sacrament like a seale, not that it bringeth effectualnesse to the promise of God as to a thing weake of it selfe, but onely confirmeth it to vs. Whereupon followeth, that the children of the faithfull are not therefore baptised, that they may then first be made the children of God, which before were strangers from the Church, but rather that they be therefore received by a soleme signe into the Church, because by the benefite of the promise they did already belong to the body of Christ. Therefore if in omitting the signe there be neither slouthfulness, nor contempt, nor negligence, we are free from all danger. It is therefore much more holy, to give this reverence to the ordinance of God, that we seeke Sacraments from no where else, than where the Lord hath left them. When we may not haue them of the Church, the grace of God is not so bound to them, but that we may obtaine the same by faith out of the word of the Lord.

### The xvij. Chapter.

*That the Baptisme of Infants doth very well agree with the institution  
of Christ and the nature of the signe.*

B Veforsimuch as in this age, certaine phrentike Spirites haue raised vp sore trou-  
bles in the Church for the Baptisme of infants, and do not yet cease to turmoile: *The baptisme of  
infans noedesset and receuued onely  
by the rashnes of  
men without war-  
rant from God  
himselfe.*  
I can not choose but I must ioyne here an addition to restraine their furiousnesse. If peraduenture it shall seeme to some man to be very much too long, let him (I beseech him) weigh with himselfe, that we ought so much to esteeme the purenes of doctrine in a molt great matter, together with the peace of the Church, that nothing ought to be lothsonely recciued, which may availe to procure them both. Beside that, I so studie to frame this discourse, that it shall be of no small importance to the clearer declaration of the mysterie of Baptisme. They assaile the baptisme of infantes with an argument indeede favorable in shew, saying that it is grounded vpon no institution of Christ, but that it was brought in onely by the boldnes of men, and perverse curiousnesse, and then afterward with fond easinesse althly receuued in vse. For a Sacrament, vniuersle it rest vpon a certaine foundation of the word of God, hangeth but by a threede. But what is, when the matter is well considered, it shall appear that the Lords holy ordinance is falsely and vniustly charged with such a slander? Let vs therefore search out the first beginning of it. And if it shall appear, that it was deuided by the only rashnes of men, then bidding it farewell, let vs measure the true obser-  
uation

## Cap. 16. Of the outward meanes

uation of baptisme by the onely will of God. But if it shall be prooued that it is not de-  
stature of his certaine authoritie, we must beware, least in pinching the holy ordinan-  
ces of God, we be also slanderous against the author himselfe.

The right considera-  
tion of baptisme  
grounded vpon the  
promise and spiri-  
tuall mysterie ther-  
of, not vpon the  
outward ceremony  
alone.

2 First it is a doctrine wel enough knowne, and confessed among al the godly, that the right consideration of the signes, considereth not onely in the outward ceremonies: but principally hangeth vpon the promise, and vpon the spirituall mysteries, for figuring whereof the Lord ordeineth the ceremonies themselues. Therefore hee that will perfectly learne of what value baptisme is, to what end it tendeth, finally what it is: let him not stay his thought vpon the element and bodily sight: but rather let him raise it vp to the promises of God, which are therein offered vs, and to the inward secrets which are therein represented vnto vs. Hee that knoweth these things hath attained the sound truth of baptisme, and the whole substance thereof as I may so call it: and thereby also he shall be taught, what is the reason, and what is the vse of the outward sprinkling. Againe, he that contemptuously passing ouer these, shall haue his minde wholly fastened and bounde to the visible ceremonie, shall vnderstande neither the force nor properte of baptisme: nor yet so much as this, what the water meaneth, or what vse it hath. Which sentece is prooued with so many and so cleere testimonies of scripture, that we need not at this present to tarry long about it. Therefore it remaineth now, that we seek out of the promises giuen in baptisme, what is the force and nature of it. The scripture sheweth, that the cleansing of lins, which we obteine of the bloud of Christ, is heere first shewed: then the mortyfying of the flesh, which standeth vpon the partaking of his death, by which the faithfull are regenerate into newnesse of life, yea, and into the fellowship of Christ. To this summe may be referred whatsoeuer is taught in the Scriptures concerning baptisme: sauing that beside this it is a signe to testifie religion before men.

The vse of circum-  
cision under the  
law.

Gen.17.10.

Matt.22.32.  
Luk.20.38.  
Eph.2.12.

Deut.10.16.

Deut.30.6.

3 But forasmuch as before the institution of baptisme, the people of God had circumcision instead thereof: let vs see what these two signes differ the one from the other, and with what likenes they agree togither. Wherupon may appeere what is the relation of the one to the other. Where the Lorde gaue circumcision to *Abraham* to be kept, he telleth him before, that he would be God to him and to his seede: adding, that with him is the flowing store and suffisance of all things, that *Abraham* should account that his hand shoulde be to him a spring of all good things. In which words the promise of eternall life is conteined, as Christ expoundeth it, bringing an argument from hence to prooue the immortallitie of the faithful, and the resurrection. For God (saith he) is not the God of the dead, but of the liuing. Wherfore *Paul* also shewing to the Ephesians from what destruction the Lord had deliuerner them, gathereth by this that they had not beeene admitted into the covenant of circumcision, that they were without Christ, without God, without hope, strangers from the testaments of the promise: all which things the covenant it selfe conteined. But the first access to God, the first entrie to immortall life, is the forgiuenesse of sinnes. Wherupon is gathered, that this forgiuenesse aunswreth to the promise of Baptisme concerning our cleansing. Afterwarde the Lorde taketh couenant of *Abraham* that he shoulde walke before him in purenesse and innocencie of hart which belongeth to mortyfying or regeneration. And that no man should doubt, that circumcision is a signe of mortyfying. *Moses* in another place doth more plainly declare it, when he exhorteth the people of *Israell*, to circumcise the vncircumcised skin of the hart, because they were severally chosen to be the people of God out of all the nations of the earth. As God, where he adopteith the posterite of *Abraham* to his people, commandeth them to be circumcised: so *Moses* pronounceth that the harts ought to bee circumcised, declaring verily what is the truth of this circumcision. Then that no man shoulde endeavour toward it by his owne strength, he teacheth that they neede the grace of God. All these things are so often repeated of the prophets, that

I neede not to heape into this place many testimonies which do each where offer themselves. We haue proued therefore, that in circumcision a spirituall promise was vterred to the fathers, such as in baptisme is giuen: for as much as it figured to them the forgiuenesse of sinnes, and the mortyfying of the flesh. Moreouer as we haue taught that Christ is the foundation of baptisme, in whome both these things remaine: so it is evident that he is also of circumcision. For he is promised to Abraham, and in him the blessing of all nations. To the sealing of which grace, the signe of circumcision is added.

4 Now we may easily see, what there is like in these two signes, or what there is differing. The promises, whereupon we haue declared that the power of the signes *The agreements  
and difference be-  
tweene circum-  
cision & baptisme.* consisteth, is all one in both, namely of the fatherly fauor of God, of the forgiuenesse of sinnes, of life everlasting. Then, the thing figured also is all one and the same, namely regeneration. The foundation whereupon the fulfilling of these things standeth, is all one in both. Wherefore there is no difference in the inward mysterie, whereby the whole force and properte of the Sacraments is to be weighed. The vnlikelimes that remaineth, lieth in the outward ceremonie, which is the smalleſt portion: whereas the chiefest part hangeth vpon the promise and the thing signified. Therefore we may determine, that whatſoever agreeeth with circumcision, doth also belong to baptisme, except the difference of the visible Ceremonie. To this relation and comparisone, the Apostles rule leadeſt vs by the hand, whereby we are comman- *Rom.12.3.* ded to examine all exposition of Scripture by the proportion of faith. And truely the trueth doth in this behalfe almost offer it ſelfe to be felt. For as circumcision, because it was a certayne token to the Iewes, whereby they were certified that they were chosen to be the people and houſehold of God, and they againe on their behalfe professed that they yeelded themſelues to God, was then firſt entrie into the Church: ſo now also we by baptisme enter into profiſion of God, that we may be reckoned among his people, and mutually ſware to his name. Whereby it appeareth out of controuerſie, that baptisme is come into the place of circumcision, that it may haue the ſame office with vs.

5 Now if we lik to ſearch out, whether baptisme be lawfully communicate to infants: ſhall we not ſay that he doth too much play the foole, yea dote, which will rest only vpon the element of water, and the outward obſeruation, but cannot abide to bend his minde to the spirituall mysterie? Whereof if there be any conſideration had, it thall without doubt certainly appeare that Baptisme is rightfullly giuen to infants, as the thing that is due vnto them. For the Lord in old time did not vouchſafe to admit them to circumcision, but that he made them partakers of all those things which were then ſignified by circumcision. Otherwife he ſhould with meere deceites haue mocked his people, if he had fed them with deceitfull signes, which is horible euen to be heard of. For he pronouunceth exprefly, that the circumcision of a little infant ſhould be in ſteede of a ſeale to ſeale the promife of the covenant. But if the covenant remaine vnbrokeſt and ſtedfast, it doth at this day no leſſe belong to the children of Christians, than vnder the olde testament it perteneſt to the infants of the Iewes. But if they be partakers of the thing ſigned, why ſhall they be debarred from the ſigne? if they haue the trueth, why ſhall they be put backe from the figure? Although the outward ſigne cleaueth fast together with the word in the Sa- crament, ſo that they can not be pluckid in ſunder: yet if they be ſecrally conſidered, whether of them, I pray you ſaiſt: we eſteeme of more value? Truely ſith we ſee that the ſigne ſerueth the word, we muſt ſay that it is vnder it, and muſt ſet it in the iinferior place. Sith therefore the word of Baptisme is extended to infants: why ſhall the ſigne, that is to ſay, the addition hanging to the word, be debarred from them? This one reaſon, if there were no moe, were abounding enough to conſute all them that will ſpeakē to the contrarie. That which is obiectid, that there

*Infants beeing  
partakers of the  
spirituall grace  
may not be denied  
the ournarde  
ſigne of baptisme  
more than Iewiſh  
children circum-  
cifion.*

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there was a day certaintely set for circumcision, is altogether but a shifft. We graunt that we be not now bound to certaine dayes, like the Iewes: but when the Lorde howsoever he certainly appointeth no day, yet declareth that he is pleased that infants should with a solemne formall vsage be receiued into his couenant: what seeke we more?

6 Howbeit the scripture openeth vnto vs yet a certainer knowledge of the truth. For it is most evident, that the couenant which the Lord once made with *Abraham*, is at this day no lesse in force to Christians, than it was in old time to the Iewish people: yea and that this word hath no lesse respect to Christians, than it then had respect to the Iewes. Vnlesse perhaps we thinke, that Christ hath by his comming diminished, or cut short the grace of his father. Which saying is not without abominable blasphemie. Wherefore as euen the children of the Iewes were called a holy seede, because being made heires of the same couenant they were made differing from the children of the vngodly: for the same reason euen yet also the children of Christians are accompted holy, yea although they be the issue but of one parent faithfull: and (as the Apostle witnesseth) they differ from the vncleane seede of Idolaters. Now when the Lord immediately after the couenant made with *Abraham*, commaunded the same to be sealed in infants with an outward Sacrament: what cause will Christians alleadge, why they should not at this day testifie and seale the same in their children? Neither let any man obiect against me, that the Lord commaunded his couenant to be confirmed with no other signe than of circumcision, which is long ago taken away. For we haue in readinesse to answere, that for the time of the old testament he ordeneid circumcision to confirme his couenant: but circumcision being taken away, yet alway remaineth the same maner of confirming which we haue common with the Iewes. Wherefore we must alway diligently consider what is common to both, and what they haue severall from vs. The couenant is common, the cause of confirming it is common. Only the manner of confirming is diuerse, because circumcision was that to them, in place whereof baptisme hath succeeded among vs. Otherwise if the testimonie whereby the Iewes were assured of the saluation of their feed, be taken away from vs, it should be brought to passe by the comming of Christ, that the grace of God should be darker and lesse approoued by testimonies to vs, than it was before to the Iewes. If that cannot be said without extreme slander of Christ, by whom the infinite goodness of the Father hath more clearely and liberally than euer heretofore beeene poured foorth vpon the earth, and declared to men: we must needes graunt, that it is at the least not more pinchingly to be suppressed, nor to be set foorth with lesse testimonie, than it was vnder the darke shadowes of the lawe.

7 Wherefore the Lord Iesus, minding to shewe a token whereby the world might vnderstand that he was come rather to enlarge than to limit the mercie of God, gently embrased children offered vnto him, rebuking the disciples which went about to forbid them to come to him: forasmuch as they did leade those, to whome the kingdome of heauen belongeth, away from him by whome alone the entrie is open into heauen. But (will some man say) what like thing hath baptisme with this embracing of Christ? For neither is it reported that he baptized them, but that he receiued them, embrased them, and wished them well. Therefore if we list to follow his example, let vs help infants with prayer, but not baptise them. But let vs weigh the doings of Christ somewhat more heedfully, than such kinde of men do. For neither is this to be lightly passed ouer, that Christ commandeth infants to be brought vnto him, adding a reason why, because of such is the kingdome of heauen. And afterward he witnesseth his will with deede, when embracing them he commendeth them to his Father with his prayer and blessing. If it be meeete that infants be brought to Christ, why is it not also meeete that they be receiued to baptisme, the signe of our communion

*The children of Christian parents being holy seede as Abrahams were, as necessarily the one bound to be baptiz'd at the other to be circumcised.*

*2.Cor.7.14.  
Gen.17.12.*

*Infants embrased, prayed for, sear-*  
*med the heires of the kingdom of heauen by our Sa-*  
*sior Christ, and therefore not to be excluded from baptisme.*

*Mat.9.13.*

communion and fellowship with Christ? If the kingdome of heauen be theirs, why shall the signe be denied them, whereby there is as it were an entrie opened into the Church, that being admitted into it they may be adnumbred among the heires of the heavenly kingdome? How vnjust shall we be, if we driue away them whom Christ calleth vnto him? if we spoile them, whom he garnitheth with his gifte? if we flut out them whom he willingly receiueth? But if we will examine how much that which Christ there did, differeth from baptisme, yet of how much greater price shall we haue baptisme, (whereby we testifie that infantes are contained in the covenant of God) than receiuing, embracing, laying one of hands, and prayer, whereby Christ himselfe being present: declareth that they both are his, and are sanctified of him? By the other cautiollions, whereby they labour to mocke out this place, they doe nothing but bewray their owne ignorance. For they gather an argument of this which Christ laith. Let little ones come to me, that they were in age good bigge ones which were already able to goe. But they are called of the Euangelistes, *bephe*, and *padia*, by which wordes the Greekes doe signifie babes yet hanging on the brestes. Therefore this word (to come) is simply set for (to haue access). Loe what snarcs they are compelled to make, which are growen hard against the truth. Now where they say, that the kingdome of heauen is not giuen to them, but to such as be like them, because it is said to be of such, not of them: that is no sounder than the rest. For if that be graunted, what manner of reason shall the reason of Christ be, whereby he meaneth to shew, that infants in age are not strangers from him? When he commandeth that infants be suffered to haue access unto him, nothing is plainer than that very infancie indeede is there spoken of. And that this should not feeme an absurditie, he by and by addeth: of such is the kingdome of heauen. But if it must needs be that infantes be comprehended herein, it must be plaine that by this word (such) are meant very infants themselves, and such as be like them.

8 Now there is no man that feeth not, that baptisme of infants was not framed by man, which is vpholden by so great approuing of Scripture. Neither doe they colourably enough play the fooles, which object that it is nowhere found, that any one infant was baptised by the hands of the Apostles. For although it be not expreſſly by name rehearsed of the Euangelistes: yet because againe they are not excluded, so oft as mention happeneth to be made of the baptisme of any houſhold: who, vnleſſe he be mad, can reaſon thereupon that they were not baptised? If ſuch argumenſes were of any force, women ſhould be forbidden to partake of the Lordes Supper, whom we reade not to haue beeene received vnto it in the time of the Apostles. But here we be content with the rule of Faith. For when we conſider, what the iſtitution of the Supper requireth, thereby alſo we may easily judge to whom the vſe thereof ought to be communicated. Which we obſerue alſo in baptisme. For when we marke, to what end it was ordeined, we evidently elfpie, that it belongeth no leſſe to infants, than to elder folkes. Therefore they cannot be depriued of it, but that the will of the Author muſt be maniſtely defrauded. But whereas, they ſpread abroad among the ſimple people, that there paſſed a long row of yeareſ after the reſurrecſtion of Christ, in which the baptisme of infants was vnknownen: therein they moſt ſowly doe lie. For there is no writer ſo old, that doth not certaintely referre the beginning thereof to the time of the Apostles.

9 Now remaineth that we briefely ſhew, what fruitē commeth of this obſeruation, both to the Faithfull which preſent their children to the Church to be baptiſed, and alſo to the infants themſelues that be baptiſed with the holy water: that no man ſhould diſpife it as vnpoffitable or idle. But if it come in any mans minde, vpon this preſence to mocke at the baptisme of infants, he ſcorneſt the commandement of Circumciſion giuen by the Lord. For what will they bring foorth to impugne the baptisme of infants, which may not alſo be thrown backe againſt Circumciſion?

*Though it be not expreſſly mentioned in Scripture what infants were baptiſed by the Apostles; yet when they are reported to have baptiſed families, we have no reaſon to think that the children in ſuch families were not baptiſed: no writer ſo old that maketh not the baptiſme of infants as ancient as the Apostles times.*

A&A.16.15. &c 23.

*The fruitē that commeth by baptiſme both to chil- dren preſented, & to ſuch as are pre- ſent them there- unto.*

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So the Lord taketh vengeance of their arrogante, which doe by and by condemne that which they comprehend not with the sens of their owne flesh. But God furnishest vs with other armours, whereby their foolishnesse may be beaten flat. For neither this his holie institution, by which we feele our faith to be holpen with singular comfort, deserueth to bee called superfluous. For Gods signe communicated to a childe doth as it were by an emprinted seale confirme the promise giuen to the godly parent, and declareth that it is ratified that the Lord will be God not onely to him but also to his seed, and will continually shew his good will and grace, not to him only, but also to his posterite even to the thousandth generation. Where when the great kindnesse of God vterereth it selfe, first it yeeldeth most large matter to aduaunce his glorie, and ouerspreadeth godly hearts with singular gladnes, because they are therewithall more earnestly moued to loue againe so godly a Father, whom they see to haue care of their posterite for their sakes. Neither do I regarde, if any man take exception, and saye that the promise ought to suffice to confirme the saluation of our children: for as much as it hath pleased God otherwise, who as hee knoweth our weakenes, willed in this behalfe so much to beare tenderly with it. Therefore let them that embrace the promise of Gods mercy to be extended to their children, thinke that it is their dutie to offer them to the Churche to be signed with the signe of mercie, & therby to encourage themselues to a more assured confidence, because they do with present eie behold the covenant of the Lord grauen in the bodies of their children. Againe, the children receiu some commoditie of their baptisme, that being engraffed into the boide of the Churche, they be somewhat the more commended to the other members. Then when they are growen to riper age, they be thereby not scelenderly stirred vp to earnest endeouour to worship God, of whom they haue beene received into his children by a soleyme signe of adoption, before that they could by age acknow hym for their Father. Finally that same condemnation ought greatly to make vs afraide, that God will take vengeance of it, if any man despise to marke his sonne with the signe of the covenant, because by such contempt the grace offred is refused and as it were foresworne.

Gen.17.14.

The difference  
which the enemies  
of baptism min-  
ister unto chil-  
dren do put be-  
tweene the thing  
signified by bap-  
tisme and circum-  
cision overtho-  
roughly: how their  
difference betwenn  
the one and the  
other conseru-  
most scifice.

Now let vs examine the arguments, whereby certaine furious beasts do not cease to assayle this holy institution of God. First because they see that they be exceedingly neere driven and hard strained with the likenes of baptism and Circumcision, they labour to plucke in funder these two signes with great difference, that the one shoulde not seeme to haue any thing common with the oþer. For they say that both diuers things are signified, and that the covenant is altogether diuers, and that the naming of the chilidren, is not all one. But while they goe about to proue that first point, they alleage that Circumcision was a figure of mortification and not of baptismine. Whiche verily we do most willingly graunt them. For it maketh verie well for our side. Neither do we vse any other prooife of our sentence, than that baptismine and circumcision are signes of mortification. Hereupon we determine that baptismine is set in the place of circumcision, that it shoulde represent vnto vs the same thing which in old time it signified to the Iewes. In affirming the difference of the covenant, with how barbarous boldnes do they turmoile & corrupt the scripture: and that not in one place alone, but so as they leau nothing safe or whole? For they de-paint vnto vs the Iewes so to be carnall that they be like beasts than men: with whom forsooth the covenant made proceedeth not beyond the temporall life, to whom the promises giuen do rest in present and bodily good things. If this doctrine take place, what remained but that the natiõ of the Iewes were for a time filled with the benefits of God, none otherwise than as they sat a heade of sygne in a steele, hat at length they should perish with eternall damnation. For so soone as we alleage Circumcision and the promises annexed vnto it, they answer that circumcision was a literall signe, and the promises therof were carnall.

11 Truly if circumcision was a literall signe, there is no otherwise to be thought *Promises Spiritual and heavenly, not earthly and carnal only made to the fathers in the old Testament.*  
*Colo.2.11.*

of baptisme. For the Apostle in the second Chapter to the Colossians makeith the one no more spirituall than the other. For he sayeth that we are circumcised in Christ, with a circumcision not made with hand, putting away the body of sinne that dwelled in our flesh: which he calleth the circumcision of Christ. Afterward for declaration of that saying, he adioyneth, that we be buried with Christ by baptisme. What meaneth he by these words, but that the fulfilling and truth of baptisme, is also the truth and fulfilling of circumcision, because they figure both one thing? For he traualleth to shew, that baptisme is the same to Christians, which circumcision had been before to the *Jewes*. But forasmuch as we haue now evidently declared, that the promises of both the signes, and the mysteries that are represented in them, doe agree together, we will for this present tarry no longer vpon them. Only I will put the faithful in minde, that though I hold my peace, they should weigh with themselues whether it be taken for an earthly and literall signe, vnder which nothing is contained but spirituall and heauenly. But that they should not sell their smokes to the simple, we will by the way confute one objection wherwith they colour this most shamelesse lie. It is most certaine that the principall promises, wherein was contained the covenant which in the Old Testament God stablished with the Israelites, were spirituall and tended to eternall life: and then againe, that they were receiued of the Father, spiritually, as it was meete, that they might thereof receiue affiance of the life to come, whereunto they longed with the whole affection of their hart. But in the meane time we deny not, but that he witnesseed his good wil toward them with earthly and carnall benefites: by which also we say that the same promise of spirituall things was confirmed. As when he promised euerlasting blessednesse to his seruant *Gen.15.1. & 18.* Abraham, that he might set before his eies a manifest token of his fauour, he addeth an other promise concerning the possession of the land of *Chanaan*. After this manner we ought to vnderstand all the earthly promises that are giuen to the Iewish nation, that the spirituall promise, as the head, whereunto they are directed, should alway haue the chiefe place. But sith I haue more largely entreated of these things in the difference of the new and olde Testament, therefore now I doe the more slightly knit it vp.

12 In the naming of the children they finde this diuersitie, that in the old Testament they were called the children of *Abraham*, which issued of his seede: but that now they are called by that name, which follow his faith: And that therefore that carnall infancie, which was by circumcision grafted into the fellowship of the covenant, figured the infants of the New Testament, which are regenerate by the word of God to immortall life. In which words we beholde in deed a small sparkle of truth: but herein these light spirites grieuously offend, that when they catch hold of that which first commeth to their hand, when they should goe further and compare many things together, they stand stily vpon one word. Whereby it cannot otherwise be but that they mult sometime be deceived which rest vpon the sound knowledge of nothing. We graunt in deed that the carnall seede of *Abraham* did for a time hold the place of the spirituall seede which is by faith grafted into him. For we be called his children how soeuer there is no naturall kinred betweene him and vs. But if they meane, as they plainly shew that they doe, that there was never spirituall blessing promised to the carnall seede of *Abraham*, herein they are much deceived. Wherefore we must leuell to a better marke, whereunto we are directed by the most certayne guiding of the Scripture. The Lord therefore promised to *Abraham*, that he should haue a seede, wherein all nations of the earth shall be blessed: and therewithall assurth him, that he would be a God to him and his seede. Whosoeuer doe by Faith receiue Christ the Author of blessing, are heires of this promise, and therefore are called the children of *Abraham*.

*The supposed difference which the aduersaries of infants baptisme doe put betweene the ancient circumcision, and the new baptised seede of Abraham.*

*Cal.4.28.*

*Rom.4.12.*

*The dignitie of  
Abrahams chil-  
dren circumcised  
and uncircumci-  
sed equal.*  
Mat. 8. 11.  
Exod. 19. 5.

*Rom. 4. 10.*

*The carnall and  
spirituall seede of  
Abraham hereto-  
fore with the ex-  
emption due to  
them both.*

13 But although since the resurrection of Christ the boundes of the kingdome of God haue begun to be farre and wide enlarged into all nations without difference, that according to the saying of Christ, faithfull ones should be gathered from every part to sit downe in the heauenly glorie with *Abraham, Isaac, and Jacob*: yet he had many ages before extended that same so great mercie to the Iewes. And because passing over all other, he had chosen out that onely nation, in which he would restraine his grace for a time, called them his peculiar possession, and his purchased people. For testifying of such liberalitie, Circumcision was gauen, by the signe whereof the Iewes might be taught that God is to them the author of saluation: by which knowledge their mindes were raised into hope of eternall life. For what shall he want, whom God hath once receiued into his charge? Wherefore the Apostle meaning to prooue that the Gentiles were the children of *Abraham* as well as the Iewes, speakeith in this manner: *Abraham* (saith he) was iustified by faith in vncircumcision. Afterward he received the signe of circumcision, the seale of righteousness of faith, that he shoulde be the father of all the faithfull, both of vncircumcision and of circumcision, not of them that glorie of only circumcision, but of them that follow the faith which our father *Abraham* had in vncircumcision. Do not we see that both sorts are made eall in dignite? For during the time appointed by the decree of God, he was the father of circumcision. When the wall being plucked downe (as the Apostle wri-  
teth in an other place) by which the Iewes were feuered from the Gentiles, the entry was made open to them also into the kingdom of God, he was made their father, and that without the signe of circumcision, because they haue baptism in sted of circumcision. But where he expresly by name denieth, that *Abraham* is father to them which are of circumcision only, that same was spoken to abate the pride of certaine, which omitting the care of godlines, did boast themselues of only ceremonies. After which manner at this day also their vanitie may be confuted which seeke in baptism nothing but water.

14 But another place of the Apostle out of the ninth chapter of the Epistle to the Romanes shall be alleaged to the contrary, where he teacheth that they which are of the flesh, are not the children of *Abraham*: but they only are counted his seed, which are the children of promise. For he seemeth to signifie, that the carnall kinred of *Abraham* is nothing, which yet we do set in some degee. But it is more diligently to be marked, what matter the Apostle there entreateth. For, meaning to shew to the Iewes how much the goodness of God was not bound to the seed of *Abraham*, yea how it nothing availeth of it selfe, he bringeth foorth *Ismael* and *Esau* for example to prooue it: whom beeing refused, as if they were strangers, althoough they were according to the flesh the naturall offspring of *Abraham*, the blessing rested in *Isaac* and *Jacob*. Whereupon is gathered that which he afterward affirmeth, that salvation hangeth of the mercie of God, which he extendeth to whom it pleaseith him: and that there is no cause why the Iewes should stand in their owne conceit, or boast vpon the name of the couenant, vniess they keepe the lawe of the couenant, that is to say, do obey the word. Againe when he hath thrown them downe from vaine confidence of their kinred, yet because on the other side he sawe, that the couenant which was once made of God with the posterite of *Abraham*, could in no wise be made voide, in the eleventh chapter, he argueth that the carnall kinred is not to be spoiled of his due dignite: by the beneficiale meane wherof he teacheth that the Iewes are the first and naturall heires of the Gospel, but in respect that by their vntinckfulness, they were forsaken as vnwoorthie: yet so that the heauenly blessing is not vterly remoued from their nation. For which reason, how much louer they were stubborne and couenant breakers, neuerthelesse he calleth them holy (so much honor he giueth to the holy generation, with whom God had vouchsafed to make his holy couenant) but calleth vs, if we be compared with them, as it were after borne, yea or the vntinckly borne

borne children of *Abraham*, and that by adoption, not by nature: as if a twig broken off from his natural tree, should be grafted into a strange stocke. Therefore that they should not be defrauded of their prerogatiue, it behoued that the gospel should be first preached to them: for they be in the houſhold of God as it were the first begotten children. Wherefore this honor was to be giuen them, vntill they refused it being offered them, and by their owne vnthankfullnesse brought to passe that it was carried away to the Gentiles. Neither yet, with how great obſtinacy ſoeuer they con-  
tinue to make warre againſt the Gospell, ought they to be despifed of vs: if we con-  
ſider that for the promiſes ſake, the bleſſing of God doth yet ſtill remaine among them:  
as verily the Apostle teſtiſith that it ſhall neuer vterly depart from thence: because  
the giſtes and calling of God are without repen-  
tance.

Rom.11.29.

15 Behold of what force is the promiſe giuen to the posterite of *Abraham*, and  
with what balance it is to be weied. Wherefore although in diſcerning the heires of  
the kingdome from baſtards and ſtrangers, we nothing doubt that the onely elec-  
tion of God ruleth with free right of gouernment: yet we alſo therewithall perceue, that  
it pleased him peculiarily to embrace the ſeede of *Abraham* with his mercie, and that  
the ſame mercie might be the more ſurely witneſſed, to ſeale it with Circumciſion.  
Now altogether like ſtate is there of the Christian Church. For as *Paul* there rea-  
oneth that the *Jewes* are ſanctified of their parents: ſo in an other place he teacheth, that  
the children of Christians receiue the ſame ſanctification of their parents. Where-  
upon is gathered, that they are worthily ſeuered from the rest, which on the other ſide  
are condemned of vncleanness. Now who can doubt, but that it is moſt false which  
they do therupon conclude, that ſay that the infants which in old time were circum-  
ciſed, did only figure ſpirituall infancy, which arifeth of the regeneration of the word  
of God. For *Paul* doth not ſo ſuttely play the Philosopher, where he writeth that  
Christ is the minister of Circumciſion, to fulfill the promiſes which had beene made  
to the fathers, as if he ſaid thus: Forasmuch as the couenant made with *Abraham* hath

Rom.15.8.

reſpect to his ſeede, Christ, to performe and diſcharge the promiſe once made by his  
Father, came to ſaluation to the nation of the *Jewes*. See you not how alſo after the  
reſurrec-  
tion of Christ, he iudgeth that the promiſe of the couenant is to be fulfilled,  
not onely by way of allegorie, but as the very words doe ſound to the carnall ſeede  
of *Abraham*. To the ſame entent ſerueth that which *Peter* in the ſecond Chapter  
of the Actes, declareth to the *Jewes*, that the benefit of the Gospell is due to them and  
their ſeede by right of the couenant, and in the Chapter next following he calleth  
them the children of the Testament, that is to ſay heires. From which alſo not much  
diſaccordeth the other place of the Apoſtle aboue alleaged, where he accounteth  
and ſerteth Circumciſion emprinted in infants, for a teſtimonic of that communion  
which they haue with Christ. But if we harken to their trifles, what ſhall be wrought  
by that promiſe, wherby the Lord in the ſecond article of his law vndertaketh to his  
ſeruants, that he will be fauorabile to their ſeede even to the thouſandth generation?  
Shall we here flee to allegories? But that were too trifling a ſhift. Or haſſe we ſay that  
this is abolished? But ſo the law ſhould be deſtroyed, which Christ came rather to  
ſtabliſh, ſo farre as it turneth vs to good vnto life. Let it therefore be out of contro-  
uerſie, that God is ſo good and liberall to his, that for their ſakes, he will haue alſo  
their children, whom they ſhall beget, to be adnumbred among his people.

Act.2.39.

Ephc.2.21.

16 Moreouer the diſferences which they go about to put betweene baptisme and  
circumciſion, are not onely worthy to be laughed at, and voide of all colour of rea-  
ſon, but alſo diſagreeing with themſelues. For when they haue affirmed that baptiſme  
hath relation to the firſt daye of the ſpirituall battell, but Circumciſion to  
the eight when mortification is alreadie ended, by and by forgetting the ſame,  
they turne their ſong, and call Circumciſion a figure of the flesh to bee mortified,  
but baptiſme they call buriall, into which none are to be put till they be alreadie

Aſſurd diſfer-  
ences betweene baptiſme and circum-  
ciſion to exclude  
children from the  
one, though from  
the other they were  
not excluded.

## Cap.16.

## Of the outward meanes

dead. What dotages of phrentike men, can with so great lightnesse leape into sundry diversities? For in the first sentence, baptisme must goe before circumcision: by the other, it is thrust backe into the later place. Yet is it no new example, that the wits of men be so tostled vp and downe, when in sted of the most certaine worde of God they worship whatsoeuer they haue dreamed. We therefore say that that former difference is a meer dreame. If they listed to expound by way of allegorie vpon the eight day, yet it agreed not in that maner. It were much fitter, according to the opinion of the old writers, to referre the number of eight to the resurrection which was done on the eighth day, whereupon we know that the newnes of life hangeth: or to the whole course of this present life, wherein mortification ought alway to goe forward, till when life is ended, mortification it selfe may also be ended. Howbeit God may seeme to haue minded to prouide for the tendernes of age, in deferring circumcision to the eighth day, because the wound shoulde haue beene more dangerous to the childe ren new borne and yet red from their mother. How much stronger is that, that we being dead before, are buried by baptisme: when the scripture exprefly crieth to the contrarie that we are buried into death to this intent, that we should die, and from thenceforth shoulde endeavour to this mortification? Now, a like wise handling it is, that they cauill that women ought not to be baptised, if baptisme must be framed like to circumcision. For if it be most certaine that the sanctifying of the seed of Israel was testified by the signe of circumcision: thereby also it is vndoubted, that it was giuen to sanctifie both males and females. But the only bodies of male children were marked with it, which might by nature be marked: yet so that women were by them after a certaine maner companions and partners of circumcision. Therefore sending far away such follies of theirs, let vs sticke fast in the likenes of baptisme and circumcision, which we most largely see to agree in the inward mysterie, in the promises, in use, in effectualnes.

*Childrens want of  
understanding no  
reason to keepe  
them from being  
baptised which is  
the seale of that  
sanctifie wherof  
they are capable.*

17 They thinke also that they bring foorth a most strong reason, why children are to be debarred from baptisme, when they allege that they are not yet for age able to understand the mysterie there signified. That is spiritall regeneration, which cannot be in the first infancie. Therefore they gather, that they are to be taken for none other than the children of *Adam*, till they be growen to age meete for a second birth. But the truth of God eachwhere speaketh against all these things. For if they be to be left among the children of *Adam*, then they are left in death: forasmuch as in *Adam* we can do nothing but die. But contrariwise Christ commandeth them to be brought vnto him. Why so? because he is life: Therefore that he may give life to them, he maketh them partakers of himselfe: when in the meane time these fellowes dritting them far away do adiuge them to death. For if they say for a shif that infants do not therefore perish if they be accounted the children of *Adam*, their error is abundantly confuted by witnessesse of the scripture. For whereas it pronounceth that al do die in *Adam*, it followeth that there remaneth no hope of life but in Christ. Therefore that we may be made heires of life, we must communicate with him. Again when it is written in an other place, that by nature we are subiect to the wrath of God, and conceiued in sinne, whereunto damnation perpetually cleaueth: wee must depart out of our owne nature, before that the entrie be open to vs into the kingdome of God. And what can be more plainlye spoken, than that flesh and blood can not possesse the kingdome of God? Therefore let all be done away whatsoeuer is ours (which shal not be done without regeneration) then we shall see this possession of the kingdome. Finally if Christ say truely, when he reporteth that he is life, it is necessarie that we be graffed into him, that we may be delivred out of the bondage of death. But (by they) how are infants regenerate, which are not endued with knowledge neither of good nor of euil? But we answer, that the worke of God is not yet no work at al, although it be not subiect to our capacity. Moreouer it is nothing doubtful,

1.Cor.15.22.  
Ephel.2.3.  
Psal.51.7-

1.Cor.15.50.

John.11.25.  
& 14.5.

that

that the infants which are to be sau'd (as verily of that age some are sau'd) are before regenerate of the Lord. For if they bring with them from their mothers wombe the corruption naturally planted in them : they must be purged thereof, before that they be admitted into the kingdome of God, whereinto nothing entreth that is defiled or spotted. If they be borne sinners, as both *David* and *Paul* affirme : either they remaine out of fauour and hatefull to God, or they must needs be iustified. And what fecke we more, when the Judge himselfe openly affirmeth that the entry into heauenly life is open to none but to them that be borne againe? And to put such carpers to silence, he shewed an example in *John* the Baptist, whom he sanctified in his mothers wombe, what he was able to doe in the rest. Neither doe they any thing preuaile by the shift wherewith they here mocke, that that was but once done : whereupon it doth not by and by follow that the Lord is wont commonly to doe so with infants. For neither doe we reason after that manner : onely our purpose is to shew, that the power of God is by them vniustly & enuiously limited within those narrow boundes within which it suffreth not it selfe to be bound. Their other by shift is even of as great weight. They allege that by the vsuall manner of the Scripture, this word (from the wombe,) is as much in effect, as if it were said, frō childhood. But we may clearely see, that the Angel when he declared the same to *Zachary*, meant an other thing: that is, that it which was not yet borne, should be filled with the holy Ghost. Let vs not therefore attempt to appoint a law to God, but that he may sanctifie whom it pleaseth him, as he sanctified this child, forasmuch as his power is nothing minished.

18 And truly Christ was therefore sanctified from his first infancie, that he might sanctifie in himselfe his elect out of every age without difference. For as, to doe away the fault of disobedience which had been committed in our flesh, he hath put on the same flesh vpon himselfe, that he might in it for vs and in our stede perorme perfect obedience: so he was conceiued of the holy Ghost, that hauing the holinesse thereof fully poured into him in the flesh which he had taken vpon him, he might power forth the same into vs. If we haue in Christ a most perfect paterne of all the graces which God continually sheweth to his children, verily in this behalfe also he shall be a proofer vnto vs, that the age of infancie is not so farre vnfit for sanctification. But howsoever it be, yet this we hold out of controuersie, that none of the elect is called out of this present life, which is not first made holy and regenerate by the Spirit of God. Whereas they obiect to the contrary, that in the Scriptures the Spirite acknowledgeth no other regeneration but of incorruptible seede, that is, of the word of God: they doe wrongfully expound that saying of *Peter*, wherein he conprehendeth only the faithfull which had becne taught by preaching of the Gospell. To such in deed we graunt that the word of the Lord is the only seede of spirituall regeneration: but we denie that it ought therupon to be gathered, that infants cannot be regenerate by the power of God, which is to him as easie & ready as to vs it is incomprehensible and wonderfull. Moreover it shoulde not be safte enough for vs to take this away frō the Lord, that he may not be able to shew himselfe to be knownen to the by whatsoeuer way he will.

19 But Faith, say they, is by hearing, whereof they haue not yet gotten the vse, neither can they be able to know God, whom *Moses* teacheth to be destitute of the knowledge both of good and euill. But they consider not that the Apostle, when he maketh hearing the beginning of Faith, describeth onely the ordinary distribution of the Lord and disposition which he vseth to keepe in calling them that be his: but appointeth not to him a perpetuall rule, that he may not vse any other way. Which way verily he hath vset in the calling of many, to whō he hath giuen the true knowledge of himselfe by an inward manner, by the enlightening of the Spirit, without any preaching vset for meane thereof. But wheras they thinke it shal be a great absurdity, if any knowledge of God be giuen to infants, from whom *Moses* taketh away the understanding of good and euill: I beseech them to answere me what danger is there

*Reue.21.27.*  
*Eph.2.3.*  
*Pial.51.7.*

*John 3.3.*

*Luke 1.15.*

*Christ in his infancie sanctified to shew that Christians in infants are capable of sanctifie-*

*1.Pet.1.23.*

*No absurditie that infants haue some sparke of that beautifull light here wherof in heauen the full brightness doth flame vnto them though they die in their infancie.*

*Deut.1.39.*

## Cap. 16. Of the outward meanes

if they be said to receiue some part of that grace , whereof a little after they shall enjoy the full plentifullnesse. For if the fulnesse of life standeth in the perfect knowledge of God , when many of them , whom in their verie first infancie death by and by taketh away , do passe into eternall life , truely they are receiued to behold the most present face of God . Whom therefore the Lord will enlighten with the ful brightness of his light , why may he not presently also , if it so please him , send out to shine vpon them some small sparkle thereof : specially if he do not first vncloth them of ignorance , before that he take them out of the prison of the flesh ? Not that I mean rashly to affirme that they be endued with the same Faith which we feele in our selues , or that they haue altogether like knowledge of faith : (which I had rather leue in suspense) but somewhat to restraine their foolish arrogance , which according as their mouth is puffed vp with fulnes , do boldly deny or affirme they care not what .

*Infants not excluded from baptism more than from circumcision for want of faith and repentance.*  
Rom. 14.11.

20 But that they may yet stande more strongly in this point , they adde that baptisme is a Sacrament of repentance and of Faith , wherefore sith neither of these can befall in tender infancie , we ought to beware least if they be admitted to the cōmunion of baptisme , the signification of it be made voide and vaine . But these darts are throwen rather against God than against vs . For it is most evident by many testimonies of Scripture , that circumcision also was a signe of repentance . Moreover it is called of *Paul* the seale of the righteousness of Faith . Let therefore a reason be required of God himselfe why he commauded it to be marked in the bodies of infants . For sith baptisme and circumcision are both in one case , they can giue nothing to the one but that they must also therewithall graunt the same to the other . If they looke backe to their wonted starting hole , that then by the age of infancy were figured spiritual infants , the way is alreadie stopped vp against them . We say therefore , sith God hath communicated to infantes circumcision a Sacrament of repentance and faith , it seemeth no absurditie if they be made partakers of baptisme : vniuersally they list openly to rage against the ordinance of God . But both in all the doings of God , and in this selfe same doing also shineth wisedome and righteousnesse enough , to beat down the backbitings of the wicked . For though infants at the same instant that they were circumcised , did not comprehendre in vnderstanding what that signe meant : yet they were truly circumcised into the mortification of their corrupt and defiled nature , in which mortification they should afterwarde exercise themselves when they were growen to riper age . Finally it is verie easie to assoile this obiection , with saying that they be baptised into repentance and Faith to come : which although they be not formed in them , yet by secret working of the Spirit the seed of both lyeth hidden in them . With this answer at once is ouerthrown whatsoeuer they wrest against vs which they haue fetched out of the signification of baptisme . Of which sort is that title wherewith it is commended of *Paul* , where he calleth it the washing of regeneration and of renewing . Whereupon they gather that it is to be giuen to none but to such a one as is able to conceiue those things . But we on the contrary side may answer , that neither was circumcision which betokened regeneration , to be giuen to any other than to them that were regenerate . And so also we condemne the ordinance of God . Wherefore ( as we haue already touched in duers places ) whatsoeuer arguments do tend to the shaking of circumcision , they haue no force in the assailing of baptisme . Neither do they elcapse away , if they say that we ought to take that for determined and certaine , which standeth vpon the authoritie of God , although there appear no reason of it : which reuerence is not due to the baptisme of infantis , nor to such other things which be not commended vnto vs by the expresse word of God : sith they are still fast holden with this double argument . For the commandement of God concerning infants to be circumcised , was either lawfull and subiect to no cauillatiōns , or worthy to be found fault withall . If there were no inconuenience nor absurditie in the commandement of circumcision , neither can there any absurditie be noted

noted in obseruing the baptisme of infants.

21 As for the spot of absurditie which in this place they go about to lay vpon it, we thus wipe it away. Whom the Lord hath vouchsaued to elect, if hauing received the signe of regeneration, they depart out of this present life before that they be come to riper age, he reneweth them with the power of his spirite incomprehensible to vs, in such maner as he alone foreseeth to be expedient. If they chance to growe uppe to age, whereby they may be taught the truth of baptisme, they shall hereby be the more inkndled to the endeouour of renewing, the token whereof they shall learne to haue beene giuen them from their first infancie, that they shoulde exercise themselves in it throughout the whole course of their life. To the same entent ought that to be applied which *Paul* teacheth in two places, that by baptisme wee are buried together with Christ. For he doth not meane thereby, that he which is to be baptised, must bee alreadie first buried together with Christ: but simple declareth what doctrine is contained vnder baptisme, yea and that to them that be alreadie baptised: so that verie mad men would not affirme by this place that it goeth before baptisme. After this manner *Moses* and the prophets did put the people in minde what circumcision, wherewith yet they had been marked while they were infants. Of the same effect also is that which he writeth to the Galathians, that they when they were baptised, did put on Christ. To what ende? Verily that they shoulde from thence foorth live to Christ, because they had not liued before. And although in the older sort the receiving of the signe ought to follow the vnderstanding of the mysterie: yet it shall be by and by declared that infants ought to be otherwise esteemed and accounted of. And no otherwise ought we to judge of the place of *Peter*, in which they thinke that they haue a strong hold: when he saith that it is not a wassing to wipe away the filthinesse of the body, but the witnesse of a good conscience before God, by the resurrection of Christ. They indeed doe gather thereby, that nothing is left to the baptisme of infants, but that it should be a vaine smoke, namely from which this truth is farre distant. But they often offend in this errour, that they wil haue the thing in order of time to go alway before the signe. For the truth of circumcision also consisted of the same witnesse of good conscience. If it ought of necessitie to haue gone before, infants should never haue been circumcised by the commandement of God. But he shewinge that the witnesse of a good conscience was contained vnder the truth of circumcision, and yet therewithall also commanding infants to be circumcised, doth in that point sufficiently declare that circumcision is applied to the time to come. Wherefore there is no more present effectualnes to bee required in baptisme of infants, than that it should confirme and stablish the covenant made by the Lord with them. The rest of the signification of that Sacrament shall afterward followe at such time as God himselfe foreseeth.

22 Now I thinke there is no man, that doth not cleerely see that all such reasons of theirs are mere misconstruings of Scripture. As for the rest that bee of a neere kinde to these, we will lightly runne through them by the way. They obiect that baptisme is giuen vnto the forgiuenes of sinnes: which when it is granted, will largelie make for defence of our sentencie. For sith we be borne sinners, wee doe euen from our mothers wombe neede forgiuenes and pardon. Nowe seeing the Lorde doth not cut off, but rather assiure to that age the hope of mercy: why shoulde wee take from them the signe which is much inferiour than the thing it selfe? Wherefore that which they go about to throw against vs, we thus throw backe against themselues: infants haue remission of sins giuen them, therefore they ought not to haue the signe taken from them. They alleage also this out of the Epistle to the Ephesians: that the church is clenched of the Lorde, with the wassing of water in the worde of life. Than which there coulde nothing bee alleged more fit to ouerthrowe this errour: for therupon groweth an easie prooфе of our side. If the Lorde will haue that washing wherwith he

*No necessitie that  
the vnderstanding  
shoulde goe before  
the receyving of  
the holy mystery of  
baptisme.*

Rom.6.4.  
Col.2.12.

Gal.3.27.

1.Pet.3.21.

*Baptisme of in-  
fantes prooued by  
allegatiōs brought  
to disprove it, as  
that it is ministred  
to the forgiuenesse  
of sinnes, that the  
Church is therewith  
clensed of the Lorde  
in the worde of life,  
that thereby wee  
are grafted into  
the body of Christ.  
Eph.5.26.*

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he clenseth his church, to be testified by baptisme: it seemeth not rightfull that it should want the testimonie of it in infants, which are rightfully accounted part of the church, forasmuch as they be called heires of the heauenly kingdome. For *Paul* speakeith of the whole church, where he saith that it was cleaved with the baptisme of water. Likewise of this that in another place hee saith that wee be by baptisme grafted into the bodie of Christ, wee gather that infantes, whom hee reckoneth among his members, ought to bee baptised, least they bee plucked awaie from his bodie. Beholdē with what violence with so many engines they assault the fortresses of our faith.

The apostle in not  
baptising any come  
unto yeeres of di-  
scression without  
repentance & pro-  
fession made of  
their faith, mean-  
eth not heerly to  
teach that none  
should be baptised  
but onely such as  
were of yeeres to  
doe thu.

A&.2.37.

A&.8.37.

As faith in Abra-  
ham went before  
circumcision, but  
in his seed circum-  
cision before faith,  
so it is with bap-  
tisme in christian  
men and children.  
Gen.15.1.

Gen.17.16.

Gen.16.20.  
and 23.37.

23 Then they come downe to the practise and custome of the time of the apostles, wherein none is found to haue beeene admitted to baptisme, but hee which hath before professed faith and repentance. For where *Peter* was asked of them that were minded to repent, what was needfull to bee done, he counselled them first to repent, and then to be baptised into the forgiuenes of sinnes. Likewise *Philip*, when the Eunuch required to be baptised, answered that he might be baptised if he beleueed with all his hart. Heereby they thinke that they may winne, that it is not lawfull that baptisme be graunted to any, but where faith and repentance go before. Truly if we yeeld to this reason, the first of these two places where is no mention made of faith, will prooue that repentance alone sufficeth: and the other place, wherein repentance is not required, will prooue that faith onely is enough. I thinke they will answere that the one place is holpen with the other, and therefore must be ioyned together. I saie also likewise, that other places must be laid together, which make somewhat to the vndoing of this knot: forasmuch as there bee many sentences in scripture, the vnderstanding whereof hangeth vpon the circumstance of the place. As this presently is an example. For they to whom *Peter* and *Philip* spake these things were of age sufficient to haue practise of repentance and to conceiue faith. Wee earnestly denie that such ought to be baptised, vntil after perceiuing of their conversion and faith, at least so farre as it may be searched out by the iudgement of men. But, that infantes ought to be accounted in another number, it is more than euident enough. For in old time if any man did ioyne himselfe into communion of religion with *Israel*, it behoued that he should first be taught the covenant of the Lord, and instructed in the lawe, before that he were marked with circumcision, because in birth he was a stranger from the people of *Israel*, with whom the covenant had beeene made with circumcision stablished.

24 As also the Lord, when he adopteth *Abraham* to himselfe, doth not begin at circumcision, hiding in the meane time what hee meaneth by that signe: but first hee declarereth what covenant he intendeth to make with him, and then after faith given to the promise, he maketh him partaker of the Sacrament. Why doth in *Abraham* the sacrament follow faith, and in *Isaac* his sonne it goeth before all vnderstanding? Because it is meete that he, which being in full growen age is receiuied into fellowship of the covenant, from which he had beeene hitherto a stranger, shoulde first learne the conditions thereof: but an infant begotten of him needed not so, which by right of inheritance according to the forme of the promise is euen from his mothers wombe contained in the covenant. Or (that the matter may be more cleerely and briefly shewed) if the children of the faulthfull, without the helpe of vnderstanding, are partakers of the covenant, there is no cause why they shoulde be debarred from the signe for this that they cannot sweare to the forme of the covenant. This verily is the reason, why in some places God affirmeth that the infantes which are issued of the Israelites, are begotten and borne to him. For without doubt he esteemeth as his children the children of them to whose seede hee promiseth that hee will bee a Father. But he which is vnfauisht, issued of vngodly parents, till hee be by faith vniited to God, is iudged a stranger from the communion of the covenant. Therefore

it is no manuell if he be not partaker of the signe, the signification whereof shoulde be deceitfull and vnde in him. To this effect *Paul* also writeth, that the gentiles so long as they were drowned in their idolatrie, were out of the Testament. With this *Ephe. 2.12.* short summe, (as I thinke) the whole matter may be cleerely opened: that they which in growen age, embrace the faith of Christ, for as much as they were hitherto strangers from the couenant, are not to be marked with baptisme, but whereas faith and repentance come betweene, which onely can open them the entrie into fellowship of the couenant: but the infants that are issued of Christians, as they are receiued of God into the inheritance of the couenant, so soone as they be borne; so ought to be receiued to baptisme. Hereunto must that be applied which the Euangelist speaketh of, that they were baptised of *John* which confessed their sinnes. Which example at *Matt. 3.6.* this day also we thinke meete to be kept. For if a Turke offer himselfe to baptisme, he should not be rashly baptised of vs, namely not till after confession whereby hee may satisfie the Church.

25 Morcouver they bring foorth the wordes of Christ, which are rehearsed in the thirde Chapter of *John*, whereby they thinke that a present regeneration is required in baptisme. Vnlesse a man be borne againe of water and the spirit, he cannot enter into the kingdome of God. Loe (say they) how baptisme is by the Lordes owne mouth called regeneration. Then therefore whome it is more than enough knownen to be vnable to receive regeneration, by what colour doe we admit to baptisme which cannot bee without regeneration? First they are deceived in this that they thinke that in this place mention is made of baptisme, because they heare the name of water. For after that Christ had declared to *Nicodemus* the corruption of nature, and taught him, that men must be borne of new, because *Nicodemus* dreamed of a bodily new birth, he there shewed the manner how God doth regenerate vs, namely by water and the spirit: as though he shold say by the spirit which in cleansing and watering faischfull soules, doth the office of water. Therefore I take water and the spirite simply for the spirite, which is water. Neither is this a new forme of speech, for it altogether agreeth with the same which is in the third Chapter of *Matthew*. He that followeth me, it is he that baptiseth in the holy Ghost and fire. Therefore as to baptise in the holy Ghost and fire, is to giue the holy Ghost, which hath the office and nature office: so to be borne againe of water and the spirite, is nothing else but to receive that power of the holy spirite which doth the same thing in the soule that water doth in the bodie. I knewe that other doe otherwise expounde it: but I am out of doubt that this is the naturall meaning: because the purpose of Christ is none other, but to teach that all they must put off their owne nature which aspire to the heavenly kingdome. Howbeit if we list to caull vsfauorably as they doe, it were easie for vs (when we haue graunted as they would haue it) to inferre vpon them that baptisme is before faith and repentance: for as much as in the wordes of Christ it goeth before the spirit. It is certainte that this is vnderstanding of spirituall giftes: which if it come after baptisme, I haue obtained what I require. But leauing cauillations, we must hold fast the plaine exposition, which I haue brought, that no man till he haue beene renewed with luing water, that is, with the spirite, can enter into the kingdome of God.

26 Now hereby also it is evident that their fained inuention is to be hissed out, which adudge all the vnbaptised to eternall death. Therefore let vs according to their request imagine baptisme to be ministred to none but to them that be growen in age: What will they say, shall become of a childe, which is rightly and well instructed with the introductions of godlinesse, if when the day of baptising is at hand, he happen to be taken away with sudden death beside all mens hope? The Lordes pronouice is cleere, that whosoeuer hath beleueed in the sonne, shall not see death, nor shall come into iudgement, but is already passed from death into life: and it is nowhere

*The wordes of  
Christ concerning  
bush of water and  
the spirite nothing  
lesse than a proofer  
that actuall regen-  
eration must pre-  
sently alwaies co-  
cur with baptisme*

*John. 3.5.*

*Matt. 3.11.*

*All unbaptised  
men to be adiudged  
to eternall death.*

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where founde that he euer damned him that was not yet baptised. Which I woulde nochau so taken of mee as though I meant that Baptisme might freely bee despised ( by which despising I affirme that the Lordes couenant is defiled : so much lesse can I abide to excuse it ) onely it is enough for mee to prooue, that it is not so necessarie, that he shoulde be immediately thought to be lost, from whome power is taken away to obtaine it. But if we agree to their fained devise, we shall damne all them without exception, whome any chaunce withholdeth from baptisme, with how great faith soever ( by which Christ himselfe is possessted ) otherwise they are endued. Moreouer they make all infants guiltie of eternall death, to whome they denie baptisme, which by their owne confession is necessarie to saluation. Now let them looke how trimly they agree with the words of Christ, by which the kingdome of heauen is adiudged to that age. But, to graunt them every thing so much as pertaineth to the vnderstanding of this place, yet they shall gather nothing thereof, vnlesse they ouerthrowe the former doctrine which we haue stablished concerning the regeneration of infants.

Matt.19.14.

The baptism of  
infans not disappro-  
ved by the com-  
mandement which  
Christ gave to  
teach and baptise,  
nor by the promis-  
of saluation which  
he maketh to eue-  
rie one that bele-  
ueth and is baptis-  
ed.

Matt.28.19.  
Mark.16.16.  
Matt.3.13.  
Luk.3.23.

Mark.16.15.

27 But they glorie that they haue the strongest hold of all in the very institution of baptisme, which they fetch out of the last Chapter of *Matthew*: where Christ sending foorth his Apostles to all nations, giueth them the first commaundement to teach them, and the second to baptise them. Then also out of the last of *Marke* they adioynethe this, He that beleueth and is baptised, shall be sauued. What seeke we further (say they) when the Lords owne words doe openly sound, that we must first teach ere we baptise, and doe assigne to baptisme the second state after faith? Of which order the Lord also shewed an example in himselfe, which woulde be baptised not till the thirtieth yeare. But here, O good God, how many waies do they both entangle themselves, and bewray their owne ignorance? For herein they now more than childishly erre, that they fetch the first institution of baptisme from thence, which Christ had from the beginning of his preaching giuen in charge to his Apostles to minister. Therfore there is no cause why they shoulde affirme that the law and rule of baptisme is to be fetched out of these places, as though they contained the first institution thereof. But to beare with them for this fault, yet how strong is this manner of reasoning? Truly if I listed to dallie with them, there is not a little lurking hole, but a most wide field offereth it selfe open for vs to escape them. For when they sticke so fast to the order of words, that they gather that because it is saide, Go, preach and baptise. Againe, he that beleueth and is baptised, therefore they must preach before that they baptise, and beleue before that they require baptisme: why may not we againe answeare them with saying that we must baptise before that we must teach the keeping of those things that Christ hath commaunded, namely sith it is said, baptise ye, teaching them to keepe whatsoeuer things I haue commanded you? which same things we haue noted in that saying of Christ which hath been euē now alleged concerning the regeneration of water and the Spirit. For if it be so vnderstood as they would haue it, verily in that place baptisme must be before spirituall regeneration, because it is named in the first place. For Christ doth teach that we must be regenerate, not of the sprite and water, but of water and the sprite.

28 Now this invincible reason whereupon they beare themselues so bolde, seemeth to be somewhat shaken: but because truth hath defence enough in simplicitie, I will not escape away with such light arguments. Therefore let them take with them a full answeare. Christ in this place giueth the chiefe commaundement concerning preaching of the Gospell, whereunto he adioyneth the ministerie of baptisme as an addition hanging vpon it. Againe he speakest none otherwise of baptisme, but so farre as the ministracion of it is vnder the office of teaching. For Christ sendeth the Apostles to publish the Gospell to all the nations of the worlde, that they shoulde from eachwherewith the doctrine of saluation gather together into his kingdome men that

The Gospell by  
Christes appoint-  
ment to be prea-  
ched to men of ca-  
pacitie and they to  
believe before they  
be baptised: but  
not infans there-  
fore to be unbapt-  
ised till they come  
unto yeeres of ha-  
bilitie to heare and  
believe.

that before were lost. But whom, or what maner of men? It is certaine that there is no mention but of them that are able to receiue teaching. Afterwarde he addeth that such, when they are instructed, ought to be baptised, adioyning a promise, that they which beleeue and are baptised shall be sauied. Is there in all that saying so much as one syllable of Infants? What forme therfore of reasoning shall this be wherewith they assaile vs : they which are of growen age, must first be instructed, that they may beleeue, ere they be baptised : therefore it is vnlawfull to make baptisme common to infants? Although they woulde burst themselues, they shal prooue nothing else by this place but that the Gospell must be preached to them that are of capacite able to heare it, before that they be baptised, forasmuch as he there speakest of such onely. Let them hereof if they can make a stop to debar infants from baptisme.

29 But that euen blinde men also may with groping finde out their deceits, I will point them out with a very cleere similitude. If any man cauill that infants ought to haue meate taken from them, vpon this pretence that the Apostle suffereth none to eat but them that labour, shall he not be woorthie that all men shoulde spit at him? Why so? Because he with difference draweth that to all men, which was spoken of one kind and one certayne age of men. No whit handesomer is their handling in this present cause. For that which euerie man seeth to belong to one age alone, they draw to infants, that this age also may be subiect to the rule which was made for none but them that were more growen in yeeres. As for the example of Christ it nothing vpholdeth their side, He was not baptised before that he was thirtie yeeres old. That is indeed true: but there is a reason thereof readye to be shewed: because he then purposed by his preaching to lay a sound foundation of baptisme, or rather to stablish the foundation which had been before laid of John. Therefore when he minded with his doctrine to institute baptisme, to procure the greater authoritie to his institution, hee sanctified it with his owne bodie, and that in such fites of time as was most conuenient, namely when he began his preaching. Finally, they shall gather nothing else heeroof, but that baptisme tooke his originall and beginning at the preaching of the Gospell. If they list to appoint the thirtieth yeere, why do they not keepe it, but do receive euerie one to baptisme as he hath in their iudgement sufficiently profitid? yea and Seruitius one of their masters, when he stiftly required this time, yet began at the 21. yeere of his age to boast himselfe to be a prophet. As though he were to be suffered that taketh vpon himselfe the place of a teacher in the church, before that he be a member of the Church.

30 At the last they obiect, that there is no greater cause why baptisme should be given to infants, than the Lords supper, which yet is not granted them. As though the scripture did not curry way expresse a large difference. The same was indeed vsually done in the old churche, as it appeereth by Cyprian and Augustine: but that manner is worthily growen out of vse. For if we consider the nature and propertie of baptisme, it is truly an entrie into the Church, and as it were a forme of admission, whereby wee are adiunbred into the people of God, a signe of our spiritual regeneration by which wee are borne againe into the children of God: whereas on the other side the supper is giuen to them that bee more growen in age, which haing passed tender infancie, are nowe able to beare strong meate. Which difference is verie evidently shewed in the scripture. For there the Lorde so much as pertaineth to baptisme, maketh no choice of ages. But he doth not likewise give the supper to all to take part of it, but onely to them which are fit to discerne the bodie and bloud of the Lorde, to examine their own conscience, to declare the Lords death, to weigh the power therof. Woulde we haue any thing plainer, than that which the apostle teache when he exhorteth that euerie man shoulde prooue and examine himselfe, and then eate of this bread and drinke of this cup? Therefore examination must goe before, which shoulde in vaine be looked for of infantes. Againe, he that eateth vaworthily, eatheth

*Children no more excluded frō baptisme by commandement given that no men should bee baptised before they beleeue, than from meate by the apollois institution that none shoulde eate that laboureth not.*

2.Thef.3.10.

Luk.3.23.

*The scripture sheweth reason why the Lordes supper shoulde not bee giuen unto infantes, but why baptisme should not none.*

1.Cor.11.28;

and

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and drinketh damnation to himselfe, not discerning the Lords body. If none can partake worthily but they that can well discerne the holines of the Lordes bodie, why shoulde we giue to our tender children poison in sted of liuely foode? What is that commandement of the Lord, ye shall do it in remembrance of me? what is that other which the Apostle deriueth from the same, So oft as yee shall eate of this bread, yee shall declare the Lords death till he come? What remembrance (I beseech you) shall we require at our infants of the thing which they never attained with vnderstanding, what preaching of the crosse of Christ, the force and benefit whereof they do not yet comprehend in minde? None of these things is prescribed in baptisme. Therfore betweene these two signes is great difference: which we note also in like signes in the old testament; Circumcision, which is knowne to answeare to our baptisme, was appointed for infants. But the Pascouer into whose place the Supper hath now succeeded, did not receiue all maner of guestes without difference. But was rightly eaten of them only that might by age enquire of the signification of it. If these men had remaining one crum of sound braine, would they be blinde at a thing so cleere and of fring it selfe to sight.

Twentie arguments of Servetus against the baptism of children answered.

- 31 Although it greeueth me to lode the Readers with a heap of trifles: yet it shal be woorth the trauaile briefly to wipe away such gay reasons as *Servetus* not the least of the Anabaptistes, yea the great glorie of that compariet, thought himselfe to bring when he prepared himselfe to conflict. He alleageth, that Christes signes as they be perfect, so do require them that be perfect or able to conceiue perfection. But the solution is easie: that the perfection of baptisme, which extendeth even to death, is wrongfully restrained to one point of time. I say yet further, that perfection is foolishly required in man at the first day, wherunto baptisme allureth vs all our life long, by continual degrees.   
1 He obiecteth that Christes signes were ordained for remembrance, that euerie man shoulde remember that he was buried togither with Christ. I answeare that that which he hath fained of his owne head, needeth no confutation: yea that which he draweth to baptisme, Paules words shewe to be proper to the holie Supper, that euerie man shoulde examine himselfe: but of baptisme there is nowhere any such thing. Wherupon we gather that they be rightly baptised which for their smalnesse of age, are not yet able to receiue examination. Whereas hee thirdly alleageth, that all they abide in death which beleue not the sonne of God, & that the wrath of God abideth vpon them: and therefore that infants which cannot beleue lie in their damnation: I answer that Christ there speaketh not of the general guiltiness wherewith all the posterite of *Adam* are enwrapped, but onely threatneth the despisers of the Gospele, which doe proudly and stubbornly refuse the grace offered them. But this nothing pertaineth to infants. Also I set a contrarie reason against them: that whomsoever Christ blesseth, he is discharged from the curse of *Adam* and the wrath of God: Sith therefore it is knownen that infants are blessed of him, it followeth that they are discharged from death. Then he falsly citeth that which is no where read, that whofouer is borne of the spirite, heareth the voice of the spirite. Which although wee grant to be written, yet shall prooue nothing else but that the faulthfull are framed to obedience, according as the spirite worketh in them. But that which is spoken of a certayne number, it is faultie to drawe indifferently to  
2 all. Fourthly, he obiecteth: because that goeth before which is naturall wee must tarry ripe time for baptisme which is spirituall. But although I grant that all the posterite of *Adam* begotten of the fleih doe from the verie wombe beare their owne damnation, yet I deny that that withstandeth but that God may presently bring remedie. For neither shall *Servetus* prooue that there were many yceres appointed by God that the spiritualnesse of life may begin. As *Paul* testifieth, although they which are borne of the faulthfull are by nature damned: yet by supernaturall grace they  
3 are sauad. Then hee bringeth forth an allegorie, that *David* going vp into the towre

John 3.36.

x.Cor.15 46.

x.Cor.7.14.

towre of *Sion*, did leade neither blinde men nor lame men with him but strong souldiers. But what if I set a parable against it, wherein God calleth to the heauenly bancket blinde men and lame men: how will *Seruettus* vnewnde himselfe out of this knot? I aske also whether lame and maimed men had not fift beene souldiers with *Dauid*. But it is superfluous to tarrie longer vpon this reasoun, which the readers shall finde by the holy historie to be made of meere falsehood. There followeth another allegorie, that the Apostles were fishers of men, not of little children. But I aske, what that saying of Christ meaneth, that into the net of the Gospell are gathered all kindes of fishes. But because I like not to play with allegories, I answere that when the office of teaching was enyoyned to the Apostles, yet they were not forbidden from baptizing of infants. Howbeit I would yet knowe, when the Euangelist nameth them *Anthropous*, men, (in which word is conprehended all mankinde without exception) why they should deny infants to be men. Seuenthly he alleageth, that sith spirituall things agree with spirituall, infants which are not spirituall, are also not meeete for baptism. But first it is plainly euident how wrongfullly they wrest the place of *Paul*. There is entreated of doctrine: when the Corinthians did too much stande in their owne conceite for vaine sharpeenesse of wit, *Paul* rebuketh their sluggishnesse, for that they were yet to be instructed in the first introduction of heauenly wisedome. Who can thereof gather that baptism is to be denied to infants, whom being begotten of the flesh God doth by free adoption make holy to himselfe? Whereas hee faith, that they must be fed with spirituall meate, if they be newe men, the solution is easie, that by baptism they are admitted into the flocke of Christ, and that the signe of adoption sufficeth them, til being growen to age they be able to beare strong meate: that therefore the time of examination which God exprestly requireth in the holy Supper, must be tarried for. Afterwarde he obiecteth that Christ calleth all his to the holy Supper. But it is certayne enough that he admitteth none, but them that be already prepared to celebrate the remembrance of his death. Whereupon followeth that infants whome he vouchsafed to imbrace, doe stay in a scuerall and proper degree by themselues til they grow to age, and yet are not strangers. Whereas hee faith, that it is monstrous that a man after that he is borne, shoulde not eate: I answere that soules are otherwise fed than by the outward eating of the Supper: and that therefore Christ is nevertheless meate to infants, although they abstaine from the signe. But of baptism the case is otherwise, by which onely the gate into the Church is opened to them. Againe he obiecteth that a good steward distributeth meate to the housole in due time. Which althoough I willingly graunt: yet by what right will he appoint vnto vs the certayne time of baptism, that he may proove that it is not giuen to infants out of time. Moreouer he bringeth in that commandement of Christ to the Apostles, that they should make haste into the haruest, while the fieldes waxe white. Verily Christ meaneth this onely, that the Apostles seeing the fruite of their labour present, shoulde the more cheerfully prepare themselves to teach. Who shall therefore gather that the onely time of haruest is the ripe time for baptism? His eleuenth reason is, that in the first Church Christians and discipules were all one: but we see now that he fondly reasoneth from the part to the whole. Discipules are called men of ful age, which had been already throughly taught, and had profisched Christ: as it behoueth that the Iewes vnder the law shoulde be the discipules of *Moses*: yet no man shall thereof rightly gather, that infants were strangers, whom the Lord hath testified to be of his housole. Beside these he alleageth, that all Christians are brethren, in which number infants are not vnto vs, so long as we debarre them from the Supper. But I retorne to that principle, that none are heires of the kingdome of heauen, but they that are the members of Christ: then, that the embracing of Christ was a true token of the adoption, whereby infants are ioyned in common with full growen men, and that the abstaining for a time from the

*2 Sam.5.8.*  
*Luke.14.21.*

*6 Matt.4.19.*  
*Matt.13.47.*

*7 1.Cor.2.13.*

8

*9 Matt.24.46.*

*10 Jnoh.4.35.*

*11 Act.11.26.*

## Cap. 16. Of the outward means

the Supper withstandeth not but that they pertaine to the body of the Church. Neither did the theefe that was converted on the Crosse, cease to be brother of the godly, 13 although he never came to the Supper. Afterwarde he addeth, that none is made our brother but by the Spirit of adoption, which is gien only by the hearing of faith. Ianswre, that he still falleth backe into the same deceifull argument, because he overthwartly draweth that to infants which was spoken onely of growen men. Paul teacheth there that this is Gods ordinarie manner of calling to bring his elect to the faith, when he stirreth vp to them faithfull teachers, by whose ministrerie and trauell he reacheth his hand to them. Who daie thereby appoint a lawe to him, but that he 14 may by some other secret way graffe infants into Christ? Where he obiecteth that Cornelius was baptised after he had received the holy Ghost: howe wrongfully hee doth out of one example gather a generall rule, appeereth by the Eunuch and the Samaritanes, in whome the Lord kept a contrarie order, that baptism went before the giftes of the holy Ghost. The fifteenth reason is more than foolish. He saith that we are by regeneration made gods: and that they be gods to whom the worde of God is spoken, which accordeth not to children that be infants. Whereas he faideth a Godhead to the faithfull, that is one of his dotages, which it pertaineth not to this present place to examine. But to wrest the place of the Psalme to so contrarie a sense, is a point of desperat shamefischi. Christ saith, that Kings and Magistrates are called of the Prophet gods, because they beare an office appointed them of God. But, that which concerning the speciaill comandaumente of gouernance is directed to certayne men, this handsome expositor draweth to the doctrine of the 16 Gospell, that he may banish infants out of the Church. Againe he obiecteth, that infants cannot be accounted new men, because they are not begotten by the worde. But I doe now againe repeate that which I haue often saide, that to regenerate vs doctrine is the vncorruptible seede, if wee be fit to receiue it: but when by reason of age there is not yet in vs aptnesse to learne, God keepeth his degres of regenerating. Afterwarde he commeth backe to his allegories, that in the lawe a sheepe and a goate were not offered in sacrifice so soone as they came out of the wombe. If I listed to drawe figures to this purpose, I could likewise readily obiect against him, that all first begotten things were consecrate to God so soone as they had opened the wombe: then, that a lambe must be killed at a yeres age. Wherupon followeth that manly strength is not to be tarried for, but rather that the new and yet tender issues are chosen of God for sacrifices. Furthermore he affirmeth that none can come to Christ, but they that haue beene prepared of John. As though Johns office were not enduring but for a time. But, to omit this, truly that same preparation was not in the children whom Christ imbraced and blessed. Wherefore let him goe with his false 18 principle. At length he calleth for patrons Trismegistus and the Sibylles, to prooue that holy washings pertaine not but to them that are of growen age. Lo how honorably he thinketh of the baptism of Christ, which he reduceth to the ceremonies of the Gentiles, that it may be no otherwise ministred than pleaseth Trismegistus. But we more esteeme the authoritie of God, whome it hath pleased to make infants holy to himselfe, and to admit them with the holy signe, the force whereof they did not yet by age understand. Neither doe we count it lawfull to borrow out of the cleannings of the Gentiles any thing that may change in our baptism the eueralasting and inuiolable lawe of God, which he hath stablished concerning circumcision. Last of all, he maketh this argument: that if it bee lawfull to baptise infants without vnderstanding, then baptism may enterludelike and in sport be ministred of boyes when they play. But of this matter let him quarell with God by whose comandaumente circumcision was common to infants before that they had attained vnderstanding. Was it therefore a playing matter, or subiect to the follies of children, that they might overthrowe the holy ordinance of God? But it is no maruell that these reprobate spirits,

Act.10.24.  
Act.8.27.

John.1.35.

Exod.13.2.  
Exod.12.5.

spirites, as though they were vexed with a phrensie, doe thrust in all the grossest absurdities for defence of their errors, because God doth with such giddines justly take vengeance of their pride and stubbornnesse. Verily I trust I haue made plaine with how feble succours *Seruettus* hath holpen his silly brethren the Anabaptistes.

32 Now I thinke it will be doubtfull to no sober man, how rashly they trouble the Church of Christ, that mooue brawles and contentions for the baptisme of infants. But it is profitable to consider, what Satan goeth about with this so great subtelerie: euен to take away from vs the singular frute of affiance & spirituall ioy which is to be gathered hereof, and to diminish as much also of the glory of the goodnes of God. For how sweete is it to godly mindes, to be certified not onely by word, but also by sight to be seene with eies, that they obtaine so much fauour with the heauenly Father, that he hath also care of their posterity? For here it is to be seen, how he taketh vpon him the person of a most prouident father of household toward vs, which euен after our death doth not lay away his carefulnesse of vs, but prouideth and foreseeeth for our children. Ought we not here after the example of *Dauid* with all our hart to leape vp into thankelgiuing, that by such shew of his goodnes, his name may be sanctified? This, verily Satan intendeth, in assailing with so great armes the baptisme of infants: namely, that this testifying of the grace of God being taken away, the promise which by it is present before our eies, may at length by little and little vanish away. Whereupon should grow not onely a wicked vnhankfulnes toward the mercie of God, but also a certaine slouthfulnes in instructing our children to godlinesse. For by this spurre we are not a little pricked forward to bring them vp in the earnest feare of God and in the keeping of his law, when we consider that euен immediatlie from their birth, he taketh and acknowledgeth them for his children. Wherefore vnlesse we list enuiously to darken the bountifulnes of God, let vs offer to him our children, to whom he giueth a place among them that be of his familie and houisold, that is to say, the members of the Church.

## The xvij. Chapter.

*Of the holy Supper of Christ: and what it availeth vs.*

A fter that God hath once receiued vs into his familie, and not onely to take vs as his seruants, but as his children: that he may fulfill the office of a most good Father, and carefull for his issue, he taketh also vpon him to nourish vs throughout the whole course of our life. And not contented therewith, it pleased him by a pledge giuen to assure vs of this continuall liberaltie. To this end therefore he hath gien his Church an other Sacrament by the hand of his onely begotten Sonne, namely a spirituall banquet, wherein Christ testifieth himselfe to be the quickning bread, wherwith our soules are fed to true and blessed immortalitie. But forasmuch as the knowledge of so great a mysterie is very necessarie, and according to the greatnesse thereof, requireth a diligent declaration: and Satan, that he might bereave the Church of this inestimable treasure, hath long ago spread mistes, and since that time darkensse, to obscure the light of it, and then hath stirred strifes and battailes that might estrange the mindes of the simple from tasting of this holy foode, and hath also in our time attempted the same craft: therefore when I shall haue briefly knit vp the summe for the capacite of the vnlearned, I will vndoe those knottes, wherewith Satan hath endeavored to snare the world. First, bread and wine are signes, which represent vnto vs the inuisible foode, which we receive of the flesh and bloud of Christ. For as in baptisme God againe begetting vs doth graffe vs into the fellowship of his Church, and by adoption doth make vs his owne: so we haue said that he perfourmeth the office of a prouident Father of household, in this that he continually ministreth

*The Sacrament of the supper of Christ infiuenced to testifie that our soules are not onely once made alius, but continually kept and nourished by Christ as by foode.*

vs meate , that he sustineth and preserueth vs in that life whereunto he hath by his word begotten vs. Now the onely meate of our soule is Christ, and therefore the heauenly father calleth vs to him, that being refreshed with common partaking of him, we may from time to time gather liuely force, vntill we attaine to heauenly immortality. But for as much as this mysterie of the secret vniting of Christ with the godly is by nature impossible to bee comprehended , hee giueth the figure and image thereof in visible lignes most fit for our small capacite : yea , as it were by carnes and tokenes giuen , he maketh it so assured vnto vs as if it were seene with our eies, because this so familiar a similitude entreth euuen to the grossest minds, that soules are so fed with Christ , as bread and wine do sustaine the bodily life. Now therefore we haue it declared, to what end this mystical blessing tendeth, namely to assure vs, that the bodie of the Lord was so once offered for vs, that we now eat it, and in eating it do feele in vs the effectuall working of that onely sacrifice that his blood was so once shed for vs , that it is vnto vs continuall drinke. And so sound the words of the promise there adioyned. Take, this is my body, which is deliuern for you. The body therefore which was once offred vp for our saluation , we are commanded to take and eat: that when we see our selues to be made partakers of this, we may certainly determine that the power of his death which bringeth life shall be effectuall in vs. Whereupon also he calleth the cup, the covenant in his blood. For after a certain maner it reneweth, or rather continueth the covenant which he hath once stablished with his blood, so much as pertaineth to the confirming of our faith, so oft as he rececheth vnto vs that holy blood to be tasted of.

Matt.26.26.  
Mar.14.17.  
Luk.22.19.  
1.Cor.11.24.

*The exchange  
which Christ hath  
made by taking  
that upon him  
which was ours, &  
communicating  
that which is his  
to us confirmed by  
this sacrament.*

2 A great frut verily of affiance and sweetnes may godly soules gather of this sacrament, because they haue a witnesse, that we are growen togither into one body with Christ , so that whatsoeuer is his we may call ours. Heereupon followeth that we may boldly promise vnto our selues, that euerlastinge life is ours , whereof he is heire: and that the kingdome of heauen , whereto he is now entred , can no more fall away from vs than from him : againe that we cannot now be condemned by our sinnes, from the guiltines wherof he hath acquited vs, when he willed them to be imputed to himselfe as if they were his owne. This is the maruellous exchange, which of his immeasurable bountifullnes he hath made with vs : that he being made with vs the sonne of man, hath made vs with him the sonnes of God : that by his comming downe into earth , he hath made vs a way to goe vp into heauen : that putting vpon him our mortalitie, he hath giuen vs his immortalitie : that taking on him our weakeenes, he hath strengthened vs with his power : that taking ouer pouertie to himselfe, he hath conueyed his riches to vs : that taking to him the weight of our vnrighteousnes, wherewith we were oppressed, he hath clothed vs with his righteousnes.

3 Of all these things we haue so full a witnesssing in this sacrament, that we must certainly determine, that Christ is truly giuen vs , as if Christ himselfe were set present before our eies, and handeled with our hands. For this word can neither lye to vs, nor mocke vs : Take, eat, drinke: this is my body which is deliuern for you: this is the blood , which is shed into the forgiuenesse of sinnes. Whereas he commaundeth to take, he signifieth that it is ours. Whereas he commaundeth to eat, he signifieth that that is made one substance with vs. Whereas he saith of the body, that it is deliuern for vs: of the blood, that it is shed for vs: therin he teacheth that both are not so much his as ours: because he tooke and laid away both , not for his commoditie, but to our saluation. And truly it is to be diligently marked, that the chiefe and in a maner whole pith of the sacrament standeth in these words. Which is deliuern for you, which is ihered for you. For otherwise it shoulde not much profit vs, that the body and blood of our Lord are now distributed , vniuersall they had beeene once giuen foorth for our redemption and saluation. Therefore they are represented vnder bread and wine, that we should learne that they are not onely ours, but also

also ordeined for the nourishment of spirituall life. This is it that we before said, that from the corporall things which are shewed foorth in the Sacraments, we are by a certayne proportionall relation guided to spirituall things. So when bread is giuen vs for a signe of the body of Christ, we ought by and by to conceiue this similitude: As bread nourisheth, sustaineth, and maintaineth the life of our body: so the body of Christ is the onely meate to quicken and giue life to our soule. When we see wine set foorth for a signe of his blood: we must call to minde what vses wine bringeth to the body, that we may consider that the same are brought to vs spirituallly by the blood of Christ: those vses be, to cherish, to refresh, to strengthen, to make mery. For if we sufficiently weigh, what the deliuering of this holy body, what the shedding of this holy blood, hath profited vs: we shall plainly perceiue that these things which are spoken of bread and wine, according to such proportionall relation doe very well accord with them toward vs when they are communicated vnto vs.

4 Therefore the chiefe partes of the Sacrament are not simple and without higher consideration to reach to vs the body of Christ: but rather that same promise, whereby he testifieth, that his flesh is verily meate, and his blood is drinke, with which we are fed into eternall life: whereby he affirmeth himselfe to be the bread of life, of which who so eateth, he shall liue for euer: to seale (I say) and confirme that promise: and for bringing the same to passe, to send vs to the croſſe of Christ, where that promise hath beene truely perfourmed, and in all pointes fulfilled. For we doe not well and healthifulllye eat Christ but crucified, when we doe with livelye feeling conceiue the effectualnes of his death. For whereas he calleth himselfe the bread of life, he did not borrow that name of the Sacramēt, as sonie do wrongfullye expound it: but because he was giuen vs such of the Father, & performed himselfe such, when being made partaker of our humaine mortalitie, he made vs partners of his divine immortalitie: when offring himselfe for sacrifice, he tooke our accursednes vpon himselfe, that he might fill vs with blessing: when with his death he devoured and swallowed vp death: when in his resurrection he raised vp this our corruptible flesh which he had put on, to glory and vncorruption.

5 It remaneth that by appliance all the same may come to vs. That is done, both by the Gospell, and more clearely by the holy Supper, where both he offereth himselfe to vs with all his good things, and we receiue him by Faith. Wherefore the Sacrament maketh not that Christ first beginneth to be the bread of life: but when it bringeth into remembrance, that he was made the bread of life, which we continually eat, and when it giueth vnto vs the tast and sauour of that bread, then it maketh vs to feele the strength of that bread. For it promiseth vs, that whatsoeuer Christ did or suffered, the same was done to giue life to vs. Then, that this giuing of life is euerlasting, by which we may without end be nourished, susteined, and preserued in life. For as Christ shoulde not haue beene to vs the bread of life, vnlesse he had been borne and had died for vs, vnlesse he had risen againe for vs: so now he shoulde not be the same vnlesse the effectualnesse and fruite of his birth, death and resurrection, were an euerlasting and immortall thing. All which Christ hath very well expressed in these words. The bread which I will giue, is my flesh, which I will giue for the life of the world. By which words without doubt he signifieth, that his body shoulde therefore be to vs for bread, to the spiritual life of the soule, bicause it shoulde be giue foorth to death for our saluation: and that it is delivered to vs to eate of it, when by Faith he maketh vs partakers of it. Once therefore he gaue it, that he might be made bread, when he gaue foorth himselfe to be crucified for the redemption of the world: dayly he giueth it, when by the word of the Gospell he offereth it vnto vs to be receiued, so farre as it was crucified: where he sealeth that deliueraunce with the holy mystery of the Supper: where he inwardly fulfilleth that which he outwardly betokeneth. Now herein we must beware of two faultes, that neither dooing too much in abasing the signes, we

*The highest conſideration in this sacrament is of the promise whereby Christ bath reſiſted his flesh to be meat & his blood to be drinke in deede.*

*This Sacrament maketh not Christ to be the bread of life, but testifieth unto vs that he is so to such as receive him in the due ſtatute of these myfteries whereby he is received, to receive him to eate his flesh & to drinke his blood, an effect of beleefe and a thing to be diſtinguished fro faulth.*  
John 6.51.

seeme to plucke them from their mysteries to which they are in a manner knifast: nor that being immeasurable in advancing the same, we seeme in the meane time somewhat to darken the mysteries themselves. That Christ is the bread of life, wherwith the faithfull are nourished into eternall saluation, there is no man but he graunteth, vnlesse he be al togither without religion. But this point is not likewise agreeed vpon among all men, what is the maner of partaking of him. For there be that in one word define, that to eate the flesh of Christ and to drinke his blood, is nothing else but to beleue in Christ himselfe. But I thinke that Christ meant some certainer and higher thing, in that notable sermon where he commendeth to vs the eating of his flesh, namely, that we are quickened by the true partaking of him: which also he therefore expressed by the words of eating and drinking, least any man should thinke, that the life which we receiuē of him is conceiued by bare knowledge onely. For as not the sight, but the eating of bread sufficeth the body for nourishment: so it behoueth that the soule be truely and throughly made partaker of Christ, that by the power of him it may be quickened into a spirituall life. But in the meane time we confessie that there is no other eating, but of faith: as there can no other be imagined. But this is the difference betweene my words and theirs, that with them to eare is onely to beleue. but Isay that the flesh of Christ is eaten with beleueing, because by faith he is made ours, and I say that eating is the fruit and effect of faith. Or, if you will haue it plainer, with them eating is faith: and I thinke it rather to follow of faith. In wordes verily the difference is but small: but in the thing it selfe, not small. For though the Apostle teacheth that Christ dwelleth in our harts by faith: yet no man will expound this dwelling to be faith: but all men do perceiue that there is expecteed a singular effect offaith, for that by it the faithfull do obtaine to haue Christ dwelling in them. After this manner, the Lord meant, in calling himselfe the bread of life, not onely to teach that in the faith of his death and resurrection, saluation is repos'd for vs: but also that by true partaking of himselfe it is brought to passe, that his life passeth into vs, and becommeth ours: like as bread, when it is taken for foode, ministreth liuelynesse to the bodie.

6 Neither did *Augustine*, whom they bring in for their patron, in any other meaning write that we eare by beleueing, than to shew that this eating is of faith, not of the mouth. Which I also denie not: but yet therewithall I adde, that we do by faith embrace Christ, not appering a faire of, but making himselfe one with vs, that he may be our head, and we his members. Yet do not I vtterly disallow that manner of speaking: but onely I deny it to be a full declaration, if they meane to define what it is to eate the flesh of Christ. Otherwise I see that *Augustine* hath oft vsed this forme of speech: as when he saith in the third booke of Christian doctrine, Vnlesse ye eate the flesh of the sonne of man: this is a figure teaching that wee must communicate with the passion of the Lord, and must sweetly and profitably lay vp in remembrance that for vs his flesh was crucified and wounded. Againe when he sayeth that the three thousand men which were conuicti at *Peters* sermon, did drinke the blood of Christ by beleueing, which they had shedde by cruell dealing. But in many other places hee honourably setteth out that benefite of faith, that by it our soules are no lesse refreshed with the communicating of the flesh of Christ, than our bodies are with the bread which they eate. And the same is it which in a certaine place *Chrysostome* writeth, that Christ doth not onely by faith, but also indeede make vs his bodie. For he meaneth not that we do from any other where than from faith, obtaine such a benefite: but this onely he meaneth to exclude, that none when hee he wch faith to be named, should conceive a naked imagination. As for them that will haue the Supper to be onely a marke of ourwade profession, I doe now passe them ouer: becaūē I thinkē that I haue sufficiently confuted them erōur, when I entreated of sacraments generally. Only this thing let the readers make, that

Ephe. 3.17.

John. 6.51.

The meaning of  
saint Augustine  
and saint Chrysos-  
tome when they  
speake of the par-  
ticipation of the  
body of Christ.

Hom. in Joh. 31.  
and 40.  
Act. 2.41.

Hom. 60.

that when the cup is called the couenant in the blood, there is a promise expressed that may be of force to confirme Faith. Whereupon followeth, that vnlesse we haue respect to God, and embrace that which he offreth, we doe not rightly vse the holy Supper.

7 Moreouer they also doe not satisfie me, which acknowledging that we haue some communion with Christ, when they meane to expresse it, do make vs partakers only of the spirite, without making any mention of fletch & blood. As though all those things were spoken of nothing, that his flesh is verily meate, that his blood is verily drinke: that none hath life, but he that eateth that flesh, and drinketh that blood: and such other sayings that belong to the same ende. Wherfore if it be certaine that the full communicating of Christ proceedeth beyond their description, as it is too narrowly strained: I will now goe about to knitt vp in few words, how large it is and how farre it extendeth it selfe, before that I speake of the contrary fault of excesse. For I shall haue a longer disputation with the excessiue teachers, which, when according to their owne grossenesse they frame a manner of eating and drinking full of absurditie, doe also transfigurē Christ stripped out of his flesh into a fantale: if yet a man may with any words comprehend so great a mysterie, which I see that I can not sufficiently comprehend with minde: and therefore I doe willinglie confessē it, that no man should measure the highnes thereof by the small proportion of my chidishnes. But rather I exhort the readers, that they doe not restraine the sense of their mindes within these two narrow bounds: but endeuour to rise vp much higher, than they can by my guiding. For I my selfe, so oft as I speake of this thing, when I haue traueilē to say all, thinke that I haue yet said but little in respect of the woorthines thereof. And although the minde can do more in thinking than the toong in exprefsing: yet with greatnessse of the thing, the minde also is surmounted and ouerwhelmed. Finally therefore nothing remaineth, but that I must breake foorth into admiration of that mysterie, which neither the minde can suffice to thinke of, nor the toong to declare. Yet after such manner as I can, I will set foorth the summe of my sentencē: which as I nothing doubt to be true, so I trust that it will not be disallowed of Godly harts.

8 First of al, we are taught out of the Scripture, that Christ was frō the beginning that life bringing word of the Father, the fountaine and originall of life, from whence all things euer receiued their hauing of life. Wherefore John sometime calleth him the word of life, and sometime writheth that life was in him: meaning that he even then flowing into all creatures, powred into them the power of breathing and liuing. Yet the same John addeth afterward, that the life was then and not till then openly shewed, when the Sonne of God taking upon him our flesh, gave himselfe to be seene with eyes and felt with handes. For though he did before also spread abroad his power into the creatures: yet because man, being by sinne estrangēd from God, hauing lost the communion of life, saw on every side death hanging ouer him: that he might recover hope of immortalitie, it behoued that he should be receiued into the communion of that worde. For how small a confidence maist thou conceiue thereof, if thou heare that the word of God in deede, from which thou art most farre remooued, conteineith in it selfe the fulnesse of life, but in thy selfe and round about thee nothing offereth it selfe and is present before thine eyes but death? But since that fountaine of life beganne to dwell in our flesh, now it lieth not a farre of hidēn from vs, but presently deliuereſt it selfe to be partaken of vs. Yea and it maketh the very flesh, wherein it resteth, to be of power to bring life to vs, that by partaking thereof we may be fedde to immortalitie. I am ( saith he ) the bread of John 6.48. & 58. life, that am come downe from heauen. And the bread which I will giue is my flesh, which I will giue for the life of the world. In which wordes he teacheth not onely that he is life, in respect that he is the eternall word of God which came downe to

*They straine the  
Communion of  
Christ too narrow-  
ly who make it no-  
thing but the par-  
ticipation of his  
spirite only.*

*Christ from the be-  
ginnig the foun-  
taine of life, by ta-  
king our flesh ma-  
keth it of power  
being fed on to be  
sustenance that  
fresteth unto im-  
mortalitie.*

vs from heauen, but that in comming down he powred the same power into the flesh which he did put on, that from thence the communicating of life might flow foorth vnto vs. Hereupon also these things now follow, that his flesh is verily meat, and his blood is verily drinke, with which sustenances the faithfull are fostered into eternall life. Herein therefore consisteth singular comfort to the godly, 'that now they finde life in their owne flesh. For so they do not onely with easie passage attaine vnto it, but haue it of it selfe laid abroad for them and offering it selfe vnto them. Only let them hold open the bosome of their hart that they may embrace it being present, and they shall obtaine it.

*The flesh of Christ  
being (though not  
of it selfe) an vn-  
wasted fountaine  
from whence life  
floweth, he shal  
well thinke must of  
necessarie be part-  
aker thereof, and  
have fellowship  
with it.  
Ioh.5.19.*

Ephes.5.30.

*The body & blood  
of Christ truly gi-  
uen vs, & not bare  
and naked figures  
thereof in this sa-  
crament.*

9 But although the flesh of Christ haue not so great power of it selfe, that it can giue life to vs, which both in the owne first estate of it was subiect to mortalitie, and now being endued with immortalitie, lieth not by it selfe: yet it is rightfully called life bringing, which is filled with fulnesse of life to powre it into vs. In which meaning I do with Cyril expound that saying of Christ: as the father hath life in himselfe, so he hath also giuen to the sonne to haue life in himselfe. For there he properly speaketh of his gifte, not which he from the beginning possessed with the father, but with which he was garnished in the same flesh in which he appeared. Therefore he fliceweth that in his manhoode also dwelleth the fulnes of life, that whosoeuer partaketh of his flesh and blood, may therewithall also enjoy the partaking of life. Of what sort that is, we may declare by a familiar example. For as out of a fountaine water is sometime drunke, sometime is drawnen, sometime by furrowes is conueied to the watering of grounds, which yet of it selfe doth not ouerflow into so many vses, but from the very spring it selfe which with euerlasting flowing yeeldeth and ministreth vnto it from time to time new abundance: so the flesh of Christ is like a rich and vnwasted fountaine which powreth into vs the life springing from the Godhead into it selfe. Now who seeth not that the communion of the flesh and blood of Christ is necessarie to all that aspire to heauenly life? Hereunto tendeth that saying of the Apostle, that the Church is the bodie of Christ and the fulfilling of it: and that he is the head out of which the whole bodie coupled and knit togither by ioints maketh encrease of the bodie: that our bodies are the members of Christ. All which things we understand to be impossible to be brought to passe, but that he must wholly cleave to vs in spirit and body. But that most neere fellowship whereby we are coupled with his flesh, he hath yet set out with a more glorious title, when he said that we are members of his bodie, and are of his bones and of his flesh. At the laft, to declare it to be a matter greater than all wordes, he concludeth his saying with an exclamation. This is (faith he) a great secret. Therefore it should be a point of extreme madnesse to acknowledge no communion of the faithful when the flesh and blood of the Lord, which the Apostle declarcth to be so great, that he had rather wonder at it than expresse it.

10 Let the summe bee, that our soules are so fed with the flesh and blood of Christ, as bread and wine do maintaine and sustaine the bodily life. For otherwise the proportionall relation of the signe should not agree, vniuersall soules did find their food in Christ. Which cannot be done, vniess Christ do truly grow into one with vs, and refresh vs with the eating of his flesh and drinking of his blood. But although it seeme incredible, that in so great distance of places the flesh of Christ reacheth to vs that it may be meat to vs: let vs remember how much the secret power of the Spirite surmounteth aboue all our senses, and how foelih it is to goe about to measure his vnmensurablenesse by our measure. That therefore whiche our minde comprehendeth not, let our faith conceiue, that the spirite truely knitteth in one those things that are scuered in places. Now that same holy communicating of his bodie and blood, whereby Christ powreth his life into vs, even as if hee pearced it into our bones and marowes, hee in the Supper also testifieth and sealith: and that not

not with setting before vs a vaine or voide signe, but bringing foorth there the effectuall working of his spirite whereby he fulfileth that which he promiseth. And verily he there offreth and deliuereþ the thing signified to all them that sit at that spirituall banker: although it be receiued with fruite of the faufull onely, which receiue so great bountifullnes with true Faith and thankfulness of minde. After which maner the Apostle saide, that the bread which we breake is the communion of the body of Christ: and that the cuppe which we hallowe with the word and praiers to that purpose, is the communion of his blood. Neither is there any caule why any man should obiect, that it is a figuratiue speech, by which the name of the thing signified is giuen to the signe. I graunt verily that the breaking of the bread is a signe, not the thing it selfe. But this being admitted, yet we shall rightly gather of the deliueraunce of the signe, that the thing it selfe is deliuereþ. For vnlesse a man will call God a deceiver, he can never be so bold to say that he setteth before vs an empie signe. Therefore if by the breaking of bread the Lord doth truely represent the partaking of his body, it ought to be out of doubt that he truely perfourmeth and deliuereþ it. And this rule is alway to be holden of the Godly, that so oft as they see the signes ordained of the Lord, they certaintely thinke and perswade themselves that the truth of the thing signified is there present. For to what purpose should the Lord deliuere to thee into thy hand the signe of his body, but to assure thee of the true partaking of it? If it be true, that a visible signe is giuen vs, to seale the gift of an inuisible thing: when we receive the signe of the body, let vs no lesse certaintely beleue that the body it selfe also is giuen vs.

2.Cor.10.16.

11 I say therefore (which both hath beeene alway received in the Church, and all they teach at this day that thinke right) that the holy mysterie of the Supper consisteth of two things: that is to say of the bodily signes, which being set before our eies doe represent vnto vs inuisible things: according to the capacitie of our weakenesse: and of spirituall truth, which is by those signes both figured and deliuereþ. Of what sort that is, when I meane to shew it familiarly, I vle to set three things: the signification, the matter which hangeth of the signification, the vertue or effect which followeth of both. The signification consisteth in the promises, which are after a certayne maner wrapped together with the signe. The matter of substance I call Christ with his death and resurrection. By effect I understand the redemption, righteousness, sanctification, and eternall life, and whatsoeuer other benefites Christ bringeth vs. Now although all these things haue respect to Faith: yet I leauen no place to this cavillation: as though when I say that Christ is received by Faith, I would haue him conceiued with vnderstanding onely and imagination. For the promises offer him, not that we should sticke fast in the sight alone and in bare knowledge: but that we should enjoy the true communicating of him. And truely I see not how any man may haue confidence that he hath redemption and righteousness in the croſſe of Christ, and life in his death, but principally standing vpon the true communion of Christ himselfe. For those good things should not come to vs, vnlesse Christ first made himselfe ours. I say therefore, that in the mysterie of the Supper, by the signes of bread and wine Christ is truely deliuereþ to vs, yea and his body and blood, in which he hath fulfilled all obedience for purchasing of righteousness to vs: namely that first we should grow together into one body with him: and then being made partakers of his substance, we may also feele his power in the communicating of all his good things.

12 Now I come down to the excessiue mixtures, which superstition hath brought in. For herein Satan hath played with maruellous suttlerie, that withdrawing the mindes of men from heauen, he might fill them with peruerse error, as though Christ were fastened to the element of breade. And first wee must not dreame such a presence of Christ in the Sacrament, as the craftsmen of the court of Rome haue

*Christ himselfe by  
faith, even his bo-  
die & blood truely  
participated, in  
this Sacrament.*

*A locall presence  
of the boode of  
Christ not needfull  
unto vs that we  
may ensey the par-  
takynge of it in which  
the spirite of Christ  
perfourmeth with-  
out such grossenes-*

## Cap.17. Of the outward meanes

fained: as though the body of Christ were made present with presence of place, to be handled with hands, to be broosed with teeth, and swallowed with mouth. For this forme of recantation Pope *Nicholas* entituled to *Berengarius*, to bee a witnesse of his repentance: namely with wordes so faire monstrous, that the author of the glose crieth out that there is danger, if the readers do not wisely take heed to themselues, least they sucke out of them an heresie worse than was that of *Berengarius*. In the second distinction, in the Chapter beginning thus, *Ego Berengarius*. But *Peter Lombarde*, although he trauell much in excusing the absurditie, yet more inclineth to the contrarie sentence. For as we nothing doubt that it hath limits according to the perpetuall nature of the bodie of men, and is holden in heauen, into which it was once receiued, vntill he retурne to iudgement: so to draw it backe vnder these corruptible elements or to imagine it present every where, we account it to be viterly vnlawfull. Neither verily is it so needfull to this that we may enjoy the partaking of it: for as much as the Lord giueth vs this benefit by his Spirit that we be made one with him in body, Spirit, and soule. The bonde therefore of this conioyning is the spirite of Christ, by the knitting whereof we be coupled togither, and as it were a certaine conduit, by which whatsoeuer Christ himselfe both is and hath, is conueyed to vs. For if we behold the sunne shining foorth with his beames vpon the earth after a certaine manner to cast forth his substance vnto it to engender, nourish, and quicken the fruits thereof: why shoulde the extending of beames of the spirit of Christ be inferiour to conuey the communion of his flesh and blood into vs? Wherefore the scripture, when it speaketh of our partaking with Christ, referreth the whole force thereof to the spirit. Yet in stead of many, one place shall be sufficient. For *Paul* in the eight chapter to the Romanes, saith that Christ dwelleth in vs none otherwise than by his spirit: wherby yet he taketh not away that communion of his flesh & blood of which we now speake, but teacheth that the Spirite alone worketh that we possesse whole Christ and haue him dwelling in vs.

The manner of  
presence which  
the schoolmen  
haue devised in  
this sacrament.

Lib.4. dist.

i 3 The schoolmen thought more shamefastly which were withholden with horrour of so barbarous vngodilnesse. Yet they also themselues do nothing but mocke with suttler deceites. They graunt that Christ is not contained there by way of circumscriptiōn nor after a bodily manner: but afterward they invent a way, which neither themselues doe understand, nor they can declare to other: yet it is such as falleth to this point that Christ must be sought in the forme of breade as they call it. For what is it? When they say that the substance of bread is turned into christ, do they not fasten him to the whitenes which they there leaue? But (say they) he is so contained in the Sacrement, that he abideth in heauen: and we determine no other presence but of habitude. But whatsoeuer words they bring in to cloake it with a deceitfull colour, this is the ende of all, that that is by consecration made Christ, which before was bread: that from thenceforth Christ lieth hid vnder that colour of bread. Which also they are not ashamed in plaine words to exprefie. For these be the words of *Lombarde*: that the body of Christ, which in it selfe is visible, when the consecration is ended, lieth hidden and is couered vnder the forme of bread. So the forme of that bread is nothing else but a visour, that taketh away the sight of the flesh from the eies. Neither need we many conjectures, to finde what snares they minded to lay with these words, sith the thing it selfe plainly speaketh it. For it is to be seene with howe great superstition in certaine ages past, not only the common sort of men, but also the verie chiefe of them haue beene holden, and at this day be holden in popish Churches. For hauing little care of true faith (by which alone we both come into the fellowship of Christ, and do cleave together with him) so that they haue a carnall presence of him, which they haue framed beside the word, they thinke that they haue him present enough. Therefore in a summe, we see that this hath beene gotten by this wittie suttlety that bread was taken for God.

14 From hence proceeded that same fained transubstantiation, for which at this day they fight more earnestly than for all the other articles of their faith. For the first builders of that locall presence could not vnuinde themselues from this doubt howe the bodie of Christ shoulde be mingled with the substance of bread, but that by and by many absurdities did thrust themselves in place. Therefore they were druen of necessite to flee to this inuention, that there is made a turning of bread into the body: not that the body is properly made to God, but because Christ that hee might hide himselfe vnder the forme, bringeth the substance to nothing. But it is maruellous, that they fell to so great ignorance, yea senselesse dulnesse, that not onely that Scripture but also the consent of the olde Church fighting against it, they brought abroad that monster. I grant indeede that some of the olde writers sometime vfed the name of turning: not for that they woulde destroy the substance in the outwarde signes, but that they might teach that the bread dedicate to the mysterie differeth far from common bread and is now other. But ech where they all plainly declare, that the holy supper consisteth of two partes, an earthly part, and a heauenly: and the earthly part they doe without controuersie expounde to be bread and wine. Truely whatioever they babble, it is plaine that in confirming of this doctrine they want the defence of antiquitie, which they oftentimes presume to set against the evident word of God. For it is not so long ago since it was inuented, it was verily vnknownen not onely to those better ages, in which the purer doctrine of religion yet flourished, but also euen when that same purenesse was much defiled. There is none of the old writers that doth not in exprest wordes confessie that the holie signes in the supper are bread and wine: although, as we haue saide, they sometime set it out with diuers titles, to aduance the dignitie of the mysterie. For whereas they say that in the consecration is made a secret turning, that nowe it is another thing then bread and wine: I haue euen now giuen warning that they do not therby meane that the things them-selues,are brought to nought, but that they are nowe to bee otherwise esteemed than common meats, which are appointed only to feede the belly: for as much as in them is deliuerned to vs the spirituall meate and drinke of the soule. This we also deny not. If (say these men) there bee a turning, it must needes bee that there is of one thing made another thing. If they meane that there is some thing made which before was not, I agree with them. If they will drawe it to that their owne imagination, let them answere me what change they thinke to be made in baptisme. For herein the fathers alio do determine a maruellous turning, when they say that of a corruptible element is made a spirituall washing of the soule, yet none of them denieth that water remaineth. But (say they) there is no such thing in baptisme, as is that in the Supper. This is my body. As though the question were of those wordes, which haue a meaning plaine enough: and not rather of that worde of turning, which ought to signifie no more in the Supper than in baptisme. Therefore farewell they with these snares of syllables, whereby they doe nothing else but bewray their owne hungrinesse. For otherwise the signification woulde not agree together vniuersle the truth which is there figured, had a liuely image in outwarde signe. Christes will was by the outwarde signe to testifie that his flesh is meate. If he did set before vs onely an emptie imaginative forme of bread not true bread, where were the correlation or similitude which shoulde lead vs from the visible thing to the inuisible? For, that all things may agree together, the signification shall extend no further, but that we be fed with the forme of the flesh of Christ. As, if in baptisme the forme of water shoulde deceiue our eyes, it shoulde not be to vs a certaine pledge of our washing: yea by that decentfull shewe there shoulde be giuen vs an occasion of wauering. Therefore the nature of the sacrament is ouerthrowen, vniuersle in the manner of signifying the earthly signe answere to the heauenly thing. And therefore wee loole the truth of this mysterie, vniuersle true bread represent to vs the true bodie of Christ. I repeate it againe:

*Transubstantiation  
on destitude of an-  
tiquisites to defende  
it.*

# Cap. 17. Of the outward meanes

Sith the supper is nothing else, than a visible testifying of that promise which is in the sixt Chapter of *Iohn*, namely that Christ is the bread of life, which came down from heauen: there must bee visible bread vscd for a meane whereby that same spirituall bread may be figured: vnlesse wee will that we loose all the fruite which in this behalfe God tenderly granteth to sustaine our weakenes. Now by what reason shoulde *Paul* gather, that al we are one body and one bread, which do togither partake of one bread, if there remained onely an imaginatiue forme and not rather a naturall truth of bread?

1. Cor. 10. 17.

The visible elements in this Sacrament changed not in respect of their nature but of their use only.

Exo. 17. 6.  
2. Cor. 10. 4.

15 But they could neuer haue beeene so fowly beguiled with the deceites of Satan, but because they were alreadie bewitched with this error, that the body of Christ inclosed vnder bread was by the bodily mouth sent downe into the bellie. The cause of so brutish imagination was, that confectionation signified as much among them as a magicall enchantment. But this principle was drawen to them, that bread is a sacrament to none but to men, to whom the worde is directed: like as the water of baptisme is not changed in it selfe, but so soone as the promise is adioyned, it beginneth to be that to vs which it before was not. This shall better appeare by example of a like Sacrament. The water springing out of the rocke in the desart was to the fathers a token and signe of the same thing, which the wine doth figure to vs in the Supper. For *Taul* teacheth that they drunke the same spirituall drunke. But it was a common watering for the beasts and cattell of the people. Whereupon it is easily gathered, that in earthly elements, when they are applied to a spirituall vse, there is made no other turning but in respect of men, insomuch as they are to them seales of the promises. Moreouer sith Gods purpose is (as I often repeate) as it were by handsome chariots to lift vs vp to hymselfe, they do by their waywardnes wickedly disappoynct the same, which doe indeede call vs to Christ, but lurking inuisibly vnder bread. For it is not possible that the minde of men, vntcombing it selfe from the immeasurablenes of places, shoulde attaine to Christ euuen aboue the heauens. That which nature denied them, they attempted to amende, with a more hurtfull remedie: that abiding in earth, we shoulde neede no heauenly neerenesse of Christ. Lo, this is the necesstie, that compelled them to transfigure the bodie of Christ. In *Bernards* time, although a harder manner of speaking was growen in vse, yet transubstantiation was not then knowne. And in all ages before that, this similitude did flie about in euerie mans mouth, that there is with bread and wine a spirituall thing ioyned in this mysterie. Of the wordes they answere as they thinke, wittilie: but bringing nothing fit for this present cause. The rodde of *Moses* (lay they) being turned into a serpent, although it did get the name of a Serpent, yet keepest still the olde name, and is called a rodde. So in their opinion it is as probable, that although the bread passe into a newe substance, it may be abusively and yet not vnaptly called that which it appeereth to the eies. But what likelihooode or neerenesse find they betweene a cleere myracle, and their fained illusion, of which no eie in earth is witnesse? The Magitians had mocked with deceits, so that the Egyptians were persuaded, that they excelled in diuine power to change creatures aboue the order of nature. *Moses* came foorth, and driving awaie all their deceites, shewed that the iuincible power of God was on his side, because his owne rod consumed all the rest. But forasmuch as that was a turning discernable with eies, therefore as wee haue faide, it pertaineth nothing to this present cause: and a little time after, the rod visible returned into his owne forme. Beside that it is not knowne, whether that sudden turning was of substance or no. Also the alluding to the roddes of the Magicians is to be considered, which the Prophet therfore would not call Serpents, least he should seeme to signifie a turning where none was: because those deceivers had done nothing but cast a mist before the eies of the beholders. What likenes herewchau haue these formes of speech. The bread which we breake, so oft as we shal eate this bread, They cōmunicated in break ing

Exod. 4. 3.  
& 7. 10.

1. Cor. 10. 26.  
& 11. 26.  
Act. 24.

breaking of bread, and such other? It is certaine that their eies were onely deceived with the enchauntment of the Magicians. As concerning *Moses*, the matter is more doubtful, by whose hand it was no more hard for God to make of a rod a Serpent, and againe of a Serpent to make a rod, than to cloth Angels with fleshy bodies, and by and by after to vncloth them. If the nature of this mysterie were the same or like, there were some colour for their solution. Let this therefore remaine certaine, that it is not truly nor fitly promised vs that in the Supper the flesh of Christ is truly to vs for meate, vniuersall the true substance of the outward signe agree with it. And (as one error growth of another) the place of *Ieremie* is so foolishly wrested to prooue transubstantiation, that it irketh me to rehearse it. The Prophet complaineth that wood *Ier.11.19.* is put in his bread: meaning that by the crueltie of his enemies, his bread was infected with bitterness. As *David* with a like figure bewaileth that his meate was corrupted with gall, and his drinke with vineger. These men will haue it that the body of Christ was by way of allegorie fastened to the croffe. But some of the olde fathers thought so. As though we ought not rather to pardon their ignorance, and to burie their shame, than to adde shamelesnesse to compell them yet still to fight like enemies with the naturall meaning of the Prophet. *Psal.69.22.*

16 Other, which see that the proportionall relation of the signe and the thing signified, cannot be ouerthrownen, but that the truth of the mysterie must fall, doe confess that the bread of the Supper is verily a substance of an earthly and corruptible element, and suffereth no change in it selfe, but hath vnder it selfe the body of Christ inclosed. If they did so declare their meaning, that when the bread is deliuerned in the mysterie, there is adioynted the deliuering of the body, because the truth is vnseuerable from the signe: I would not much stiuie with them. But because they placing the body in the bread, doe faine to it a being euery where contrarie to the nature thereof, and in adding vnder the bread, they will haue it lie there hidden: it is necessarie a little while to draw such subtleties out of their dennes. For my minde is not as of set purpose to go through with all this point: but onely that I may lay the foundations of the disputation which shall by and by follow in place fit for it. They will therefore haue the body of Christ to be inuisible and immeasurable, that it may be hid vnder the bread: because they thinke they doe not otherwise communicate with him than if he descend into the bread: but they comprehend not the manner of descending, whereby he lifteh vs vpward to himselfe. They lay vpon it all the colours that they can: but when they haue said all, it sufficiently appeereth, that they stay vpon the locall presence of Christ. Whence commeth that? even because they can abide to conceue no other partaking of the flesh and bloud, but which consisteth either of ioyning and touching of place, or of some grosse enclosing.

17 And, that they may obstinately defende the error once rashly conceiuied, some of them sticke not to lay, that the flesh of Christ had neuer any other measurements, but so farre and wide as heauen and earth is broad. Whereas he was borne a childe out of the wombe, whereas he grewe, whereas he was spread abroad on the croffe, whereas he was inclosed in the sepulchre, the same was done by a certayne dispensation, that he might be borne and die, and perforne the other duties of man. Whereas after his resurrection he was seene in his wonted forme of body, whereas he was taken vp to heauen, whereas last of all also after his ascension he was seene of *Stephen* and *Paul*: it was done by the same dispensation, that it might appeere to the sight of men that he was made a king in heauen. What is this else, but to raise vp *Mari-*  
*cion* out of hel. For no man can doubt that the body of Christ was a fantasie or a fantastical thing, if he was of such state. Some slip away somewhat more subtelly, with saying that this body which is given in the sacrament is glorious and immortall: and that therefore it is no absurditie, if it be contained in many places, if in no place, if with no forme, vnder the Sacrament. But I aske what manner of body Christ gaue

The error of con-  
substantiation is  
the cause whereof  
is risecta.

The flesh of Christ  
by some grossly ex-  
tended as wide as  
heauen and earth,  
by others fustelle-  
imagined to bee  
because glorious  
therefore free from  
the naturall pro-  
pertiees of shinges  
corporall.  
*A&I.3.9.and 7.*  
*55.and 9.3.*

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to the disciples, the day before that he suffered? doe not the wordes sounde that he gaue the same mortall bodie, which was within a little after to be deliuered? He had already before (say they) shewed his glorie to be seene to three of the disciples. That is true in deede, but his will was by that brightness to give them a taste of immortalitie for an hower. In the meane time they shall not there finde a double body, but that one body which Christ did beare, garnished with new glorie. But when he distributed his body at his first supper, the time was now at hande, when he being striken of God, and humbled shoulde lie without glorie as a leprosus man: so farre is it off that he then would shew foorth the glorie of his resurrection. And how great a windowe is here opened to *Marcion*, if the body of Christ was seene in one place mortall and base, and in another place was holden immortall and glorious? Howbeit if their opinion take place, the same happeneth daily: because they are compelled to confess that the bodie of Christ being visible in it selfe, lieth hid inuisibly vnder the signe of bread. And yet they that vomit out such monstrosities are so not ashamed of their owne shame, that they doe vnprouoked hainously rail at vs, because we doe not subscribe to them.

18 Now if they list to fasten the body and bloud of the Lord to bread and wine: the one shall of necessitie be plucked in sunder from the other. For as the bread is deliuered severally from the cup, so the body vnto the bread must needs be diuided from the bloud inclosed in the cup. For when they affirme that the body is in the bread and the bloud in the cup: and the bread and wine are by spaces of place distant the one from the other: they can by no shift escape, but that the body must be seuered from the bloud. But whereas they are woont to alleage, that by accompanying (as they faine) in the body is the bloud, and likewise in the bloud is the body, that verily is too trifling: for as much as the signes in which they are inclosed, are so seuered. But if we be lifted vp with our eies and minds to heauen, that we seeke Christ there in the glorie of his kingdome: as the signes doe allure vs to him whole, so vnder the signe of bread we shall be fed with his body, vnder the signe of wine we shal severally drinke his bloud, that at length we may enjoy him whole. For although he hath taken away his flesh from vs, and in his body is ascended vp into heauen, yet he setteth at the right hand of the father, that is to say he reigneth in the power, and maiestie, and glorie of the father. This kingdome is neither bounded with any spaces of place, nor compassed about with any measurings, but that Christ may shew foorth his might wherefoever it pleaseth him both in heauen and in earth: but that he may shew himselfe present with power and strength: but that he may alway be at hande with them that be his, breathing his life into them, may live in them, strengthen them, quicken them, preserue them safe, euen as if he were present in body: finally, but that he may feede them with his owne body, the communion whereof hee doth by the power of his spirit powre into them. After this manner the body and bloud of Christ is deliuered to vs in the Sacrament.

19 But we must appoint such a presence of Christ in the supper, as may neither fasten him to the element of bread, nor shut him vp in the bread, nor by any meane compasse him in, (for it is plaine that all these things abate his heauenly glorie) finally such as may neither take from him his owne measure, nor diuersly drawe him in many places at once, nor faine to him such an vnmeasurable greatnesse as is spread abroad throughout heauen and earth, for these things are plainly against the truth of the nature of manhood. Let vs (I say) never suffer these two exceptions to be taken away from vs. The one, that nothing be abated from the glorie of Christ, which is done, when he is brought vnder the corruptible elements of this world, or is bounde to any earthly creatures. The other, that nothing be by fayning, applied to his boode, that agreeith not with the nature of man: which is done, when it is either saide to bee infinite, or is set in many places at once. But these absurdities being taken away,

Matt.17.2.

Esa.53.4.

The bodie and  
bloud of Christ  
though not se-  
uered vnto, yet spi-  
ritually delivered  
in the bread and  
wine of the holy  
Eucharist.

The true maner of  
Christies presence,  
& the substantiall  
communicac[i]on  
of his bodie and  
blood in the Lords  
supper made hate-  
full to the world by  
the r[es]t[ra]int[er] judge-  
mens of men.

away, I willingly receiuie whatsouer may auiale to expresse the true and substantiall communicating of the bodie and bloud of the Lorde, which communicating is deliuered to the faithfull vnder the holy signes of the supper: and so that they may bee thought not to receiuie it by imagination onely or vnderstanding of minde, but to enjoy it in deede to the foode of eternall life. Why this sentence is so haefull to the worlde, and all defence taken away from it by the vnjust iudgements of many, there is no cause at all, but for that the diuell hath with horrible bewitching madded their mindes. Truely that which we teach, doth in all points verie well agree with the Scriptures: it containeth neither any absurditie, nor darkenes, nor doubtfulnesse: it is not against true godlines and sound edification: finally, it hath nothing in it, that may offend, sauing that in certaine ages past, when that ignorance and barbarousnes of Sophisters reigned in the Church, so cleere light and open truth hath beene vnworthily oppressed. Yet because Satan at this day also traualleth by troublesome spirites to spot it with all the flauunders and reproches that he can, and bentheth himselfe to no other thing with greater endeouour: it is profitable the more diligently to defende and rescue it.

20 Nowe before that we go any further, we must entreat of the selfe institution of Christ: specially because this is the most glorious obiection that our aduersaries haue, that we depart from the words of Christ. Therefore, that we may be discharged of the false cause of malice wherwith they burden vs, our fiftest beginning shall be at the exposition of the words. Thre Euangelistes and Paul rehearse, that Christ tooke bread: when he had giuen thankes he brake it, gaue it to his disciples and said, Take, eat, this is my bodie which is deliuered, or broken for you. Of the cup Matthew and Mark saie thus: This cup is the bloude of the newe Testament, which shall bee shewed for manie vnto forgiuentesse of saines. But Paul and Luke saie thus: This cup is the newe testament in my bloude. The patrones of transubstantiation wil haue by the pronoune (this) the forme of bread to be signified, because the consecration is made in the whole content of the sentence, and there is no substance that can bee shewed. But if they be holden with religious care of the words, because Christ testified, that that which he reached into the disciplets handes, was his bodie: truly this their devise, that that which was bread is nowe the bodie, is most farre from the proper meaning of them. That which Christ tooke into his handes and gaue the Apostles, hec affirmeth to be his bodie: but he tooke bread: who therefore cannot understande that bread is yet shewed? and therefore there is no greater absurditie, than to remoue that to the forme, which is spoken of the bread. Other, when they expound this worde (is) for (to be transubstantiate,) do flee to a more enforced and violently wrested gloze. Therefore there is no caule why they shoulde pretende that they be moued with reverence of wordes. For this was vnheard of among all nations and languages, that the worde (is) shoulde be taken in this sense, namely for to be turned into another thing. As for them that leauie bread in the supper, and affirme that there is the body of Christ, they much differ among themselues. They which speake more modestlie, although they precisely exact the letter. This is my bodie, yet afterwarde swarue from their precisenesse, and say that it is as much in effect as that the body of Christ is with bread, in bread, and vnder bread. Of the matter it selfe which they affirme, we haue alreadie touched somewhat, and we shall by and by haue occasion yet to speake more. Now I dispute onely of the wordes, by whch they say they are restrained that they cannot admit bread to be called the bodie, because it is a signe of the bodie. But if they shunne all figures, why do they leape away from the plaine shewing of Christ, to their owne manners of speaking farre differing from it? For there is great difference betweene this that bread is the bodie, and this that the bodie is with bread. But because they sawe it to bee impossible, that this simple proposition might stande, that bread is the bodie: they haue attempted to scape

*The wordes of  
Christes institution,  
in word helde, in  
deed peruerred &  
foraken by the au-  
thors as well of  
transubstantiation  
as consubstantia-  
tion.*

*Mat. 26. 25.*

*Mark. 14.22.*

*Luk. 22.17.*

*1.Cor.11.24.*

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away by those formes of speech, as it were by crooked turnings. Some more bolde sticke not to affirme that euen in proper speaking, bread is the body, and by this mean they truely proue themselves to be literal men. If it be objected, that therefore the bread is Christ, and is God: this verilie they will denie, because it is not expressed in the wordes of Christ. But they shall nothing preuale by denying it: forasmuch as all doe agree that whole Christ is offred vs in the Supper. But it is an intollerable blasphemie, that it be without figure spoken of a fraile and corruptible element, that it is Christ. Nowe I aske of them, whether these two propositions bee both of one effect, Christ is the sonne of God, and bread is the bodie of Christ. If they grant that they are diuerte, (which we will enforce them to grant whether they will or no) then let them answere whence commeth the difference. I thinke they will bring none other but that the bread is after the sacramentall manner called the body. Whereupon followeth, that Christes wordes are not subiect to the common rule, nor ought to be tried by Grammar. Also I aske of the precise and stiffe requirers of the letter, where *Luke* and *Paul* do call the Cup the Testament in the bloud, whether they do not expresse the same thing which they did in the first part, where they call bread the bodie. Truely the same religion was in the one part of the mysterie that was in the other: and because shortenesse is darke, longer speech doth better open the meaning. So oft therefore as they shall affirme by one worde, that the bread is the bodie: I will out of moe wordes bring a fit exposition, that it is the Testament in the bodie. For why? Shall we neede to seeke a more faithfull or surer exposito[r] than *Paul* and *Luke*? Neither yee doe I tende heereunto, to diminish any thing of that communicating of the bodie of Christ which I haue confessed: onely my purpose is to confute that foolish waiwardnesse, whereby they doe so hatefully braule about words. I vnderstand, by the authoritie of *Paul* and *Luke*, that the bread is the body of Christ, because it is the couenant in the body. If they fight against this, they haue warre not with me, but with the spire of God. Howsoever they crie out that they be touched with reverence of the words of Christ, whereby they do not figuratiuely vnderstante those things that are plainly spoken: yet this is not a pretence rightfull enough, why they should so refuse all the reasons which wee obiect to the contrarie. In the meane time, as I haue alreadie giuen warning, it is conuenient to learne, what maner of thing this is, The testament in the body and bloud of Christ: because the couenant stablished with the sacrifice of death, shoulde otherwise not profit vs, vnlesse there were adioyned that secret communicating whereby we growe into one with Christ.

21 It remaineth therefore that for the affinitie which the things signified haue with their signes, we confess that the selfe name of the thing was giuen to the signe: figuratiuely in deed, but not without a most fit proportionall agreement. I leue allegories and parables, least any man shoulde quarell that I seeke startingholes, and wander out of the present purpose. I say that this is a speech by figure of transnomination which is commonly vised in the Scripture, when mysteries are entreated of. For neither can you otherwise understand that which is saide: that circumcision is a covenant: that the lambe is the passeeour: that the Sacrifices of the law are expiations: finallie that the rocke, out of which water flowed in the desert, was Christ, vnlesse you take it to be spoken by way of transferring of names. Neither are names transferred only from the higher name to the lower: but contrariwise the name of the visible signe is also giuen to the thing signified: as when it is said that God appeared to *Moses* in the bush: when the arke of couenant is called God, and the face of God: and the dowe is called the holy Ghost. For though the signe differ in substance from the thing signified: because this is spirituall and heauenly, and that is corporall and visible: yet because it doth not onely figure the thing which it is holly appoynted to represent, as anaked and empie token, but doth also truely deliuere it in deede: why may

*Exod. 3.2.*  
*1. Mal. 8.8. & 42.3.*  
*Matt. 3.16.*

may not the name of the thing rightly accorde with it? If signes denised by men, which are rather images of things absent, then marks of things present, which selfe absent things, they doe oftentimes deceitfully shadowe, are yet sometime garnished with the titles of the things: then those things that are ordained of God, doe by much greater reason borrowe the name of those things, of which they alway both beare a sure and not deceitfull signification, and haue the truth adioyned with them. There is therefore so great likenesse and neerenesse of the one to the other, that it is easie to drawe their names to and fro. Therefore let our aduersaries cease to heape vnsauourie scoffings against vs, in calling vs Tropists, because we expound the sacramentall manner of speaking after the commonyle of the Scripture. For whereas the Sacraments agree together in many things: in this transferring of names, they haue all a certaine communitie together. As therefore the Apostle teacheth, that the stone out of which spirituall drinke did spring to the Israelites, was Christ, because it was a visible signe, vnder which that spirituall drinke was truly indeede but not discernably to the eie perceived: so bread is at this day called the 'bodye of Christ, for as much as it is a signe whereby the Lorde offereth to vs the true eating of his body. Neither did *Augustine* otherwise thinke or speake least any man should despise this as a new inuention. If (saith he) the sacraments had not a certaine likenesse of those things whereof they are sacraments, they should not be sacraments at all. And of *Bonifac.* Epist. 23. ad

this likenesse oftentimes they take the names of the things themselves. As therefore after a certaine manner the sacrament of the body of Christ, is the body of Christ: the sacrament of the bloud of Christ, is the bloud of Christ: so the sacrament of faith is faith. There be in him many like places, which it were superfluous to heape together, sith that one suffic eth: sauing that the readers must be warned that the holy man teacheth the same thing in the epistle to *Eudius*. But it is a trifling shifft to say, that where *Augustine* teacheth, that when transferring is often and commonly vsed in mysteries, he makeil no mention of the Supper: because if this shifft were received, we might not reaon from the generaltie to the specialtie, neither were this a good argument: Euerie feeling creature hath power of moouing, therefore an oxe and an horse haue power of moouing. Howbeit long disputation hereof is in another place ended by the words of the same holy man, where he saith, that Christ sticked not to call it his body, when he gaue the signe of his body. Against *Adinamus* the Manichean, in the twelft chapter. And in another place, ypon the third Psalme. Maruellous (saith he) is the patience of Christ, that he receiued *Judas* to the banket, wherein he committed and deliuered to his disciples the figure of his body and bloud.

22 But if some precise man, being blinde at all the rest, doe stand onely vpon this word (this is) as though it seuered this mysterie from all other, the solution is easie. *The force of the substantiue verbe in the words of consecration.*

They say that the vehemence of the substantiue verbe (is) so great that it admitteth no figure. Which if we graunt to them: eu'en in the words of *Paul* is read the substantiue verbe, where he calleth bread the communicating of the body of Christ. But the communicating is another thing than the body it selfe. Yea commonly where Sacraments are entreated of, we finde the same word vsed. As: this shall be to you a couenant with me. This Lambe shall be to you a pasceouer. To rehearste no moe: when *Paul* saith that the rocke was Christ, why doe they take the substantiue verbe in that place to be of lesse vehemence than in the speech of Christ? Let them also answere, where *John* saith, the holy Ghost was not yet, because Iesus was not yet glorified, of what force the substantiue verbe is in that place. For if they abide fastened to their rule, the eternall essence of the holy Ghost shall be destroied, as though it tooke beginning at the ascension of Christ. Finally let them answere, what meaneth that saying of *Paul*, that Baptisme is the washing of regeneration and renewing, *Tit. 3.5.* which it is evident to be vnprofitable to many. But nothing is stronger to confute them, than that saying of *Paul*, that the Church is Christ, For bringing a similitude of *1.Cor. 11.12.* the

*Gen. 17.13.*  
*Exod. 12.43.*

*1.Cor. 10.16.*

*John 17.39.*  
*Tit. 3.5.*

*1.Cor. 11.12.*

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the body of man, he addeth, So is Christ: in which place he vnderstandeth the onely begotten sonne of God, not in himselfe, but in his members. Hereby I thinke I haue obtained that to sound witted and vncorrupted men the slanders of our enimies, are lothsome, when they spread abroade, that we withdrawe credite from the words of Christ: which we doe no lesse obediently embrase than they, and doe weigh them with more godly reverence. Yea their negligent carelesnesse sheweth that they doe not greatly care what Christ meant, so that it give them a buckler to defend their obstinacie: like as our earnest searching ought to be a witnesse how much we esteeme the authoritie of Christ. They odiously spread abroade, that naturall sense of man withholdeth vs from beleuing that which Christ hath vttered with his owne holy mouth: but how maliciously they burden vs with this slander, I haue a great part alreadie made plaine, and hereafter it shall more cleerely appeare. Therefore nothing withholdeth vs from beleuing Christ when he speaketh, nor from obeying so soone as he doth but with becke will this or that. Onely this is the question, whether it be lawfull to inquire of the naturall meaning.

The words and  
syllables of Christ's  
speech not so pre-  
cisely to be stod  
vpon, that all ex-  
position be rejected  
which being sound  
and sober bringeth  
light, but no dis-  
credite unto the  
speaker.

23 These good masters, that they may seeme well lettered, doe forbid men to depart be it never so little from the letter. But I on the other side, when the scripture nameth God a warlike man, because I see that without figurative translation it is too rough a manner of speaking, doe not doubt that it is a comparison taken from men. And truly vpon none other pretence in the olde time the Anthropomorphites troubled the true teaching fathers, but that catching fast hold of these sayings, The eyes of God doe see, It went vp to his eares, His hand stretched out, The earth his fooste-stoole, they cried out that God had his body taken from him, which the Scripture assigneth unto him. If this law be received, outragious barbarousnes shal ouerwhelme the whole light of faith. For what monsters of absurdities may not phrentike men picke out, if it be granted them to allege every small title to stablish their opinions? That which they obiect, that it is not likely, that when Christ prepared for his Apostles a singular comfort in aduersities, he did then speake in a riddle or darkly, maketh of our side. For if it had not come in the minds of the Apostles that bread was figuratively called the body, because it was the signe of the body, they had without doubt been troubled with so monstrous a thing. Almost at the same moment *Iohm* reporteth that they did sticke in perplexite at euery of the least difficulties. They which striue among themselves, how Christ wil go to the father: and do moue question, how he wil go out of the world: they which vnderstand nothing of those things that are spoken concerning the heauenly father, till they see him: how would they haue been so easie to beleue that which al reason refuseth, that Christ sitteth at the boord in their sight, and is incloed inuisible vnder bread? Whereas therefore they in eating the bread without doubting, testifid their consent, hereby appeereth that they tooke Christes wordes in the same sense that we doe, because they remembred that which ought not to seeme strange in mysteries, that the name of the thing signified is transferred to the signe. Therefore it was to the disciples, as it is to vs, a certaine and cleere comfort, entangled with no riddle. Neither is there any other cause why some shoud depart from our exposition, but because the inchauntment of the diuell hath blinded them, namely that they shoud faine darknesse to themselues, where the exposition of an apt figure offereth it selfe. Moreouer if wee precisely stande vpon the wordes, Christ shoud wrongfully haue spoken in one place seuerally another thing concerning the bread than he speaketh of the cup. He calleth the bread his bodie, he calleth the wine his bloud: either it shall be a confused vaine repetition, or it shall bee such a partition as shall diuide the body from the bloud. Yea it shall as truly be saide of the cup, This is my body, as of the bread it selfe, and it may likewise interchangeably bee saide, that the bread is the bloud, If they awser that we must consider to what ende or vse the signes were ordained: I graunt it in deede: but in the meane time

time they shall not vnde the selues, but that their error must draw this absurditie with it, that the bread is the blood, and the wine is the body. Now I wote not what this meaneth, when they graunt the bread and the body to be diuers things, yet to affirme that the one is spoken of the other properly and without any figure, as: if a man should say that a garment is indeede a thing differing from a man, and yet that it is properly called a man. In the meane while as though their victorie consisted in obstinacie and railing, they say that Christ is accused of lying, if an exposition be sought of the wordes. Now it shall be easie for vs to shew to the Readers how vnjust wrong these catchers of syllables doe to vs, when they fill the simple with this opinion, that we withdraw credit from the words of Christ, which we haue prooued to be furiously peruerted and confounded by them, but to be faithfully and rightly expounded by vs.

24 But the slander of this lie cannot be vtterly purged, till another crime be wiped away. For they spread abroad, that we be so addicte to naturall reason, that we give no more to the power of God, than the order of nature suffereth and common sense teacheth. From so malicious slanders I appeale to the very doctrine it selfe which I haue declared: which cloth clearely enough shew, that I doe not measure this mystery by the proportion of mans reason, nor doe make it subiect to the lawes of nature. I beseech you, haue we learned out of naturall phyllo sophie, that Christ doth so from heauen feede our Soules and bodies with his flesh, as our bodies are nourished with bread and wine? Whence commeth this power to flesh, that it may gine life? All men will say that it is not done naturally. It will no more please mans reason, that the flesh of Christ reacheth to vs, that it may be food vnto vs. Finally whosoeuer hath tasted of our doctrine, shall be rauished into admiration of the secret power of God. But these good men that be so zealous of it, forge to themselves a miracle, which being taken away, God himselfe vanisheth with his power. I desire to haue the Readers once againe warned, that they diligently wey what our doctrine bringeth, whether it hang vpon common sense, or with the winges of Faith, surmounting the world, climbeth vp beyond it into the heauens. We say that Christ as well with the outward signe as with his spirit, descendeth to vs, that he may truely quicken our soules with the substance of his flesh and of his blood. In these few words he that perceiveth not to be contained many miracles, is more than senselesse: forasmuch as there is nothing more beside nature, than that Soules should borow spirituall and heauenly life, of the flesh which tooke her beginning of the earth, and which was subiect to death. Nothing is more incredible, than that thinges distant and a sunder by the whole space of heauen and earth, should in so great distance of places not onely be conioyned but also vniited, that Soules may receiu foode of the flesh of Christ. Therefore let wayward men cease to procure hatred to vs, by a filthy slander, as though we did enviously restraine any thing of the immeasurable power of God. For they doe either too foolishly erre or too maliciously lie. For it is not here in question what God could, but what he would. We affirme that to be done which pleased him. But it pleased him, that Christ should be made like to his brethren in al things, except sin. What maner of thing is our flesh? Is it not such as consisteth of the certaine measure of it, as is contained in place, as is touched, as is seene? And why (say they) may not God make, that one selfe lame flesh may occupie many and diuers places, may be contained in one place, may be without measure and forme? Thou mad man, why requirest thou of the power of God to make flesh at one selfe time to be and not to be flesh? Like as if thou shouldest instantly require, him to make at one selfe time the light to be both light and darkenes. But he willett light to be light, darkenesse to be darkenesse, flesh to be flesh. He shall in deede when it pleaseth him, turne darkenes into light, and light into darkenes, but when thou requirest that light and daikenesse may not differ, what doest thou else but pervert the order of the wisdome of God?

*The unmeasurable  
power of God  
not at all dimin-  
ished by them who  
refuse the doctrine  
of consubstantia-  
tion.*

Heb.4.15.

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Therefore flesh must be flesh: and Spirite Spirite, euery thing in such law and condition as God hath created it. But such is the condition of flesh, that it must be in one yea and that a certaine place, and consist of her measure and of hir forme. With this condition Christ tooke flesh vpon him, to which (as *Augustine* witnesseth) he hath giuen indeed vncorruption and glory, but he hath not taken from it nature and truth.

Ep. ad Dard.

*They that make  
Christ to lurke in-  
visible vnder  
bread, are neither  
thereunto led by  
the wordes of  
Christ, nor helpen  
therew to Gods  
almightines.*

2. or 15. 47.  
Phil. 2.7.

Jam. 1.21.

Luke 2.34.

*Christ prooued by  
Scripture not to be  
on earth according*

25 They answere, that they haue the worde, whereby the will of God is made plaine: namely if it be graunted them to banish out of the Church the gift of exposition, which may bring light to the word, I grant that they haue the word: but such as in olde time the Anthropomorphites had, when they made God hauing a body: such as *Marcion* and the Manichees had, when they fained the body of Christ to be, either heauenly or phantaſticall. For they alleaged for testimonies, The first *Adam* was of the earth earthly, the second *Adam* is of heauen, heauenly: Againe, Christ abased himselfe, taking vpon him the forme of a seruant, and was found in likenes as a man. But the grosse eaters thinke that there is no power of God, vnlesle with the monster forged in their braines, the whole order of nature be ouerthrownen: which is rather to limite God, when we couet with our fained inuentions to prooue what he can doe. For out of what word haue they taken that the body of Christ is visible in heauen, but lukeſt inuisible in earth vnder innumerable little peces of bread? They will say that necessitie requireth this that the body of Christ should be giuen in the supper. Verily because it pleased them to gather a fleshly eating out of the wordes of Christ: they being caried away by their owne foreiudgement, were driven to necessitie to coine this suttletie, which the whole Scripture crieth out against. But that any thing is by vs diminished of the power of God, is so false that by our doctrine the prale of it is very honorably set out. But forasmuch as they alway accuse vs, that we defraud God of his honor, when we refuse that which according to common ſense is hard to be beleueed, although it haue been promised by the mouth of Christ: I make againe the ſame answere that I made even now, that in the mysteries of Faith we doe not aske counſell of common ſense, but with quiet willingnes to leare, and with the ſpirite of meekenes, which *James* commendeth, we receue the doctrine come from heauen. But in that when they perniciously erre, I deny not that we follow a profitable moderation. They hearing the wordes of Christ, This is my body, imagine a miracle moft far from his mind. But when out of this fained inuention arife fowle absurdities, because they haue already with headlong haſt put ſnares vpon theſclues, they plunge themſelues into the bottomleſſe depth of the almightynes of God, that by this meane they may quench the light of truthe. Hereupon commeth that prouide precifenes: Who will not know how Christ lieth hid vnder the bread, holding our ſelues contented with this ſaying of his, This is my body. But we, as we doe in the whole Scripture, doe with no leſſe obedience than care, ſtudie to obtaine a ſound vnderſtanding of this place: neither doe we with preposterous heate rashly and without choiſe catch hold of that which firſt thrusteth it ſelfe into our mindes: but vſing diligent muſing vpon it, we embrace the meaning which the ſpirite of God ministreth: and ſtanding thereupon we doe from aloft despife whatſouer earthly wiſedome is ſet againſt it. Yeawe hold our mindes captiue that they may not be holde ſo much as with one little word to carpe againſt it: and doe humble them, that they may not dare to riſe vp againſt it. Hereupon ſprung vp the expositiōn of the wordes of Christ, which to be by the continuall uſage of the Scripture common to all Sacraments, all they that haue been thought but meanely exerciſed therin, doe know. Neither doe we, after the example of the holy Virgin, think it lawfull for vs, in a hard matter to enquire how it may be done.

26 But because nothing ſhall more auiale to confirme the Faith of the Godly, than when they haue learned that the doctrine which we haue taught is taken out

of the word of God, and standeth vpon the authoritie thereof: I will make this also evident with as great briefenes as I can. The body of Christ, since the time that it rose againe, nor Aristotle but the Holy Ghost reacheth to be limited, and that it is comprehended in heauen vntill the last day. Neither am I ignorant that they boldly mocke ouer those places that are alleged for this purpose. So oft as Christ saith that he will depart, leauing the world, they answere that that departing is nothing else but a changing of mortall state. But after this manner, Christ shouldest not let the Holy Ghost in this place to supply (as they call it) the want of his absence: forasmuch as he doth not succeede into this place, nor Christ himselfe doth descend againe out of the heauenly glory to take vpon him the state of mortall life. Truely the comming of the Holy Ghost, and the ascending of Christ are things set as contrary: therefore it cannot be that Christ shouldest according to the flesh dwell with vs after the same manner that he sendeth his Spirite. Moreouer he in plaine words expresteth, that he will not be alway with his Disciples in the world. This saying also they thinke that they doe gayly wipe away, as though Christ said that he will not alway be poore and miserable or subiect to the necessities of this fraile life. But the circumstance of the place cryeth plainly to the contrarie, because there is not intreated of pueritie and neede, or of the miserable state of earthly life, but of worship and honor. The anointing pleased not the Disciples, because they thought it to be a superfluous and vnprofitable cost, and neere vnto riotous excessie, therefore they had rather that the price thereof which they thought to be ill wasted, had beene bestowed vpon the poore. Christ answereth that he shall not alway be present that he may be worshipped with such honour. And none otherwise did *Augustine* expound it, whose words be these which are nothing doubtfull. When Christ said, Ye shall not alway haue me, he spake of the presence of his body. For according to his maiestie, according to his prouidence, according to his vnspeakable and invisiblie grace, this was fulfilled which he said, behold, I am with you euē to the ending of the world. But according to the flesh which the word tooke vnto him, according to this that he was borne of the Virgin, according to this that he was taken of the Iewes, that he was fastened to the tree, that he was taken downe from the croffe, that he was wrapped in linnen clothes, that he was laid in the graue, that he was manifestly shewed in the resurrection, this was fulfilled, Yee shall not alway haue me with you. Why so? Because he was conuersant according to the presence of his body fortie daies with his Disciples, and while they accompanied him in seeing not in following he ascended. He is not here: for he sitteth there at the right hand of the Father. And yet he is here: because he is not gone away in presence of Maiestie. Otherwise according to the presence of Maiestie we haue Christ alway: and according to the presence of the flesh it is rightly said, But me ye shall not alway haue. For according to the presence of the flesh, the Church had him a few daies: now she holdeth him by Faith, but seeth him not with eies. Where (that I may note this also briefly) he maketh him present to vs three waies, by maiestie, prouidence, and vnspeakable grace, vnder which I comprehend this maruellous communion of his body and blood: if so that we understand it to be done by the power of the holy Ghost, not by that fained enclosing of his body vnder the element. For our Lord hath testified, that he hath flesh and bones which may be felt and seene. And to goe away and Ascende doe not signifie to make a shew of one ascending and going away, but to doe in deede that which the words sounde. Shall we then (will some man say) assigne to Christ some certaine coast of heauen? But I answere with *Augustine* that this is a most curious and superfluous question, if so that yet we beleue that he is in heauen.

27 But what doth the name of ascending so oft repeated? doth it not signifie a remouing from one place to an other? They deny it: because after their opinion, by height is only signified Maiestie of Empire. But what meaneth the very manner

*to the presence of  
the flesh, but only  
by maiestie, prouide-  
nace and grace.*

Iohn 14.22, &c. 28.

Matt.26.13.

Tract. in Joh. 50.

Matt.28.20.

Lib. de fide sym.  
cap. 16.

Ascending for bi-  
fically expounded  
to be nothing else  
but conuincement  
out of sight.

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Actes 1.9.  
Mar 16.16.  
Luke 24.31.

Phil. 3.10.

of ascending? was he not in sight of his Disciples looking on, lifted vp on high? Doe not the Euangelistes plainelie declare that he was taken vp into the heauens? These wittie Sophisters doe answer that with a cloud ſeþ betwene him and them hee was conueyed out of their sight, that the faithfull might learne that from thence forth he ſhould not be viſible in the world. As though, to make credit of his inuiſible preſence, he ought not rather to vaniſh away in a moment, or as though the cloud ought not rather to compas him before that he ſtirred his foote. But when he is caried vp on high into the aire, and with a cloud caſt vnderneath him, teacheth that he is no more to be ſought in the earth: we ſafely gather, that now he hath his dwelling place in the heauens: as *Paul* alſo affiormeth, and from thence biddeth vs to looke for him. After this maner the Angels warned the Disciples, that they in vaine gazed vp into heauen: because Ieſus which is taken vp into heauen, ſhall ſo come as they haue ſeene him goe vp. Herz alſo the aduersaries of ſound doctrine ſtarke away with a pleauant ſhift as they thiſke, ſaying that he ſhall then come viſible, which never went out of the earth but that he abideth inuiſible with them that be his. As though the Angels did there ſignifie a double preſence, and doe not ſimply make the Disciples witneſſes of his going vp ſeeing it with their eies, that no doubted might remaine: even as if they had ſaid: he in your ſight beholding it, being taken vp into heauen, hath claimed to himſelfe the heauenly Empire: it remaineth that ye patiently abide in expec-tation, till he come againe the Judge of the world: because he is now entred into heauen, not that he may alone poſſeſſe it, but that he may gather together with him you and all the godly.

28 But foralmoſt as the defenders of this baſtard doctrine are not aſhamed to garniſh it with the conſenting voices of the old writers, and ſpecially of *Augustine*: I will in few wordes declare how peruerely they goe about it. For whereas their teſtimonies haue becene gathered together of learned and godly men, I will not doe a thing already done: let him that will, ſeeke them out of their workeſ. I will not heape together, neither out of *Augustine* himſelfe, all that might make to the purpoſe: but will be content to ſhew by a fewe that he is without controuerſie whole on our ſide. As for this that our aduersaries, to writh him from vs, doe alleage that it is commonly read in his bookeſ, that the fleſh and bloođ of Christ is diſtributed in the Supper, namely the ſacrifice once offered in the crosse: it is but trifling: ſith he alſo calleth it either thankesgiuing, or the ſacrament of the body. But in what ſenſe he vteth the words of fleſh and bloođ, we neede not to ſeeke with long compaſſing about: foralmoſt as he declareth himſelfe, ſaying that ſacramenteſ take their names of the likeneſe of the things which they ſignifie: and that therefore after a certaine manner the ſacrament of the body is the body. Wherewith accordeth another place which is well enough knownen, The Lord ſticked not to ſay, This is my body, when he gaue the ſigne of it. Againe they obiect, that *Augustine* writech expreſly, that the body of Christ falleth to the ground, and entreth into the mouth: even in the ſame ſenſe, that he affiormeth it to be conſumed, becauſe he ioyneth them both together. Neither doth that make to the contrary, which he ſaiſt, that when the myſtery is ended the bread is conſumed: because he had a little before ſaid: ſith theſe things are knownen to men, foralmoſt as they are done by men, they may haue honor as things: but as maruellous things, they may not. And to no other end tendeth that whiche our aduersaries doe too vnaudiuſed draw to theiſelues: that Christ did (after a certaine maner) beare himſelfe in his owne hounds, when he reacheth the myſtically bread to the Diſciples. For by enterlacing this aduerbe of likeneſe (after a certaine maner) he ſufficiently declareth, that he was not truely nor reaſonably incloſed vnder the bread. And no maruell: ſith in another place he plainly affiormeth that bodies, if ſpacess of places be taken from them, ſhall be no where: and becauſe they ſhall be no where, they ſhall not be at all. It is a hungry cauillation, to ſay that in that place is not entreated

Ad Bonifac.  
Epift. 25.

Contra Adama.  
Mani, Lib. 12.

Lib 5. de tript. c.

In Psal. 33.

entreated of the Supper, in which God ytereth speciall power: because the question was moued concerning the flesh of Christ, and the holy man of set purpose answering saith: Christ gue immortalitie to his flesh, but tooke not nature from it. After this forme it is not to be thought that he is ech where spred abroad: for we must beware that we do not so affirme the Godhead of the man, that we take away the truth Epis. ad Dardan. of the body. And it followeth not, that that which is in God must be eche where as G O D is. There is a reason by and by added: for one person is God and man, and both are one Christ: ech where, by this that he is God: in heauen, by this that he is man. What a negligence had it beene, not to except the mystery of the Supper being a thing so earnest and weighty, if there had heene in it any thing against the doctrine which he entreated of. And yet if a man doe heedfully read that which followeth within a little after, he shall finde that vnder that generall doctrine, the Supper is also comprehended, that Christ the onely begotten Sonne of God and the same the Son of man, is ech where whole present as God: that he is in the Temple of God(that is in the Church)God as it were there dwelling, & in some certaine place of heauen by reason of the measure of his true body. We see how, to the vniting of Christ with the Church, hee doth not drawe his body out of Heauen: which surely he woulde haue done, if the body of Christ were not truely meate to vs vnsleesse it were enclosed vnder bread. In an other place defining how the faithfull doe now possesse Christ. Thou hast him (saith he) by the signe of the Crosse, by the Sacrament of Baptisme, Tract. 50. in Ioh. by the meate and drinke of the Altar. How rightly he reckoneth a superstitious vsage among the signes of the presence of Christ, I doe not now dispute: but he that compareth the presence of the flesh to the signe of the Crosse, sufficiently sheweth that he faineth not a two bodied Christ, that the same he may lurke hidden vnder the bread, which fitteth visible in heauen. If this neede plainer declaration, it is Matt.26.11. by and by after added in the same place, that according to the presence of maestie, we alway haue Christ: that according to the presence of the flesh, it is rightly saide, Meye shall not alway haue. They answeare, that this is also added, that according Matt.28.20. to an vnspeakable and inuisible grace, it is fulfilled which is said of him, I am with you, euen vnto the ending of the world. But that is nothing for their aduantage: because this is at length restrained to his maestie, which is euer in comparison set against the body, and his flesh by expresse name is made different from his grace and power. As in an other place the same comparison of contraries is read in him, that Christ by bodily presence left the Disciples, that by spirituall presence he may be still with them: where it is plaine that the substance of the flesh is distinguished from the power of the spirite, which conioyneth vs with Christ, though we be otherwise farre seuered by distance of places. The same manner of speaking he oftentimes vseth, as when he saith: He is to come againe to the quicke and the dead with bodily presence, according to the rule of Faith and sound doctrine. For with spirituall presence he was also to come to them, and to abide with the whole Church in the world vntill the ending of the world. Therefore this speech is directed to the beleevers whom he had already begonne to saue with bodily presence, and whom he was to leaue with bodily absence: that he might with his Father saue them with spirituall presence. To take bodily for visible is but trifling: fith he setteth also the body in comparison against the diuine power: and adding (to saue with the Father)he clearely expresteth that he doth powre abroad his grace from heauen to vs by his Spirite.

29 And fith they put so much confidence in this lurking hole of inuisible presence, goe too let vs see how well they hide themselves in it. First they shall not bring by glory not made foorth one syllable out of the Scriptures, whereby they may proue that Christ is inuisible, which phans concerning Christ hath nom- will graunt them, that the body of Christ can not otherwise be giuen in the Supper ner of grounde in but being couered with the visor of bread. And this is the very point about which Scripture.

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they striue with vs, so farre is it off from hauing the place of a principle. And when they so babble, they are compelled to make a double body of Christ : because after their opinion it is in it selfe visible in heauen, but invisibl in the Supper after a speciall maner of dispensation. But how trimly this agreeeth, it is easie to judge both by other places of Scripture, and by the witnessesse of Peter. Peter saith that Christ must be holden or conteyned in heauen, till he come againe. These men teach that he is euery where, but without forme. They take exception & lay that it is vnjust dealing, to make the nature of a glorified body subiect to the lawes of common nature. But this answere draweth with it that doting error of Sernetius, (which is worthily to be abhorred of all the godly) that the body was swallowed vp of the Godhead. I doe not say that they think so. But if this be reckoned among the qualities of a glorified body, to fill all things after an invisible manner, it is evident, that the bodily substance is destroyed, and that there is left no difference of the Godhead and the nature of man. Againe if the body of Christ bee of so many fashions and shapers, that it is scene in one place, and is invisible in an other: where is the very nature of a bodie which consisteth of his measured proportions? and where is vnitie? Much more rightly doth Tertullian say, which affirmeth that the bodie of Christ was a true and naturall body, because in the mysterie of the Supper the figure of it is set before vs for a pledge and assurance of the spirituall life. And verily Christ saide of his glorified body, see and feele, for a Spirete hath not flesh and bones. Loe by Christ's owne mouth the truth of the flesh is prooued, because it can be felt and scene: Take away these thinges, then it shall ceale to be flesh. They still flee to their denne of dispensation which they haue framed to themselves. But it is our parte so to embrase that which Christ absolutely pronounceth, that that which he meaneith to affirme may be of force with vs without exception. He prooweth himselfe to be no Ghost, because he is visible in his flesh. Let that be taken away which he claimeth as proper to the nature of his body: must they not then be faine to come a newe definition of a body? Nowe whether soever they turne themselues about, their fained dispensation hath no place in that place of Paul where he saith, that we tooke for a Sauour from heauen which shall fashion our base body like to his glorious body. For we may not hope for a like fauouring in those qualities which they faine to Christ, that every one shoulde haue an invisible and vnmeasurable body. Neither shall there be found any man so dull witted whom they may make to beleue so great an absurditie. Let them not therefore acribe this gift to Christ's glorified body, to be at once in many places, and to be conteyned in no space. Finally let them either openly deny the resurrection of the flesh, or let them graunt that Christ being clothed with heauenly glory, did not put off his flesh, who shall make vs in our flesh fellowes and parteners of the same glory, when we shall haue the resurrection common with him. For what doth the Scripture teach more plainly, than that as Christ did put on our true flesh when he was borne of the Virgine, & suffered in our true flesh when he satisfied for vs: so he received againe also the same true flesh in rising againe, and caried it vp to heauen? For this is to vs the hope of our resurrection and ascending into heauen, that Christ is risen againe and ascended: and (as Tertullian saith) hee caried the earnest of our resurrection into the heauens with him. Now how weake and fraile shoulde that hope be, vnlesse this our selfe flesh had beeene raised vp with Christ and entred into the kingdome of heauen? But this is the proper truth of a body, to be contened in space, to consist of his measured proportions, to haue his forme. Therfore away with this foolish devise, which doth fasten both the mindes of men and Christ to the bread. For to what purpose serueth the secret presence vnder bread, but that they which come to haue Christ ioyned with them, may rest in that signe? But the Lorde himselfe willed vs to withdraw not onely our eyes but all our senses from the earth, forbidding himselfe to be touched

A&2.3.21.

Luke 24.39.

Phil. 3.21.

of the women vntill he had gone vp to his Father. When he seeth *Marie* with god- John.20.27.  
 ly zeale of reuerence to make haste to kisse his feete, there is no cause why he should  
 disallowe and forbid this touching till hee haue beeuen taken vp into heauen, but  
 because he will be sought nowhere else. Whereas they obiect that he was afterward  
 seeuen of *Stephen*; the solution is easie. For neither was it therefore necessarie that  
 Christ should change place, which could give to the eies of his seruante such sharpe- AG.7.56.  
 nesse of sight as might pearce through the heauens. The same also is to be saide of  
 Paul. Whereas they obiect that Christ came out of the Sepulchre being shut: and  
 entred among the disciples, the doores being shut: that maketh neuer a whit more  
 for maintenance of their error. For as the water like a fast pauement made a way to  
 Christ walking vpon the lake: so it is no maruell, if at his comming the hardnes of  
 the stone yeelded it selfe. Howbeit it is more prooueable, that by his commandement  
 the stone was remooued, and by and by after passage giuen him returned into his  
 place. And to enter the doores being shut, is not as much in effect as to pearce through  
 the whole substance, but by diuine power to open an entrie for himselfe, that he sud-  
 denly stooede among the disciples, verily after a maruellous maner, when the doores  
 were fast locked. That which they alleage out of *Luke*, that Christ suddenly vani-  
 shed away from the eies of the discipiles with whom he went to *Emaws*, profiteth them Luk.24.3.1.  
 nothing, and maketh for vs. For, that he might take away the sight of himselfe from  
 them, he was not made inuisible, but onely went out of sight. As when he went in jour-  
 ney togither with them (as the same *Luke* witnesseth) he did not put on a newe face, Luk.24.16.  
 that he might not be knownen, but held their eies. But these fellowes do not only tran-  
 forme Christ, that he may be conuersant in earth, but in diuers places they make him  
 diuers and vnlke himselfe. Finally, in so trifling they do not by one word in deed, but  
 by a circumstance, make of the flesh of Christ a spirit: and not contented therewith,  
 they put vpon it altogether contrarie qualitie. Wherupon of necessitie followeth that  
 it is double.

30 Now although we graunt them that which they prate of the invisible pre- Though the inui-  
 sence, the vnmeasurablenes shall not be yet prooved, without which they shall in- sibility of the body  
 vain attempt to enclose Christ vnder bread. Vnlesse the bodie of Christ may bee of Christ were  
 euerie where at once, without any compasse of place, it shall not be likely that he ly- granted, yet the  
 eth hidden vnder bread in the supper. By which necessitie they brought in the mon- unmeasurablenes  
 strous being enerie where. But it is shewed by strong and plaine witnessesse of Scrip- thereof which be-  
 ture, that it was limited about by the measure of the body of a man: and then that by ing demed takes  
 his ascending he hath made it plaine that he is not in al places, but that when he pa- away the presence  
 fseth into one place, he leaueth the other that he was in before. Neither is the promise of Christ in or un-  
 which they alleage, to be drawn to the bodie, I am with you euē to the ending of the heresie of Eta- der the bread, was  
 the world. First the continual conioyning cannot stand, vnlesse Christ dwel in vs cor- beth condemned in  
 porally without the vse of the supper. Therfore there is no iust cause why they should Scripture no co-  
 so sharply brawle about the wordes of Christ, that they may in the Supper enclose lour of proofe.  
 Christ vnder bread. Againe the text it selfe prooweth, that Christ speakeith nothing  
 lesse than of his flesh, but promiseth to his discipiles invincible helpe, whereby he may  
 defend & sustaine them against al the assualtes of Satan and the world. For when he  
 enjoyed them a hard charge: least they should doubt to take it in hand, or should  
 fearefully execute it, he strengtheneth them with affiance of his presence: as if he had  
 said, that his succour shall not fail them, which shall be impossible to be overcome.  
 Vnlesse they listed to confound all things, ought they not to haue made distinction  
 of the manner of presence. And verily some had rather with great shame to vter  
 their ignorance, than to yeeld neuer so little of their error. I speake not of the Pa-  
 pities: whose doctrine is more tolerable, or at the least more shamefast. But contentiousnes so carrieth some away, that they say that by reason of the natures united in  
 Christ, wheresoeuer the Godhead of Christ is, there is also his flesh, which cannot  
 be

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be seuered from his Godhead. As though that same vnitie haue compounded of those two natures I wote not what meane thing whiche was neither God nor man. So indee doth *Eutiches* and after him *Seruettus*. But it is plainly gathered out of the Scripture, that the onely one person of Christ doth so consist of two natures, that either of them hath still her owne properte remaining safe. And that *Eutiches* was rightfullly condemned, they will be alhamed to denie: it is maruell that they marke not the cause of his condemning, that taking away the difference betweene the natures, enforcing the vnitie of person, he made of God man, and of man God. What madnesse therefore is it, rather to mingle heauen and earth togither, than not to draw the body of Christ out of the heavenly sanctuarie? For whereas they bring for themselves these testimonies, None is gone vp to heauen but he that is come downe the sonne of man which is in heauen. Againe, The sonne which is in the bosome of the Father, he shall declare them: it is a point of like senesie dulnesse, to despise the communicating of properties which was in olde time not without cause inuented of the holy Fathers. Truely, when the Lord of glorie is said to be crucified, *Paul* doth not meane that he suffered any thing in his Godhead: but because the same Christ which being an abiet and despised in the flesh did suffer, was both God and Lord of glorie. After this maner also the Sonne of man was in heauen: because the selfe same Christ, which according to the flesh did dwell the Sonne of man in earth, was God in heauen. In which sort he is saide to haue descended from the saide place according to his Godhead: not that the Godhead did forsake heauen, to hide it selfe in the prison of the body: but because, although it filled all things, yet in the verie manhood of Christ it dwelled corporally, that is to say naturally and after a certaine unspeakable maner. It is a common distinction in schooles, which I am: not ashamed to rehearse: that although whole Christ be euerie where, yet not the whole that is in him is euerie where. And I would to God the schoolemen themselves had wellweyed the pith of this saying: for so shold the vnsauorie inuention of the fleshly presence of Christ haue bin mett withall. Therefore our mediator, sith he is whole euerie where, is alway at hand with his, and in the supper after a speciaill maner giueth himselfe present: but yet so, that whole he is present, not the whole that he is: because, as it is said, in his flesh he is contained in heauen til he appere to judgement.

*Christ present in  
the supper though  
he descend not  
to present his body  
in substance in bread.*

31 But they are farre deceiued, which conceive no presence of the flesh of Christ in the supper, vnylesse it be made present in bread. For so they leaue nothing to the secret working of the Spirit, which vniteth Christ himselfe vnto vs. They thinke not Christ present, vnylesse he come downe to vs. As though if he did lift vs vp to him, we shold not alwyl enjoy his presence. Therefore the question is onely of the maner: because they place Christ in the bread, but we thinke it not lawfull for vs to plucke him out of Heauen. Let the readers judge whether is the righter. Onely let this cauillation be drunen away, that Christ is taken away from his supper, vnylesse hee be bidden vnder the couer of bread. For sith this mysterie is heauenly, it is no need to draw Christ into the earth, that he may be ioyned to vs.

*The maner of the  
presence of Christ  
in the sacrament  
incomprehensible  
inexplicable.*

32 Now if any man do ask me of the manner, I will not be ashamed to confesse, that it is a higher secret than that it can be either comprehended with my wit, or vttered with my words: and, to speake it more plainly, I rather feele it, than I can understand it. Therefore I do herein without controuersie embrace the truthe of God, in which I may safely rest. He pronounceth that his flesh is the meate of my soule, and his blood is the drinke. With such foo de I offer my soule to him to be fedde. In his holy Supper he commaundeth me vnder the signes of breade and wine to take, eate, and drinke his boorde and blood. I nothing doubt that both he doth truly deliuer them, and I do receiue them. Onely I refuse the absurdities, which appeare to be either vnwoorthie of the heauenly maiestie of Christ, or disagreeing from the truthe of his nature of manhood: for as much as they must also fight with the word of God, which

John.3.13.  
John.1.18.

1.Cor.2.8;

which also teacheth that Christ was so taken vp into the glory of the heavenly kingdom that it lifteth him vp above al estate of the world, and no lesse diligently setteth forth in his nature of man, those things that are properly beloging to his true manhood. Neither ought this to seeme incredible, or not consonant to reason, because as the whole kingdome of Christ is spirituall, so whatsoever he doth with his Church, ought not to be reduced to the reasoun of this world. Or, that I may vse the wordes of *Augu-*  
*stine*, this mysterie, as other are, is done by men, but from God : in earth, but from *Iren.lib 4.c.34.* heauen. Such I say is the presence of the body, as the nature of the sacrament requireth : which we say here to excell with so great force, and great effectualnes, that it not onely bringeth to our mindes vndoubted trust of eternall life, but also assureth vs of the immortalitie of our flesh. For it is now quickned of his immortall flesh, & after a certayne maner communicateth of his immortalitie. They which are caried above this with their excessiue speeches, doe nothing but with such entanglements darken the simple and plaine truth. If any be not yet satisfied, I would haue him here a while to consider with me, that we now speake of a sacrament, all the partes whereof ought to be referred to faith. But we do no lesse deintly and plentifully feed faith with this partaking of the body which we haue declared, than they that plucke Christ himselfe out of heauen. In the meane time I plainly confess, that I refuse that mixture of the flesh of Christ with our soule, or the powring out of it such as they teach: because it sufficeth vs, that Christ doth out of the substance of his flesh breath life into our soules, yea doth power into vs his owne life, although the very flesh of Christ doth not enter into vs. Moreover it is no doubt that the proportion of faith, whereby *Paul Rom.12.3.* willeth vs to examine all exposition of Scripture, doth in this behalfe very well agree with mee. As for them that speake against so evident a truth, let them looke after what rule of faith they fashon themselves. Hee that doth not confess that Iesus Christ is come in the flesh, is not of God. These men, although they cloke it, or marke it not, do spoile him of his flesh.

2. John.7.

33 Of communicating is to bee likewise thought, which they acknowledge none, vnaesse they deuoure the flesh of Christ vnder breade. But there is no small wrong done to the holy Ghost, vnaesse we beleue that it is brought to passe by his incomprehensible power, that we communicate with the flesh and bloud of Christ. Yea if the force of the mysterie, such as it is taught of vs, and as it was knownen to the old Church from fower hundred yeeres ago, were weighed according to the woor-thunes of it, there was enough and more wherupon we might be satisfied : the gate had been shut against many foule errors, out of which haue beene kindled many horrible dissensions wherewith both in old time and in our age the Church hath beeene miserable vexed, while curious men doe enforce an excessiue manner of presence, which the scripture never sheweth. And they turmoile about a thing fondly and rashly conceited, as if the enclosing of Christ vnder bread were ( as the pouterbe is ) the prove and poupe of godlines. It principally behoued to knowe, howe the bodie of Christ, as it was once deluuered for vs, is made ours : how we are made partakers of his bloud that was shedde : because this is to possette whole Christ crucified, that we may enjoy all his good things. Now these things, in which was so great importance, being omitted yea neglected and in a manner buried, this onely crabbed question pleasest them, how the body of Christ lieth hid vnder bread or vnder the fourme of bread. They falsly spread abroad that whatsoever we teach concerning spirituall eating, is contrarie to the true and reall eating, as they call it : because we haue respect to nothing but to the maner, which among them is carnall, while they enclose Christ in bread : but to vs it is spirituall, because the secret power of the spirite is the bond of our conioyning with Christ. No truer is that other obiection, that we touch onely the fruit or effect which the faithfull take of the eating of the flesh of Christ. For we haue said before, that Christ himselfe is the substance of the Supper : and that there-  
upon

*Our communica-*  
*ting of Christ in*  
*the sacrament spi-*  
*rituall not carnal,*  
*such as receiueth*  
*Christ himselfe not*  
*the effectes of his*  
*grace only, other-*  
*wise sacramental*  
*then Lombard and*  
*after him others*  
*haue dreamed,*  
*who thinke his*  
*flesh eaten with-*  
*out taste, without*  
*faith.*

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upon followeth the effect, that by the sacrifice of his death we are clenched from sins, by his bloud we are walsched, by his resurrection we are raised vp into hope of the heauenly life. But the foolish imagination, whereof Lombarde was the author, hath perverted their mindes, while they thinke that the eating of the flesh of Christ is the sacrament. For this saith he: The Sacrament and not the thing are the formes of bread and wine: the Sacrament and the thing, are the flesh and bloud of Christ: the thing and not the Sacrement, is the mysticall heil. Againe within a little after. The thing signified and contained, is the proper flesh of Christ: the thing signified and not contained, is his mysticall body. Whereas he maketh difference betweene the flesh of Christ, and the effectuall power of nourishing, wherewith it is endued, I agree: but whereas he faineth it to be a sacrament, yea and contained vnder bread, it is an error not to be suffred. Hereupon hath growen the false exposition of sacramentall eating, because they haue thought that wicked men also and euill doers do eat the flesh of Christ, how much soever they be strangers from him. But the flesh of Christ, it selfe in the mysterie of the Supper is no lesse a spirituall thing than eternall saluation. Whereupon we gather, that whosoever be voide of the spirite of Christ, can no more eat the flesh of Christ, than they can drinke wine wherewith is ioyned no taste. Truely Christ is too hainously torne in sunder, when that dead body and which hath no liuely strength, is giuen foorth in common to vnbelieuers: and his expresse words are directly against it. Whosoever eateth my flesh and drinketh my bloude, abideth in me, and I in him. They answer that in that place is not entreated of the sacramentall eating: which I grant, so that they will not nowe and then stumble against the same stome, saying that the flesh it selfe is earen without fruite. But I woulde know of them, how long they holde it when they haue eaten it. Heere, in my judgement, they shall haue no way to get out. But they obiect, that nothing can be withdrawn or faile of the promises of God by the vnrckfulnessesse of men. I graunt in deed, and I say that the force of the mysterie remaineth whole, howsoever wicked men do, as much as in them lieth, endeour to make it voide. Yet it is one thing to be offered, and another thing to be received. Christ reacheth this spirituall meate and offereth this spirituall drinke to all men, some do greedily eate of it, some doe lothingly refuse it: shall these men refusing make the meate and the drinke to loose their nature? They will say that their opinion is holpen by this similitude, namely, that the flesh of Christ, though it be vnfauorie, is neuerthelesse his flesh. But I denie that it can be eaten without the taste of faith: or ('if we list rather to speake as Augustine doth') I say that men beare away no more of this Sacrament, than they gather with the vessell of faith. So nothing is abated from the Sacrament, yea the truth and effectualnesse thereof remaineth vnuminished, although the wicked depart emptie from the outward partaking of it. If they againe obiect that this worde, this is my bodie, is diminished, if the wicked receive corruptible bread and nothing else, we haue a solution ready, that God will not be acknowen true in the receiuing it selfe, but in the stedfastnesse of his owne goodnesse, when he is ready to give, yea liberally offereth to the vnworthie that which they refuse. And this is the fulnesse of the Sacrament, which the whole world can not breake, that the flesh and bloud of Christ is no lesse giuen to the vnwoorthie than to the chosen faithfull ones of God: but therewithall it is true, that as water lighting vpon a hard stome, falleth away, because there is no entrie open into the stome: so the wicked do with their hauidnes drive backe the grace of God that it cannot pierce into them. Moreover, that Christ shoulde be received without faith, is no more agreeing with reason, than seede to budde in the fire. Whereas they aske, howe Christ is come to damnation to some, vnlesse they receiue him vnworthily, it is a very cold question: forasmuch as we no where read, that men do procure death to themselues by vnwoorthily receiving Christ, but rather by refusing him. Neither doth Christ's parable helpe them, where he saith that seede groweth

groweth vp amōng thornes, and afterwarde being choked is marred: because hee Mat.13.7.  
there entreateth, of what value the faith is which endureth but for a time, which  
they doe not thinke to bee necessarie to the eating of Christes flesh and drinking of  
his bloud, that in this behalfe doe make *Judas* egally fellow with *Peter*. But rather  
by the same parable their error is confuted, where Christ saith that some seede fal-  
leth in the high way, other some vpon stones, and neither of them taketh roote.  
Wherupon followeth that to the vnbeleeuers their owne hardnesse is a let that  
Christ attaineth not to them. Whosocuer desirereth to haue our saluation holpen by  
this mysterie, shall finde nothing fitter, than that the faithfull being led to the very  
fountaine, should drawe life out of the Sonne of God. But the digntie of it is honou-  
rably enough set out, when we keepe in minde that it is a helpe whereby we be gra-  
ffed into the body of Christ, or being graffed doe more and more growe together, till  
he doe fully make himselfe one with vs in the heauenly life. They obiect that *Paul*  
ought not to haue made them guiltie of the body and bloud of Christ, vnlesse they  
were partakers of them. But I answere that they are not therefore condemned be-  
cause they haue eaten them, but onely because they haue prophane the mysterie, in 1.Cor.11.29.  
treading vnder feete the pledge of the holy conioyning with God, which they ought  
reuerently to receive.

33 Now because *Augustine* among the olde writers chiefly hath affirmed that  
article of doctrine, that nothing is abated from the Sacramens, nor the grace which  
they figure is made voide by the infidelite or naughtinesse of men: it shall be profit-  
able to prooue cleerely by his owne words, how vnfitly and peruerisly they doe drawe  
that to this present cause, which cast the body of Christ to dogs to eate. The sacra-  
mentall eating, after their opinion, is whereby the wicked receue the body and bloud  
of Christ without the power of the Spiriute, or any effect of grace. *Augustine contra-* Hom.in Ioh.26.  
*riwise* weyng wisely those words, He that eateth my flesh, and drinkeith my bloud,  
Ioh.6.50.  
shall not die for euer, saith: Namely the power of the sacrament, not onely the visible  
sacrament: and verily within, not without: he that eateth it with hart, not he that  
pressotheit with tooth. Wherupon at length he concludeth that the sacrament of this  
thing, that is to say, of the vnitie of the body and bloud of Christ, is set before men in  
the supper of the Lord, to some vnto life, to some vnto destruction: but the thing it  
selfe whereof it is a Sacrament, to all men vnto life, to none vnto destruction, whol-  
ever be partakers of it. That none should here cauill, that the thing is called not the  
body, but the grace of the Spiriute which may be seuered from the bodie, the con-  
trarie comparision betweene these two wordes of addition Visible and Inuisible di-  
uieth away all these misis: for vnder the first of them cannot be comprehended the  
body of Christ. Wherupon followeth that the vnbeleeuers doe communicate onely  
of the visible signe. And that all doubting may be better taken away, after that he had  
said that this bread requireth the hunger of the inwarde man, he addeth: *Moses and* Exod.16.14.  
*Aaron and Phineas*, and many other that did eate Manna, pleased God. Why so? be-  
cause the spirituall meate they spirituallie vnderstood, spirituallie hungered, spirituallie  
tasted, that they might be spirituallie filled. For we also at this day haue received spi-  
rituall meate: but the Sacrament is one thing, and the power of the Sacrament is an  
other. A little after: and by this he that abideth not in Christ, and in whom Christ  
abideth not, without doubt neither eateth spirituallie his flesh, nor drinkeith his bloud,  
though carnally and visibly he presseth with teeth the signe of the body and bloud.  
We heare againe that the visible signe is set in comparison as contrarie to spirituall  
eating. Wherely that error is confuted, that the body of Christ inuisible is in  
decde eaten sacramentally, though not spirituallie. We heare also that nothing is Hom.in Ioh.52.  
granted to prophane & vncleane men beside the visible receiuing of the signe. Here-  
upon commeth his famous saying, that the other disciples did eate the bread the  
Lorde: but *Judas* did eate the bread of the Lorde: wherein he plainly excludeth the  
vnbeleeuers

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Hom. 61.  
2. Cor. 11. 7.  
Lib. 5. de bap.  
cont. Dona.  
2. Cor. 11. 9.

Ioh. 6. 26.  
Lib. de ciuit.  
Dei. 21. c. 25.

Cont Faust.  
Lib. 13. cap. 16.  
Ser de verb.  
Apost.

In Psal. 98.

Hom. in Iohn. 27. but he did set out the manner of eating : namely that being received into heauenly glorie, by the secrete power of the Spirite, it breatheth life into vs. I graunt in deede that there is oftentimes founde in him this manner of speaking, that the body of Christ is eaten of the vnbeleeuers : but he expoundeth himselfe, adding, In Sacrament. And in another place he describeth spirituall eating, in which our bitings consume not grace. And least mine aduersaries should say, that I fight with them with a heape of places, I would know of them how they can vnwinde themselves from one saying of his, where hee saith that Sacraments doe worke in the onely elect that which

vnbeleeuers from the partaking of the body & bloud. Neither tendeth it to any other end which he saith in another place : What maruellest thou, if to *Iudas* was giuen the bread of Christ, by which he might be made bond to the diuel : when thou seest on the contrarie side that to *Paul* was giuen the angell of the diuell, by whom he might be made perfect in Christ? he saith verily in another place, that the bread of the Supper was the body of Christ to them to whom *Paul* said, He that eateth vnwoorthily, eateth and drinkeith iudgement to himselfe : and that they haue not therfore nothing, because they haue received naughtily. But in what sense, he declareth more fully in an other place. For taking in hand purposely to define how the wicked and euill doers, which professe the Christian faith with mouth but with deedes doe denie it, doe eat the body of Christ, ( and that against the opinion of some which thought that they did not eat in sacrament onely but in very deede. ) But neither (saith he) ought it to be saide that they eat the body of Christ, because they are not to be reckoned among the members of Christ. For (to speake nothing of the rest) they cannot together be the members of Christ, and the members of a harlot. Finally where himselfe saith, He that eateth my flesh, and drinketh my bloud, abideth in me, and I in him, he sheweth that it is not sacramentally but in very deede to eat the body of Christ. For this is to abide in Christ, that Christ may abide in him. For he so said this, as though he had laid, he that abideth not in me, and in whom I abide not, let him not say or think that he doth eat my body, or drinke my bloud. Let the readers weigh the things set as contraries in the comparison to eat, sacramentally, and in very deede : and there shal remaine no doubt. He confirmeth the same, no lesse plainly in these words : Prepare not your iawes, but your hart. Hereupon is this Supper commended. Loe we beleue in Christ, when we receiuē by faith : in receiuē we know what to thinke. We receiuē a little and are fatted in hart. Therefore not that which is seene, but that which is beleueē, doth feede. Here also that which the wicked receiuē, he restraineth to the visible signe : and teacheth that Christ is none otherwise receiuē than by faith. So also in another place, pronouncing expreſſly that the good and the euill doe communicate together in the signes, he excludeth the euill from the true eating of the flesh of Christ. For if they receiuē the thing it selfe, he would not vtterly haue left that vnspoken which was more fit for his matter. Also in another place, entreating of the eating and the fuite thereof, he concludeth thus : Then shall the body and bloud of Christ be life to every man, if that which in the sacrament is visibly receiuē, be in the truth it selfe spirituallē eaten, spirituallē drunke. Therefore who so make vnbeleeuers partakers of the flesh and bloud of Christ, that they may agree with *Augustine*, let them shew vs the visible body of Christ : forasmuch as, by his judgement, the whole truth is spirituall. And it is certainly gathered out of his words, that the sacramental eating, when vnbeleefe closeth vp the entrie to truth, is as much in effect as visible or outward eating. If the body of Christ might be eaten truly and yet not spirituall, what shoulde that meane which he saith in an other place ? Yee shall not eat this body which ye see, and drinke the bloud which they shall shed that shall crucifie me. I haue commended a certaine sacrament unto you, being spirituallē vnderstandinge it shall quicken you. Verily he would not denie but that the same body which Christ offered for sacrifice, is deliuere in the Supper :

which they figure. Truely they dare not deny but that the bread in the supper figureth the body of Christ. Whereupon followeth that the reprobate are debarred from the partaking of it. That Cyril also thought none otherwise, these words do declare. As In 6.Ioan.ca. 27.  
 if a man vpon molten waxe do powre other wax, he wholly tempereth the one wax with the other: so it is necessarie if any man receiue the flesh & blood of the Lord that he be ioyned with him that Christ may be found in him and he in Christ. By these wordes I thinke it is evident, that they are bereaved of the true and reall eating, that do but sacramentally eat the body of Christ, which cannot be seuered from his power: and that therefore faileth not the faith of the promises of God, which ceaseth not to raine from heauen, although the stones and rockes conceiue not the liquor of the raine.

35 This knowledge shall also easily draw vs away from the carnall worshipping, which some haue with peruerse rashnesse erected in the sacrament: because they made account with themselues in this manner: If it be the body, then both the soule and the Godhead are together with the body, which now cannot be seuered: therefore Christ is there to be worshipped. First if their accompaning which they pretend be denied them, what will they do? For how much soever they cry out vpon an absurdity, if the body be seuered from the soule & the Godhead: yet what sound witted and sober man can perswade himselfe that the body of Christ is Christ: They thinke themselues in deed gaily to prooue it with their logicall arguments. But sith Christ speaketh distinctly of his body and blood, but describeth not the manner of presence: how will they of a doubtfull thing gather certainly that which they would? What then? if their consciences chauce to be exercised with any more grievous feeling, shall not they by and by with their logicall arguments be dissolved and melt? namely when they shall see themselues destitute of the certaine worde of God, vpon which alone our soules do stand fast, when they are called to account, and without which they faint at every fift moment: when they shall call to minde that the doctrine and examples of the Apostles are against them, and that themselues alone are to themselves the authors of it. To such motions shall be added other not small prickings. What? Shall it be a matter of no importance, to worship God in this forme, where nothing was prescribed vnto vs? When it concerned the true worship of God, ought they with so great lightnes to haue attempted that of which there is no where reade any one word? But if they had, with such humblenes as they ought, holden all their thoughts vnder the word of God, they would truely haue harkened to that which he said, Take, eat, drinke, and would haue obeyed this commandement, wherein he biddeth the Sacrement to be received, not to be worshipped. But they which, as it is commanded of god, do receive it without worshipping, are assured that they do not swarue from Gods commandement: than which assurednes there is nothing better when we take any worke in hand. They haue the example of the Apostles, whom we reade not to haue fallen downe flat and worshipped it, but euen as they were sitting to haue received it and eaten it. They haue the vte of the Apostolike Church, wherin Lukere- A.D. 2.4. porteth that the faithfull did communicate not in worshipping but in breaking of bread. They haue the Apostles doctrine, wherewith Paul instructed the Church of the Corinthians, professing that he had received of the Lord that which he deluuered. 1.Cor. 11.

36 And these things verily tend to this ende, that the godly reader shoulde wcye how perillous it is in so hic matters to wander from the simple worde of God to the dreames of our owne braine. But those things that are above laid, ought to deliuere vs from all doubt in this behalfe. For that godly soules may therein rightly take hold of Christ, they must needs be lift vp to heauen. If this be the office of a Sacrement, to helpe the mind of man which otherwise is weake, that it may rise vpward to reach the height of spirituall mysteries: then they which are holden downe in the outwardigne do stray from the right way of seeking Christ. What then? Shall we denie that Adoration of the sacrament of Christ's body superfluous, condemned in effect by the councell of Nice, by the vse of the old Church and by Scripture. it.

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Sufſum corda.

Col. 3.2.

it is a ſuperstitious worshipping, when men do throw themſelues down before bread, to worlup Christ therein? Doubtleſſe the Nicene Synode meant to meeke with this muſchife, when it forbade vs to be humbly inventive to the ſigneſ ſet before vs. And for none other cauſe was it in olde time ordaineſ, that before the conſecration the people ſhould with a loud voice be put in minde to haue their heartslifted vpwarde. The Scripture it ſelue alſo, beſide that it diligently declareth vnto vs the aſcenſion of Christ, wherby he conueyed away the preſence of his body from our ſight and conuerſation: to ſhake away from vs all carnall thinking of him, ſo oft as it maketh menſion of him, commandeth vs to be in mindeſ raiſed vpward, and to ſeekē him in heauen ſitting at the right hand of the father. According to this rule he was rather to bee ſpiritually worſhipped in heauenly glorie, than this ſo perillous a kind of worſhipping to be deuiled, full of carnall and groſſe opinion of God. Wherefore they that haue inueneted the worſhipping of the Sacraſtent, haue not onely dreamed it of themſelues beſide the Scripture, in which no mention of it can be ſhewēd (which yet ſhould not haue been ouerpaffed if it had been acceptable to God:) But alſo all the Scripture crying out againſt it, they haue framed to themſelues a God after the will of their owne luſt, leauing the liuing God. For what is Idolatrie, iſ this be not, to worship the giuer in ſtead of the giuer himſelfe? Wherein they haue doubly offendēd: For both the honor taken from God was conueyed to a creature: and he himſelfe alſo diſhonored in the defiling and prophaning of his benefit, when of his holy Sacraſtent is made a cursed idle. But let vs contrariwyfe, leaſt we fall into the ſame pit, throughly ſettle our eareſ, eies, hearts, minds, and toonges in the holy doctrine of God. For that is the ſchoole of the holy Ghost, the beſt ſchoolemaſter, in which ſuch profit is attained, that nothing neede more to be gotten from any where elſe, but we willingly ought to be ignorant of whatſoever is not taught in it.

Christ in the ſacrament offered and giuen by promiſe unto them not which behold and adore, but which eate and gue thankes: this ſacrament being iſtituted for the paſcipution of Christ by faith and the paſſion of our gratesall remembrance as two ſpeciall vſes.

Paſl. 50.15.

37 But now (as ſuperition, when it hath once paſſed the right bounds, maketh no ende of ſinning) they fell a great way further. For they haue deuiled Ceremonieſ al togither ſtrange ſi om the iſtitution of the Supper, to this end only that they might gue diuine honors to the ſigne. We yeeld (ſay they) this worſhip to Christ. First, iſ this were done in the Supper, I would ſay that that worſhipping only is lawfull, which refleſheth not in the ſigne, but is direceted to Christ ſitting in heauen. But now by what preteneſe doe they boaſt that they worſhip Christ in that bread: when they haue no promiſe thereof? They conſecrate an hoſt, as they call it, which they may cary about in pompe, which they may ſhew forth in a common gazing to be looked upon, worſhipped, and caſled vpon. I aſke by what power they thiſke it to bee rightly conſecrate. Verily they will bring forthoſe words, This is my body. But I will obieſt to the contrarie, that it was therewithall ſaide, Take and eate. Neither will I do that of nothing. For when a promiſe is knit to a commaundement, I ſay that the promiſe is ſo contained vnder the commaundement, that being ſeuereſ it is made no promiſe at all. This ſhall be made plainer by a like example. God gaue a commaundement, when he ſaid. Call vpon me: He added a promiſe, I will heare thee. If any man calling vpon Peter and Paul, do glorie vpon this promiſe, will not all men criue out that he doth wrongfully? And what other thing I pray, do they which leauing the commaundement concerning eating, do catch hold of a maimed promiſe, this is my body, to abuse it to ſtrange Ceremonieſ from the iſtitution of Christ? Let vs therefore remember that this promiſe is giuen to them which keepe the commaundement ioyned with it: but that they be deſtitute of all the word, which remoue the Sacraſtent to any other way. We haue heretofore entreated how the myſterie of the holy Supper ſerueth our Faſhion before God. But for as much as the Lord doth here not onely bring into our remembrance ſo great largenes of his bountie, as we haue before ſhewēd, but doth as it were from hand to hand bring it forth, & stirreth vs to acknowledge it: he doth therewithal warne vs that we be not vnthankfull to ſo plentifull liberality:

liberality: but rather that we would publish it with such praises as it is meete, and aduance it with thankesgiving. Therefore when he deliuered the institution of the sacrament it selfe to the Apostles, he taught them that they should do it in remembrance of him. Which *Paul* expoundeth, to declare the Lords death. That is, publikely and altogether with one mouth openly to confess, that all our affiance of life and saluation is repos'd in the death of the Lord: that we may glorifie him with our confession, and may by our example exhort other to give glorie to him. Here againe it appeareth whereunto the marke of this sacrament is directed, namely to exercise vs in the remembrance of the death of Christ. For, this that we are commaunded to declare the Lords death till he come to iudge, is nothing else but that we should publish that with confession of mouth, which our faith hath acknowledged in the sacrament, that is, that the death Christ is our life. This is the second vse of the Sacrament, which pertaineth to outward confession.

Luk.22.19.  
1.Cor.11.26.

38 Thirdly the Lord also willed it to be to vs in steede of an exhortation, than which none other can more vehemently encourage and enflame vs both to purenes and holinesse of life, and also to charitie, peace and agreement. For the Lord doth therein so communicate his body to vs, that he is made throughly one with vs, and we with him. Now sith he hath but one body, whereof he maketh vs all partakers, it is necessarie that all we also be by such partaking made one body. Which vnitie the bread which is deliuerner in the sacrament, representeth: which as it is made of many graines in such sort mingled together that one cannot be discerned from an other: after the same manner we also ought to be conioyned and knit together with so great agreement of minds, that no disagreement or diuision come between vs. This I had rather to be expressed with *Paules* wordes. The cup of blessing (saith he) which we bleste is the communicating of the blood of Christ: and the bread of blessing which we breake, is the partaking of the body of Christ. Therefore we all are one body that partake of one bread. We shall haue verie well profited in the Sacrament, if this thought so shall be imprinted and ingrauen in our mindes, that none of the brethren can be hurt, despised, refused, abused, or any wise be offended of vs, but that therewithall we do in so dooing hurt, despise, and abuse Christ with our iniurious dealings: that we cannot disagree with our brethren but that we must therewithall disagree with Christ: that Christ cannot be joured of vs, but that hee must bee loued in our brethren: that what care wee haue of our owne body, sith also wee ought to haue of our brethren which are members of our bodie: as no part of our bodie is touched with any feeling of griefe, which is not spread abroad into all the other partes, so we must not suffer our brother to be grieued with any euill whereof we should not also be touched with compassion. Therefore *Augustine* not without cause so oft calleth this sacrament that bond of charitie. For what sharper spur could be put to vs, to stirre vp mutuall charitie among vs, than when Christ givning himselfe to vs, doth not onely allure vs with his owne example that we should mutually dedicate and deliuer our selues one to another: but in so much as he maketh himselfe common to all, he maketh all vs also one in himselfe?

1.Cor.10.16

39 But hereby is that verie well confirmed which I haue saide in an other place, that the true ministracion of the sacrament standeth not without the word. For whatsoever profit commeth to vs of the Supper, requireth the worde: whether we be to be confirmed in faith, or to be exercised in confession, or to be stirred vp to duetie, prayer is needfull. Therefore nothing can be more disorderly done in the supper, than if it be turned to a dumbe action: it hath beene done vnder the tyranny of the Pope. For they would haue the whole force of consecration to hang vpon the intent of the Priest, as though this nothing pertained to the people, to whom it most of all behoued that the mysterie should be declared. But thereupon hath growen this errore, that they marked not that those promises wherewith the consecration is made,

*A third vse of this sacrament in stirring vp vno v-*  
*nise and loue.*

*This sacrament  
seuered from the  
word nothing bus  
a dumbe shew.*

are.

are directed not to the elements themselves, but to them that receive them. But Christ speaketh not to the bread, that it may be made his bodie, but commandeth his disciples to eat, and promiseth to them the communicating of his body and blood. And none other order doth *Paul* teach than that together with the bread and the cup, the promises should be offered to the faithfull. Thus it is truely. We ought not to imagine any magicall inchauntment, that it be sufficient to haue mumbled vp the words, as though the elements did heare them: but let vs vnderstand that those wordes are a lively preaching, which may edifie the hearers, which may inwardly pearce into their mindes, which may be imprinted and settled in their hearts, which may shew foorth effectualnesse in the fulfilling of that which it promiseth: by these reasons it clearely appeareth that the laying vp of the sacrament, which many do earnestly require, that it may be extraordinarily distributed to the sicke, is vnyprofitable: For either they shall receive it without rehearsting of the institution of Christ, or the minister shall together with the signe ioyne the true declaration of the mystery. In silence is abuse and fault. If the promises be rehearsed, and the mysterie declared, that they which shall receive it may receive it with fruite, there is no cause why we should doubt that this is the true consecration. To what end then will that other consecration come, the force whereof commeth not so far as to the sicke men? But they that do so, haue the example of the olde Church. I graunt: but in so great a matter, and in which wee ere not without great daunger nothing is safer than to followe the trueth & selfe.

*The danger of vn-  
worthily receiv-  
ing this sacra-  
ment.*

*Tit. 1.15.  
2.Cor. 11.29.*

40 Now as we see that this holy bread of the Supper of the Lorde is spirituall meat, no lesse sweete and delicate than heathfull to the godly worshippers of God, by the taste whereof they feele that Christ is their life, whom it rayseth vp to thanksgiving, to whom it is an exhortation to muuall charitie among themselves: so on the other side it is turned into a most noysom poysen to all them whose Faith it doth not nourish and confirme, and whom it doth not stir vp to confession of praise & to charitie. For as bodily meate, when it findeth a stomacke possessed with euill humors, being it selfe also thereby made euill and corrupted doeth rather hurt than nourish: so this spirituall meate, if it light vpon a soule defiled with malice and naughtinesse, throweth it downe headlong with greater fall: verily not by the fault of the meate it selfe, but because to defiled and vnbeleeuing men nothing is cleane, though otherwise it be never so much sanctified by the blessing of the Lord. For (as *Paul* saith) they that eate and drinke vnwoorthily are guiltye of the body and blode of the Lorde, and doe eate and drinke judgement to themselves, not discerning the bodie of the Lord. For such kinde of men as without any sparkle of Faith, without any zeale of charitie, do thrust themselves foorth like swyne to take the supper of the Lord, do not discerne the body of the Lord. For in so much as they doe not beleue that that body is their life, they doe as much as in them lieth dishonour it, spoiling it of all the dignitie thereof, and finally in so receiving it they prophan and defile it. But in so much as being estranged and disagreeing from their brethren, they dare mingle the holy signe of the body of Christ with their disagrements, it is no thanke to them that the body of Christ is not rent insunder, and limmemale torne in peeces. And so not vnworthily are they guiltye of the body and blood of the Lord, which they do with vngodlinessful of sacrilege so fowly defile. Therefore by this vnworthie eating, they take to themselves damnation. For whereas they haue no faith reposeth in Christ, yet receiving the sacrament they professe that there is salvation for them no where else than in him, and do foresware al other affiance. Wherfore they themselves are accusers to themselves, they themselves pronounce witness against themselves, and they themselves seale their owne damnation. Againe when they beeing with hatred and euill will deuided and drawnen in sunder from their brethren, that is from the members of Christ, haue no part in Christ: yet they do

doe testifie that this is the onely saluation to communicate with Christ, and to be made one with him. For this cause Paul commandeth, that a man prooue himselfe, before that he eate of this bread or drinke of this cup. Wherby (as I expound it) he meant that every man shoulde descende into himselfe, and weigh with himselfe, whether he doe with inward affiance of hart rest vpon the saluation which Christ hath purchased: whether he acknowledge it with confession of mouth: then whether he doe with desirous endeouour of innocencie and holinesse aspire to the following of Christ: whether after his example he be ready to giue himselfe to his brethren, and to communicate himselfe to them with whome he hath Christ common to him: whether, as hee himselfe is accompted of Christ, he doe likewise on his behalfe take all his brethren for members of his owne body: whether he couet to cherishe, defend and helpe them as his owne members. Not for that these duties both of Faith and Charitie can now be perfect in vs: but because we ought to endeouour this, and with all our desires to long toward it, that we may daily more and more encrease our Faith begun.

41 Commonly when they goe about to prepare men to such woorthines of eating, they haue in cruell wise tormented and vexed poore consciences: and yet they brought neuer a whitte of all those things that might serue to the purpose. They said that those did eate woorthily which were in state of grace. To be in state of grace they expounded to be pure and cleansed from all sinne. By which doctrine all the men that euer haue at any time beeene or now be in earth, were debarred from the vse of this Sacrament. For if we goe about this, to ferch our woorthines from our selues, we are vtterly vndone: onely despaire and damnable ruine abideth for vs. Though we endeouour with our whole strengthes, we shall nothing more preuaile, but that then at last we shall be most vnwoorthy, when we haue most of all trauelled about seeking of woorthines. To salue this sore, they haue deuised a way to attaine woorthines: that, as much as in vs lieth, making examination, and requiring of our selues accompt of all our dooings, we should with contrition, confession, and satisfaction cleanse our vnwoorthines, which way of clensing, what manner of thing it is, we haue already shewed there where was more conuenient place to speake of it. So much as serueth for our present purpose, I say that these be two hungrie and vanishing comforts, to dismaid and discouraged consciences, and such as are striken with horrour of their sinne. For if the Lord by speciaill forbidding admitteth none to the partaking of the Supper but the righteous and innocent: there needeth no small heede that may make a man assured of his ownrighteousnes which he heareth to be required of God. But wherby is this assurednes confirmed vnto vs, that they are discharged afore God, which haue done so much as in them lay? But although it were so, yet when shall it be that a man may be bold to assure himselfe that he hath done as much as in him lay? So when there is made no certaine assurance of our woorthines, the entrie shall alway remaine shut by that horrible forbidding, whereby is pronounced that they eate and drinke judgement to themselues, which eate and drinke vnwoorthily.

42 Now it is easie to iudge what manner of doctrine this is which reigneth in the Papacie, and from what Author it hath proceeded, which with the outragious rigor thereof, bereaueth and spoyleth, miserable sinners and such as be tormented with feare and sorrow, of the comfort of this Sacrament in which yet all the sweete delicates of the Gospel were set before the. Surely the deuil could by no readier way destroy men, than by so making them senselss, that they could not perceiue the rast & saour of such foode, wherewith it was the wil of the most good heauenly Father to feede them. Least therefore we runne into such headlong downefall, let vs remember that this holy bankeſt is medicinē to the ſick, comfort to罪人, liberall gift to the poore: which bring no profitē to the healthie, righteous, and rich, if any ſuch could be found. For whereas in it Christ is giuen vs for meatē: we vnderſtand

*Consciencies tor-  
mented by the  
woorthines of re-  
ceiuing which is  
taught in the  
Church of Rome.*

*The medicinable  
vertue of this fa-  
cramē: into men  
weakened with  
the conſcience of  
their owne un-  
woorthines.*

that without him we pine, starue, and faint, like as famine destroyeth the lively strength of the body. Againe whereas he is giuen vs for life: we vnderstand that without him we are in our selues vtterly dead. Wherefore this is the worthinesse both the onely and best that we can bring to God, if we offer to him our owne vilenes and (as I may so call it) vnworthines, that of his mercie he may make vs worthie of him: if we despaire in our selues, that we may be comforted in him: if we humble our selues, that we may be railed vp of him: if we accuse our selues, that we may be iustified of him: moreouer if we aspire to that vnitie which he commendeth to vs in his supper: and as he maketh vs all one in himselfe, so if we wishe to vs all altogether one soule, one hart, one tongue. If we haue these things throughly well weied and considered, such thoughts although they shake vs, yet shall never ouerthrow vs. As how shoulde we being needy and naked of all good things, we defiled with filthines of sins, we halfe dead, eate the body of the Lord worthily? We will rather thinke that we being poore come to the liberall giuer, we sickle to the phisitian, we sinners to the author of righteousnes, finally we dead men to him that giueth life: that that worthines which is commanded of God, consisteth chiefly of Faith, which reposeth all things in Christ and nothing in vs: and next of charitie, and the selfsame charitie which it is enough to offer vnperfect to God, that he may increase it to better, forasmuch as it cannot be giuen perfect. Som other agreeing with vs in this, that the worthines it selfe consisteth in Faith and Charitie: yet in the measure of worthines haue gone faire out of the way, requiring a perfection of Faith, whereunto nothing may be added, and a charitie egall with that which Christ hath shewed toward vs. But hereby they do none otherwise than those other before, draine all men away from comming to this holy Supper. For if their sentence should take place, no man shoulde receive but vnworthily, forasmuch as all without exception shoulde be holden guiltie and conuict of their vnperfecenes. And truely it were a point of too much amazed dulnes, I will not say foolishnes, to require such perfection in the Sacrament, as may make the Sacrament void and superfluous: which was not ordained for the perfect, but for the weake and feble to awake, to stir vp, to pricke forward and exercise the affection of Faith and Charitie, and to correct the default of either of them.

*The libertie granted unto men: and their wanton folies shewed in ceremonies annexed to the administration of this Sacrament.*

Luke 22.17.

43 But so much as concerneth the outward forme of dooing, whether faithfull receiue it in their hand or no, whether they deuide it, or every one eate that which is giuen him: whether they put againe the cup in the hand of the Deacon, or deluer it to the next: whether the bread be leauened, or vnleauened: whether the wine be red or white: it maketh no matter. These things be indifferent and left in the libertie of the Church. Howbeit it is certaine, that the vsage of the olde Church was, that eury one should take it into his hand. And Christ said, Diuide it among you. The histories report that it was leauened and common bread before the time of Alexander Bishop of Rome, which first delited in vnleauened bread: But for what reason I see not, vnlesse it were with a new sight to draw the eyes of the common people to wondring at it, rather than to instruct their mindes with good religion. I adire all them that are touched with any though but light zeale of godlinesse, to tell whether they doe not evidently see, both how much more brightely the glery of GOD shineth herein, and how much more abundant sweetenesse of spirituall comfort commeth to the faithfull, than in these colde and player-like trifles, which bring none other vse bat to deceiue the sense of the amazed people. This they call the holding of the people in religion, when being made foolish & senselesse with superstitioun is drawnen whither they list. If any man will defende such inuentions by antiquitie, I my selfe also am not ignorant how auncient is the vse of chresme, and blowing in Baguine: Howe neare to the age of the Apostles the Supper of the Lorde was infected with rustinesse: but this verily is the wantardnes of mans boldnesse, which can not with holde it selfe but that it must alway play and be wanton in the mysteries of God.

God. But let vs remember that God doth so highly esteeme the obedience of his word, that he willeth vs in it to iudge both his angels and the whole world. Now, bidding farewell to so great a heape of ceremonies : it might thus haue bin most comly ministred, if it were oft and at least euery weeke set before the Church, but that first they shoulde begin with publike praier: then a sermon shoulde be made; then the minister hauing bread and wine set vpon the boord, shoulde rehearse the institution of the supper: and then shoulde declare the promises that are in it left vnto vs: and therewithall shoulde excommunicate all them that by the Lordes forbidding are debarred from it, afterward they shoulde pray that with what liberalitie the Lord hath giuen vs this holy foode, he would instruct and frame vs also with the same faith, and thankefulnes of minde to receiue it, and that forasmuch as we are not of our selues, he would of his mercie make vs woorthe of such a banker: that then either Psalmes shoulde be song, or somewhat read, and the fauful shoulde in seemely order communicate of the holy banker, the ministers breaking the bread and giuing it to the people: that when the supper is ended, exhortation shoulde be made to pure faith and confession of faith, to charitie, and to maners meete for Christians: last of all that giuing of thanks shoulde be rehearsed, and praises be song to God: which being ended the congregation shoulde be let go in peace.

44 These things that wee haue hitherto spoken of this Sacrament doe largely shew, that it was not therefore ordyned, that it shoulde be received yeerely once, and that sligly for manners sake (as nowe commonly the custome is) but that it shoulde be in often vse to all Christians that with often remembrance they shoulde repeate the passion of Christ: by which remembrance they might sustaine and strengthen their Faith, and exhort themselues to sing confession of praise to God, and to publish his goodnesse: finally by which they might nourish mutuall charitie, and testifie it among themselues, whereof they sawe the knot in the vnitie of the body of Christ. For so oft as we communicate of the signe of the body of the Lord, we do as by a token giuen and receiued, interchangeably binde our selues one to another vnto all duties of loue, that none of vs do any thing whereby he may offend his brother, nor leave any thing vndone whereby he may helpe him, when neede requireth and abilitie sufficeth. That such was the vse of the Apostolike Church, *Luke* rehearseth in the Acts, when he saith that the fauful were continuing in the doctrine of the Apostles, in communicating, in breaking of bread, and in prayers. So was it altogether meete to be done, that there shoulde bee no assemble of the Church without the worde, prayers, partaking of the Supper and almes. That this order was also institute among the *Corinthians* we may sufficiently gather of *Paul*, and it is certaine that in many ages afterwarde it was in vse. For thereupon came those olde Canons, which they fater vpon *Anacetus* and *Calixtus*, that when the consecration is done, all shoulde communicate, that will not be without the dores of the Church. And it is read in those old Canons, which they call the Canons of the Apostles: that they which continue not vnto the end, and do not receive the holy Communion must be corrected as men that mooue vnquietnesse of the Church. Also in the Councell at *Antioch*, it was decreed that they which enter into the Church, and heare the Scriptures, and do absteine from the Communion, shoulde be remoued from the church, till they haue amended this fault. Which although in the first Councell at *Taletum* it was either somewhat qualified or at least set foorth in milder words, yet it is there also decreed, that they, which when they haue heard the sermon, are found neuer to communicate, shoulde be warned: if after warning they absteine, they shoulde be debarred from it.

45 Verily by these ordinances the holy men ment to retaine and maintaine the *The first begin-* often vse of the Communion, which often vse they had received from the Apostles themselues, which they sawe to be most wholsome for the fauful, and by little *nings of fricknes-* to communicate,

## Cap. 17. Of the outward meanes

In 6. cap. Iohann.  
truct. 26.

and little by the negligence of the common people to grow out of use, *Augustine* testifieth of his owne time: The Sacrement (saith he) of this thing, of the vnitie of the Lords body, is somewhere daily, somewhere by certaine distancies of the daies, prepared vnto the Lordes table, and is there receiued at the table, to some vnto life, to otherosome vnto destruction. And in the first Epistle to *Ianuarius*: some do daily communicate of the body and blood of the Lord: somereceiue it at certaine daies: in some places there is no day let passe wherein it is not offered: in some other places onely vpon the Saturday and the Sunday, and in some other places never but on the Sunday. But forasmuch as the common people was (as we haue said) somewhat slack, the holy men did call earnestly vpon them with sharpe rebukings, least they shoulde seeme to winke at such slothfulness. Such an example is in *Chrysostome* vpon the Epistle to the Ephesians. It is not said vnto him that dishonoured the banker: wherefore didst thou sit downe? but wherefore diddest thou come in? Whosocuer is not partaker of the mysteries, he is wicked and shamelesse for that he standeth here present. I beseech you if any be called to a banker, washeth his hands, setteth downe, seemeth to prepare himselfe to eate, and then doth taste of nothing: shall he not shame both the banker, and the maker of the banker? So thou standing among them that with prayer do prepare themselues to recceuie the holy meate, hast euuen in this that thou hast not gone away, confessed that thou art one of the number of them, at the last thou dost not partake: had it not been better that thou hadst not been present? Thou wilt say, I am vnwortheie. Therefore neither wast thou worthie of the communion of prayer, which is a preparing to the receuening of the holy mysterie.

The custome of  
yeerely once recei-  
wing peruerse.

46 And truly this custome, which commaundeth to communicate yeerely once, is a most certaine inuention of the diuell, by whose ministerie soever it was brought in. They say that *Zepherinus* was author of that decree, which it is not likely to haue been such as we now haue it. For he by his ordinance did peraduenture not after the woorst manner prouide for the Church, as the times then were. For it is no doubt but that then the holy supper was set before the fafhfull so oft as they came togither in assembly, neither is it any doubt but that a good part of them did communicate. But when it scarcely at any time happened that all did communicate togither, and whereas it was necessarie that they which were mingled with prophane men and idolaters, should by some outward signe testifie their faith: the holy man for order and policies sake, appointed that day, wherein the whole people of Christians should by partaking of the Lords Supper vtter a confession of their faith. The ordinance of *Zepherinus* being otherwise good hath been euill wrested of them that came after, when a certaine lawe was made of one communicating yeerely: whereby it is come to passe, that almost all men when they haue once communicate, as though they had gaily discharged themselues for all the rest of the yeare, sleepe soundly on both ears. It ought to haue been farre otherwise done. Every weeke at the least, the Lords table should be set before the assembly of the Christians: the promises should be declared, which might feed vs spiritually at it: none should indeed be compelled by necessarie, but al shoulde be exhorted and prickid forward: the sluggishnes also of the slothfull shoulde be rebuked. All shoulde by heapes, as hungry men, come togither to such dainties. Not without rightful cause therefore at the beginning I complained, that by the craft of the diuell this custome was thrust in, which when it appointeth one certaine day of the yeare, maketh men slothfull for all the rest of the yeare. We see in dede that this peruerse abuse was crept in euuen in the time of *Chrysostome*: but wee may also therewithall see how much it displeased him. For he complaineth with grecious wordes in the same place which I euen now alleaged, that there is so great inequalitie of this matter, that often in some times of the yeare they came not euuen when they were cleane, but at Easter they came euuen when they were vncleane. Then he crieth out: O custome, O presumption. Then in vaine is the daily offring

vsed : in vaine we stand at the altar : there is none that partaketh together with vs. So farre is it off that he allowed it by his authoritie adioyned to it.

47 Out of the same shop proceeded also another ordinance, which hath stolen away or violently taken away the halfe of the supper from the better number of the people of God, namely the signe of the blood, which being denied to lay and profane men (for with such titles forsooth they set out Gods inheritance) became a peculiar possession to shauen and annointed men. It is the commandement of the eternall God, that all shoulde drinke : which commandement man dare discontinue and repell with a new and contrary law, commanding that not all shoulde drinke. And that these lawmakers should not seeme to fight without reason against their God, they pretend perils that might happen if this holy cup were commonly giuen to all : as though those dangers had not beeene foreseen and marked of the eternall wisedome of God. And then suttlely forsooth they reason, that the one is enough for both. For if (say they) it be the body, it is whole Christ, which cannot now be seuered from his body. Therefore by accompaniying the bodie containeth the blood. Lo how our wit agreeth with God, when it hath never so little begon with loose reines, to be wanton and wilde. The Lord shewinge bread saith that it is his body : when he sheweth the cup, he calleth it his blood. The boldnes of mans reason, crieth out contrariwise, that the bread is the blood, and the wine is the body : as though the Lord had for no cause seuered his body from his blood both in words and in signes : or as though it had euer beeene heard spoken that the body or blood of Christ is called God and Man. Verily if he had meant to signifie whole himselfe, he might haue said it is I : as he is wont to speake in the Scriptures, and not, this is my body, this is my blood. But he willing to helpe our weakenes, did set the cup seuerally from the bread, to teach that he sufficeth no lesse for drinke than for meate. Now let one part be taken away, then we shall finde but the one halfe of the nourishmentes in him. Therefore, although it be true which they pretend, that the blood is in the bread by way of accompaniying, and againe, the body in the cuppe, yet they defraude godly soules of the confirmation of Faith which Christ deliuereþ vs as necessary. Therefore bidding their suttleties fare well, we must hold fast the profit which is by the ordinance of Christ in the two earnestes.

48 I know in deede that the ministers of Sathan doe here cauill, as it is an ordinarie thing with them to make mockery of the Seriptures. First they alleage that of one bare doing ought not to be gathered a rule whereby the Church shoulde be bound to perpetuall obseruing. But they lie when they say that it was but a bare dooing : for Christ did not onely deliuere the cup, but also did institute that his Apostles shoulde in time to come doe the same. For they are the words of a commaunder, drinke ye all of this cup. And *Paul* so rehearseth that it was a deede, that he also commendeth it for a certaine rule. Another starting hole is, that the Apostles alone were received of Christ to the partaking of this Supper whom he had already chosen and taken into the order of the sacrificing Priestes. But I would haue them answeare me to fve questions, from which they shal not be able to escape, but that they shal be easilie conuincid with their lies. First, by what oracle haue they this solution revealed, being so strange from the word of God ? The Scripture reckeneth twelue that fated with Iesus : but it doth not so obscure the dignitie of Christ that it calleth them sacrificing Priestes of which name we will speake hereafter in place fit for it. Though he gaue it then to the twelue, yet he comandement that they shoulde doe the same, namely that they shoulde so distirbute it among them. Secondly, why in that better age, from the Apostles almost a thousand yeares, were all without exception made partakers of both the signes ? was the old Church ignorant what guests Christ had receued to the Supper ? It were a point of most desperate shameleiness, here to sticke and dally in graunting it to be true. There remayne the Ecclesiastical histories, there remayne

*Cauillous allegati-  
ons for defense of  
the halfe commun-  
ion.*

## Cap. 17. Of the outward meanes

the booke of the olde writers, which minister evident testimonies of this matter.

**Lio. de resurrect. carnis.** The flesh (saith *Terullian*) is fed with the body and blood of Christ, that the Soule may be fatted with feeding vpon God. How (said *Ambrose*, to *Theodosius*) wilt thou receiue with such hands the holy body of the Lord? With what boldnes wilt thou with thy mouth partake of the cup of the precious blood? And *Hierome* saith. The Priestes which make the Thanksgiving, and doe diuibute the blood of the Lord to the people. *Chrysostome*, Not as in the olde law the priest did eate part, and the people part: but one body is set before all, and one cup. Those things that pertaine to the Thanksgiving are all common betwene the Priest and the people. The selfe same thing doth *Augustine* testifie in many places.

*The custome of ministring the cup to the people not abrogated as long as there continued any drop of purenes in the Church.*

49 But why dispute I about a thing most knowne? Let all the Greckes and Latine writers beraed ouer: such testimonies shall ech where offer themselues. Neither was this custome growen out of vs, while there remained one drop of purenes in the Church. *Gregory*, whom you may rightly say to haue beeene the last Bishop of *Rome*, teacheth that it was kept in his time. What is the blood of the Lamb, ye haue now learned, not by hearing but by drinking. His blood is poured into the mouthes of the faithfull. Yea it yet endured foure hundred yeres after his death, when all things were growen out of kinde. For neither was that taken only for an vsage, but also for an iuuolable law. For then was in force the reverencie of Gods institution, and they doubted not that it was sacriledge, to leuer those things which the Lord had conioyned. For thus saith *Gelasius*. We haue found, that some receiving onely the portion of the holy body, doe abstaine from the cup. Let them without doubt, because they seeme to be bound with I wot not what superstition, either receive the Sacraments whole, or be debarred from them whole. For the diuiding of this mystrie is not committed without great sacriledge. Those reasons of *Cyfran* were heard, which truely ought to moue a Christian minde. How (saith he) doe we teach or prouoke them to shed their blood in the confessing of Christ, if we deny his blood to them that shall fight? Or how doe we make them fit for the cup of Martyrdome: if we doe not first in the Church by the right of communion admit them to drinke the cup of the Lord? Whereas the Canonistes doe restraine that decree of *Gelasius* to the Priestes, that is so childish a cauill that it neede not to be confuted.

*Three other reasons why the people shoulde communicate in both kindes.*

50 Thirdly, why did he simply say of the bread, that they shoulde eate: but of the cup, that they shoulde all drinke? even as if he had meant of set purpose to mette with the craft of Satan. Fourthly, if (as they would haue it) the Lord vouchsafed to admit to his Supper onely sacrificiug Priestes, what man euer durst call to the partaking of it, strangers whom the Lord had excluded? yea and to be partaking of that gift, the power whereof was not in their hands, without any commandement of him which onely could giue it. Yea vpon confidence of what warrant doe they vs at this day to distribute to the common people the signe of the body of Christ, if they haue neither commandement nor example of the Lorde? Fiftly, did *Paul* lie, when hee said to the *Corinthians*, that he had receiued of the Lord that which he had deluerned to them? For afterward he declareth the thing that he deluerned, that all without difference should communicate of both the signes. If *Paul* received of the Lord, that all shoulde be admitted without difference: let them looke of whom they haue receiued which doe drinke away almost all the people of God: because they cannot now pretend God to be the Author of it, with whom there is not yea and nay. And yet stil for cloking of such abominationes they dare pretend the name of the Church, and with such pretence defend it. As though either these Antichristes were the Church, which so easilie treade vnderfoote, scatter abroade, and destroy the doctrine and institution of Christ: or the Apostolike Church were not the Church, in which the whole force of religion flourished.

## The xvijj. Chapter.

*Of the Popish Masse, by which sacrilege the Supper of Christ hath not  
only been prophane, but also brought to nought.*

**W**Ith these and like inuentions Satan hath trauelled, as by ouerspreading of *The sacrifice of  
the masse being  
held to be a sacri-  
fice propitiatorie  
is nothing but a  
meare prophana-  
tion of the supper  
of the Lord.*

darkenes to obscure and defile the holy supper of Christ, that at least the purenes of it should not be kept still in the Church. But the head of horrible abomination was when hee aduaunced a signe, by which it might not onely be darkened and peruerred, but being vtterly blotted and abolished should vanieth and fall out of the remembrance of men: namely when he blinded almost the whole world with a most pestilente error that they shold beleue that the Masse is a sacrifice and oblation to obtaine the forgiuenes of sins. How at the beginning the sounder sort of the schoolemen tooke this doctrine, I nothing regard: farewell they with their crabbed subtleties: which howsoeuer they may be defended with cauilling, yet are therefore to be refusid of all good men, because they do nothing else but spread much darkenes ouer the brightnes of the supper. Therefore bidding them farewell, let the readers vnderstand that I here match in fight with that opinion, wherewith the Romish Antichrist and his prophets haue infected the whole world, namely that the Masse is a worke whereby the sacrificing priest which offereth vp Christ, and the other that do partake at the same oblation, do deserue the fauour of God: or that it is a cleansing sacrifice, whereby they reconcile God to themselues. Neither hath this beeene received onely in common opinion of the people, but the verie doing it selfe is so framed, that it is a kind of pacifying wherewith satisfaction is made to God for the purging of the quicke and dead. The words also which they vse, do expresse the same: and no other thing may we gather of the daily vse of it. I know how deepe rootes this pestilence hath taken, vnder how great seeming of goodnes it lurketh, how it beareth in shew the name of Christ, how in the one name of Masse many beleue that they comprehend the whole summe of faith. But when it shall be by the word of God most cleerly prooued, that this Masse, how much soeuer it be coloured and glorious, yet shamfully dishonoreth Christ, burieh & oppresseth his croffe, putteth his death in forgetfulnes, taketh away the fruit that commeth therof vnto vs, doth weaken and destroy the sacrament wherin was left the memorie of his death: shall there then be any so deepe rootes, which this most strong axe, I meane the word of God, shall not cut downe and ouerthrow? Is there any face so beautifull, that this light cannot bewray the euill which lurketh vnder it?

**2** Let vs therefore shew that which hath beeene set in the first place, that in it is intolerable blasphemie and dishonour done to Christ. For he was consecrate of his Father a Priest and bishop, not for a time as we read that they were ordained in the old testament, whose life being mortall their priesthood also could not be immortall: for which cause also there needed successors that should from time to time be put in the place of them that died. But in place of Christ, which is immortall, there needeth no vicar to be set after him. Therefore he was ordained of the father a priest for euer, according to the order of *Melchisedech*, that he should execute an everlasting priesthood. This mystery had bin long before figured in *Melchisedech*, whom whē the scripture had once brought in for the priest of the living God, it never afterward made mention of him, as though he had hid no end of his life. After this point of likenesse, Christ was called a priest according to his order. Now they that do daily sacrifice, must needs appoint priestes to make the oblations whom they must appoint as it were successors and vicars in steede of Christ. By which putting in steede of him, they doe not onely spoile Christ of his honour, and plucke from him the prerogative of eternall priesthood, but also trauell to thrust him downe from the right

*Christ dishonored  
by the sacrifice of  
the Masse.*

*Heb. 5.5. & 7.*

*17.8.9. 11. & 21.*

*Psal. 110.14.*

*Genes. 14.18.*

## Cap. 18. Of the outward means

hand of his Father, on which he cannot sit immortall, but that he must therewithall remaine the eternal priest. Neither let them lay for themselves that their peric sacrifciers are not put in place of Christ as if he were dead, but onely are helpers of his eternall priesthood, which ceaseth not therefore to continue. For they are more strongly holden fast with the words of the Apostle, than that they may so escape: namely, that there were many other priests made, because they were by death letted to continue. Therefore there is but one that is not letted by death, and he needeth no companions. Yet, such is their frowardnes, they arme themselves with the example of Melchisedeck to defend their wickednesse. For, because it is said that he offred breade and wine, they gather that he was a foreshewing of their Masse: as though the like-nesse betweene him and Christ were in the offering of bread and wine. Whiche is so emptie and trifling that it needeth no confutation. Melchisedeck gaue bread and wine to Abraham and his companions, to refresh them being wearie after their journey and battle. What is this to a sacrifice? Moses praiseth the gentlenes of the holy king: these fellowes vnseasonably coyne a mysterie whereof no mention is made. Yet they deceitfully paint their error with another colour, because it followeth by & by after. And he was the priest of the highest God. I answere, that they wrongfully draw to the bread and wine that which the Apostle referreth to the blessing. Therefore when he was the priest of God he blessed Abraham. Whereupon the same Apostle (than whom we neede to seeke no better expositor) gathereth his excellencie, because the lesser is blessed of the greater. But if the oblation of Melchisedeck were a figure of the sacrifice of the Masse, would the Apostle, I pray you, which searcheth out all euen the least things, haue forgotten so earnest and weightie a thing? Now ( howsoever they trifle ) they shall in vaine goe about to ouerthrow the reason which the Apostle himselfe bringeth, that the right and honour of sacrificing priesthood ceaseth among mortall men, because Christ which is immortall, is the onely and perpetuall sacrificing priest.

The crosses of  
Christ shew by  
bare & oppresed.  
Heb. 9.12.

3. An other vertue of the Masse was, that it oppresteth and burieh the crosse and passion of Christ. This verily is most certaine, that the crosse of Christ is ouerthrown so soone as the altar is set vp. For if he offered himselfe for a sacrifice vpon the crosse, that he might sanctifie vs for euer, and purchase to vs eternall redemption: vndoubtedly the force and effectualnes of that sacrifice continueth without any end. Otherwise we shoulde thinke nothing more honorably of Christ, than of oxen & calues which were sacrificed vnder the law: the offerings whereof are prooued vneffectuall and weak by this that they were oft renued. Wherefore either we must confess, that the sacrifice of Christ, which he fulfilled vpon the crosse, wanted the force of eternall cleansing, or that Christ hath made an ende of all with one sacrifice once for euer. This is it that the Apostle saith, that this chiefe bish<sup>op</sup> Christ once appeared by offering vp of himselfe before the ending of the world, to the driving away of sinne. Againe, that we are sanctified by the will of God, by the offering of the body of Iesus Christ once. Againe, That Christ with one oblation for euer hath made perfect them that are sanctified: wherunto he adioyneth a notable sentence, that forgiuenes of sinnes being once purchased, there remaineth no more any oblation. This also Christ signified by his last saying and vttered among his last gaspings, when he saide, it is ended. Wee are woot to note the last sayings of men when they are dying, for oracles. Christ dying testifieth that by his own sacrifice is perfited and fulfilled whatsover was for our saluation. Shall it be lawfull for vs daily to patch innumerable sacrifices to such a sacrifice, (the perfection whereof he hath so thinningly set foorth) as though it were imperfect? When the holy word of God not onely affirmeth, but also crieth out, and protesteth, that this sacrifice was once fully done that the force thereof remaineth everlasting. who so require an other sacrifice, do they not accuse this of imperfection and weaknesse? But as for the Masse, which hath beene deliuern in such

Heb.7.13.

Heb.7.7.

The crosses of  
Christ shew by  
bare & oppresed.  
Heb. 9.12.

Heb.9.26.  
& 10.10.

Ioh.19.19.

uch sort that there may every day be made a hundred thousand sacrifices, to what end tenderth it, but that the passion of Christ whereby he offered him an onely sacrificed oblation to the father, should lie buried and drowned? Who,ynlesse he be blind, cannot see that it was the boldnes of Satan, which wrastled against so open & cleare truth? Neither am I ignorant with what deceites that Father of lying vseth to colour this his fraude, saying that there are not sundrie nor diuers sacrifices, but that one selfe same sacrifice is repeated. But such smokes are easily blowen away. For in the whole discourse the Apostle trauelleth to prooue: not onely that there are no other sacrifices, but that that one sacrifice was once offred vp, and shal no more be repeated. The sutteller men do yet slippe out at a narrowet hole, saying, that it is not a repeating but an applying. But this Sophistical argument also is no lesse easily confuted. For neither did Christ once offer vp himselfe with this condition: that his sacrifice should be daily confirmed with new oblations: but that by the preaching of the Gospell, and ministering of the holy supper, the fruit thereof shold be communicated vnto vs. So *Paul* saith that Christ our passeeouer was offred vp, and biddeth vs to eate of him. This (I say) is the meane whereby the Sacrifice of the croſſe is rightly applied to vs, when it is communicated to vs to take the vſe of it, and we with true faith receiuē it.

4 But it is woorth the labour to heare, with what other foundation beside these *The weake supporters of the Maffe.* they vphold the sacrifice of the Maffe. For they draw to this purpose the prophesie of *Malachie*, whereby the Lord promiseth that the time shall come when throughout the whole worlde there shall be offered to his name incense and a cleane sacrifice. As though it were a new or vnwonted thing among the prophets, when they speake of the calling of the Gentiles to exprefse by the outward ceremonie of the lawe the spirituall worshipping of God, to which they exhort them, that they might the more familiarly declare to the men of their age, that the Gétilles should be called into the true fellowship of religion. Like as also they are wont altogether to describe by figures of their law, the truth that was deliuered by the Gospell. So they set for turning to the Lord, ascending into Ierusalem: for the worshipping of God, the offering of all kinds of gifts: for larger knowledge of him which was to be giuen to the faſhull in the kingdome of Christ, dreames and visions. That therefore which they allege, is like vnto an other prophecie of *Eſay*, where the prophet foretelleth of three altars to be ſet vp in Aſſyria, Aſſyria, and Iury. For firſt I aske, whether they do not grant that the fulfilling of this prophecie is in the kingdome of Christ. Secondly, where be these altars, or when they were euer ſet vp. Thirdly whether they think that to every feuerall kingdome is appointed a feuerall Temple, ſuch as was that at Ierusalem. These things if they weigh, I thinke they will confeſſe, that the prophet vnder figures agreeable with his time, prophecieth of the spirituall worſhip of God to be ſpread abroad into the whole world. Which we giue to them for a ſolution. But of this thing ſith there doe euerie where examples commonly offer themſelues, I will not busie my ſelfe in longer rehearsal of them. Howbeit herein alſo they are miscreably deceipted, that they acknowledg no ſacrifice but of the Maffe, whereas indeed the faſhul do now ſacrifice to the Lord, and do offer a cleane offering, of which ſhall be ſpoken by and by.

5 Now I come downe to the third office of the Maffe, where I muſt declare how it blottereth out the true and onely death of Christ, and Shaketh it out of the remembrance of men. For as among men the strength of a Testament hangeth vpon the death of the testator: ſo alio our Lorde hath with his death confirmed the testament whereby he hath giuen vs forgiuenesse of finnes and eternall righteousneſſe. They that dare varie or make newe any thing in this testament, do deny his death, and holde it as it were of no force. But what is the Maffe, but a newe and altogether diuers testament? For why? Doeth not euerie feuerall Maffe promise newe forgiuenesse of finnes, newe purchasing of iighteousneſſe: ſo that now there bee ſo many *testaments,*

1.Cor.5.7.

Mal.1.3.

Joel.2.28.

Eſay.19.21.

*By the ſacrifice of  
the Maffe, the me-  
morie of the death  
of Christ bioteth  
out.*

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Heb.9.16.

testamentes, as there be Masses? Let Christ therfore come againe, and with an other death confirme this testament, or rather with infinite deathes confirme innumerable testaments of Masses. Haue I not therefore said true at the beginning, that the onely and true death of Christ is blotted out by Masses? Yea what shall we say of this that the Masse directly tendeth to this end, that if it be possible, Christ shoulde be slaine againe? For where is a testament (saith the Apostle) there of necessitie must bee the death of the testator. The Masse sheweth it selfe to be a newe testament of Christ; therefore it requireth his death. Moreouer the hoste which is offred, must necessarily be slaine and sacrificed. If Christ in evry severall Masse be sacrificed, then he must at every moment be in a thousand places cruelly slaine. This is not mine but the apostles argument, If he had neede to offer himselfe oft, he must oft haue died since the beginning of the world. I know that they haue an answere in readines, whereby also they charge vs with slander. For they say that that is obiected against the which they never thought, nor yet can. And we know, that the death and life of Christ is not in their hand. We looke not whether they go about to kill him: onely our purpose is to shewe, what manner of absurditie followeth of their vngodly and wicked doctrine. Which selfe thing I prooue by the Apostles owne mouth. Though they cry out to the contrary a hundred times, that this sacrifice is vnbloodie: I will denie that it hangeth vpon the will of men, that sacrifices should change their nature, for by this meane the holy and inviolable ordinance of God shoulde faile. Wherupon followeth that this is a sure principle of the Apostle, that there is required shedding of bloud, that washing may not be wanting.

The death of  
Christ made un-  
fructfull by the  
sacrifice of the  
Masse.

6 Now is the fourth office of the Masse to be entreated of, namely to take away from vs the fruite that came to vs of the death of Christ, while it maketh vs not to acknowledge it and thinke vpon it. For who can call to minde that he is redeemed by the death of Christ when he seeth a new redemption in the Masse? Who can trust that sinnes are forgiuen him, when he seeth a new forgiuenes? Neither shall he escape that shall say, that we doe for no other cause obtine forgiuenesse of sinnes in the Masse, but because it is alreadie purchased by the death of Christ. For he bringeth nothing else than as if he should boast, that Christ hath redeemed vs with this condition that we shoulde redeeme our selues. For such doctrine hath beene spread by the ministers of Satan, and such at this day they maintaine with cryings out with sworde and fire, that we when in the Masse we offer vp Christ to his Father, by this worke of offring do obtine forgiuenesse of sinnes, and are made partakers of the passion of Christ. What now remaineth to the passion of Christ, but to be an example of redemption, whereby we may leare to be our owne redeemer? Christ himselfe, when in the Supper he sealith the confidence of pardon, doth not bid his disciples to stick in that doing, but sendeth them away to the sacrifice of his death: signifying that the Supper is a moniment or memoriall (as the common speech is) whereby they may leare that the satisfactorie cleansing sacrifice, by which the Father was to be appeased, must haue beene offred but once. For neither is it enough to know that Christ is the onely sacrifice, vnselike the onely sacrificing be ioyned with it, that our faith may be fastened to his croffe.

The Sacrament  
of that holy supper  
therby defaced &  
destroyed.

7 Nowe I come to the conclusion, namely that the holy Supper, in which the Lord had left the remembrance of his passion grauen and expressed, is by the setting vp of the Masse, taken away, defaced, and destroyed. For the Supper it selfe is the gift of God, which was to be receiued with thanksgivung. The sacrifice of the Masse is fained to pay a price to God, which he may receive for satisfaction. How much difference there is betweene to give and to receive, so much doth the sacrifice differ from the Sacrament of the Supper. And this truly is the most wretched vnthankfulness of man, that where the largesse of Gods bountie ought to haue beene acknowledged, and thanks to be giuen therein he maketh God his dettor. The Sacrament promised, that

that by the death of Christ we are not only once restored into life, but are continually quickened, because then all the parts of our saluation were fulfilled. The sacrifice of the Masse singeth a farre other song, that Christ must be daily sacrificed, that he may somewhat profite vs. The Supper should haue beeene distributed in the common assemble of the Church, that it might informe vs of the communion whereby we all cleave together in Christ Iesus. The sacrifice of the Masse dissolueth and plucketh in sunder this communite. For after that the error grewe in force, that there must be sacrificers that should sacrifice for the people, the Supper of the Lorde as though it were postet ouer to them, ceased to be communicated to the congregation of the faithfull according to the commaundement of the Lord. An entrie was made open to priuate Masses, which might rather resemble a certaine excommunicatiōn, than that same communite ordained of the Lord, when that petic sacrificer willing seuerally by himselfe to deuoure his sacrifice, doth seuer himselfe from the whole people of the faithfull. I call priuate Masse(least any man be deceiued) wheresoeuer there is no partaking of the Lordes Supper among the faithfull, although otherwise a great multitude of men be present.

8 And whence the very name of Masse fift sprung, I could neuer certainly judge: *Priuate masses*  
saing that it seemeth to me likely that it was taken of the offerings that were giuen. *wicked abases.*  
Whereupon the olde writers vse it commonly in the plurall number. But to leue  
striving about the name, I say that priuate Masses are directly against the ordinance  
of Christ, and therefore they are a wicked prophanaung of the holy Supper. For what  
hath the Lorde comandaunded vs? not to take, and diuide it among vs? What man-  
ner of obseruynge of the comandaudent doth *Paul* teach? not the breaking of bread,  
which is the communion of the body and blood? Therefore when one taketh it  
without distributing, what likenesse is there? But that same one man doth it in the  
name of the whole Church. By what comandaudent? Is not this openly to mocke  
God, when one man priuately taketh to himselfe that which ought not to haue beeene  
done but among many? But because the words of Christ and *Paul* are plaine enough,  
we may breefly conclude, that wheresoeuer is not breaking of bread to the commu-  
nion of the faithfull, there is not the supper of the Lorde, but a false and wrongfull  
counterfeiting of the supper. But a false counterfeiting is a corrupting. Now the cor-  
rupting of so great a mysterie is not without wickednesse. Therefore in priuate Masses  
is a wicked abuse. And (as one fault in religion from time to time breedeth another)  
after that that manner of offering without communion was once crept in, by little and  
little they began in euerie corner of churches to make innumerable Masses, and di-  
uersly to drawe the people hither and thither, which shuld haue come together into  
one assemble, that they might rcknowlege the mysterie of their owne vnitie. Now  
let them go and denie it to be idolatrie, that in their Masses they shew forth bread to  
be worshipped in steede of Christ. For in vaine they boast of those promises of the  
presence of Christ, which howsoever they be vnderstood, verily were not giue to this  
purpose, that wicked and prophane men so oft as they will, and to whatsoeuer abuse  
they list, may make the body of Christ: but that the faithfull, when with religious  
obseruation they doe in celebrating of the Supper followe the comandaudent of  
Christ, may enjoy the true partaking of him.

9 Beside that, this peruersnes was vnknownen to the purer church. For howsoeuer *No comandaudent*  
the more shamelesse sort among our aduersaries doe here goe about to disguise the *ment in scripture*  
matter with false colours, yet is it most sure that all antiquitie is against them, as we *to warrant Mass*  
have afore prooued in other things, and it may more certainly be judged by the con-  
tinual reading of olde writers. But ere I make an ende of speakeing of it, I aske our  
Massing doctors, sith they knowe that obedience is more esteemed of God than obla-  
tions, and that he more requireth that his voice be harkened to, than that sacrifices *1.Sam.16.22.*  
be offered: how they beleue that this manner of sacrificing is acceptable to God,  
wherof

## Cap.18. Of the outward meanes

whereof they haue no certayne commandement, and which they see not to be allowed by any one syllable of the Scripture. Moreouer when they heare the Apostle say, that no man taketh to himselfe the name and honor of sacrificing priesthood, but he that is called as *Aaron was*: yea and that Christ himselfe did not thrust in himselfe, but obeyed the calling of his Father: either they must bring foorth God the Author and ordeiner of their sacrificing priesthood, or they must confess that the honor is not of God, into which they haue with wicked rashnes broken in vncalled. But they cannot shew one title of a letter that maintaineth their sacrificing priesthood. Why therfore shal not their sacrifices vanish away which canot be offred without a priest?

Such sacrifice never allowed by old writers as the Church of Rome hath devised in the Mass.

Lib.20.contr.  
Faust.ca.18.

Cont.aduers.  
legis.

Lib.1. cont.parm. cap.8.  
*Christ after a sort offered because his offering as it were painted out by this mystery: in celebration whereof the Fathers not simple to be allowed, though not to be condemned of ungodlynes neither.*

Gal.3.1.

10 If any man doe thrust in short sentences of the olde writers gathered here and there, and doe by their authoritie trauaile to prooue that the sacrifice which is done in the Supper is farre otherwise to be vnderstanding than we doe expound it: let him be brieflie answered thus: if the question be of allowing the forged devise of sacrifice, such as the Papistes haue fained in the Mass, the olde writers doe neuer speake in defence of such sacrilege. They doe in dede vse the word Sacrifice: but therewithall they expound, that they meant nothing else but the remembrance of that true and onely sacrifice, which Christ our onely sacrificing Priest (as they ech where report of him) made on the Croffe. The Hebreus (saith *Augustine*) in the sacrifices of beastes which they offered to G O D, did celebrate a prophecie of the sacrifice to come, which Christ offered: the Christians doe with the holy oblation and partaking of the body of Christ celebrate a remembrance of the sacrifice already made. Heere verily he teacheth altogether the same thing, which is written in mo words in the booke of Faith to Peter the Deacon, whosoeuer be the author of it. The words be these, Beleue most stedfastly and doubt not at all, that the onely begotten himselfe, being made flesh for vs, offered himselfe for vs a sacrifice and oblation to God into a sauer of sweetenesse: to whom with the Father and the Holy Ghoſt in the time of the old Testament beastes were sacrificed: and to whom now with the Father and the Holy Ghoſt (with whom he hath one Godhead) the holy Church throughout the whole world ceaseth not to offer the sacrifice of bread and wine. For in those fleshly sacrifices was a figuring of the flesh of Christ which he shoud offer for our sinnes, and of his blood which he shoud shed to the forgiuencesse of sinnes. But in this sacrifice is thanksgiving and rehearſall of the flesh of Christ which he offred for vs, and of his blood which the same he hath shed for vs. Wherupon *Augustine* himselfe in many places expoundeth it to be nothing else but a sacrifice of praise. Finally you shal commonly find in him, that the Supper of the Lord is for no other reason called a sacrifice, but because it is the remembrance, image, and witnes of that singular, true, and onely sacrifice wherewith Christ hath cleansed vs. Also there is a notable place in his fourth booke of the Trinitie the xxij. Chapter, where after that he hath discoursed of the onely sacrifice he thus concludeth: because in a sacrifice fower things are considered, to whom it is offered, and of whom, what is offered, and for whom. The same he himselfe the one and true Mediator reconciling vs to God by the sacrifice of peace, remaineth one with him to whom he offered: maketh them one in him for whom he offered: is one himselfe which offered, and the thing which he offered. To the same effect also speaketh *Chrysostome*. But they so challenge the honor of sacrificing priesthood to Christ, that *Augustine* testifieth it to be the voice of Anti-christ if any man make a Bishop intercessor betweene God and men.

11 Yet doe we not deny but that the offering vp of Christ is there so shewed in vs, that the spectacle of the Croffe is in a maner set before our eies: as the Apostle faith that Christ was crucified in the eies of the Galathians, when the preaching of the Croffe was set before them. But forasmuch as I see that those old Fathers also wretched this remembrance another way than was agreeable with the institutio of the Lord (because their supper contained I wote not what repeated or at least renewed forme of sacrificing)

sacrificing) the safest way for godly harts shall be to rest in the pure and simple ordinance of God: whose also the supper is therefore called, because in it his authoritie alone ought to be in force. Truly sith I finde that they haue kept a godly and true sense of this whole my sterie, and I do not perceiue that they meant to abate any thing were it never so little from the onely sacrifice of the Lord, I cannot condemne them of vngodlinesse: yet I thinke that they cannot be excused, but that they haue offended somewhat in the manner of the celebration. For they counterfaited the Lewish manner of sacrificing more neerely than either Christ had ordeined, or the nature of the Gospell did beare. Therefore that same ouerthwart appliance to heauenly things is the onely thing wherein a man may worthily blame them, for that beeinge not contented with the simple and naturall institution of Christ, they swarued to the shadowes of the law.

12 If a man do diligently wey, that this difference is put by the word of the Lord *The difference betweene the sacrifices of Moses and our thanksgiving*, that whereas those did represent to the Lewish people, the same effectualnesse of the death of Christ, which is at this day deliuered to vs in the supper, yet the maner of representing was diuers. For in those, the Leuiticall priests were commanded to figure that which Christ shoulde performe it: there was brought a sacrifice which shoulde be in the stede of Christ himselfe: there was an altar whereupon it shoulde bee offered: Finally all things were so done, that there was set before their eies an image of the sacrifice which was to be offered to God for a satisfactorie cleansing. But since the time that the sacrifice is ended the Lord hath appointed to vs another order: namely that it shoulde conuey to the faithfull people the fruit of the sacrifice offered to him by the sonne. Therefore he hath giuen vs a table wherat we shoulde eate, not an altar wherupon sacrifice shoulde be offered: he hath not consecrated priests to sacrifice, but ministers to distribute the holy banke. How much more hie and holy the mysterie is, so much more religioufly and with greater reverence it is meete to be handled. Therefore there is no way safer, than putting away all boldnesse of mans vnderstanding, to sticke fast in that alone which the Scripture teacheth. And truely if we consider that it is the Supper of the Lord and not of men, there is no cause why we shoulde suffer our selues to be remoued one haire breadth from it by any authoritie of men or prescription of yeeres. Therefore when the Apostle minded to cleanse it from all faults which had alreadie crept into the Church of the Corinthians, he fletch the readiest way thereunto, that is, *1. Cor. 11.26.*

13 Now least any wrangler, should stirre vs vp strife by reason of the names of sacrifice and sacrificing priest, I will also declare, but yet brefely what in the whole discourse I haue meant by a sacrifice, and what by a sacrificing priest. Who so stretch the word sacrifice to all holy Ceremonies and doings of religion, I see not by what reason they do it. We do know that by the continuall use of the Scripture a sacrifice is called that which the Greekes call sometime *Thusia*, sometime *Prophora*, sometime *Telete*. Which being generally taken comprehendeth whatsoever is in any wise offered to God. Wherefore we must make distinction: but yet so that this distinction may haue a supernall appliance of similitude from the sacrifices of the lawe of *Moses*: vnder the shadowes whereof the Lord willed to represent to his people the whole truth of sacrifices. Of those although there were diuers formes, yet they may al be referred to two sortes. For either there was oblation made for sinne after a certaine maner of satisfaction, whereby guiltinesse was redeemed before God: or it was a signe of the worshipping of God, and a testifying of religion: sometime in steede of supplication, to craue the fauour of God: sometime insteade of thanksgiving, to testifie thankfulnessse of minde for benefites received: sometime onely for an exercise of godlinesse, to renewe the stablishing of the couenant, to which latter sorte pertained:

*The name of sacrifice, two kindes thereof in the law, in the Gospell, two other three unto answerable.*

pertained burnt offerings, drinke offerings, oblations, first fruits, and peace offerings. Wherefore let vs also diuide ours into two kindes: and for teachings sake let vs call the one the sacrifice of worship and of godly deuotion, because it consisteth in the honouring and worshipping of God, which the faithfull both owe and yeelde vnto him: or, if you will, the sacrifice of Thanketgiuing: for as much as it is giuen to God of none but of them that being loden with immeasurable benefits, doe render to him themselues with all their doings. The other may be called propitiatory or of expiation. The sacrifice of expiation is that which tendeth to appease the wrath of God, to satisfie his judgement, and so to wash and wipe away sinnes: whereby the sinner cleansed from the filthie spots of them, and restored into purite of righteousness, may returne into fauour with God him selfe. So in the lawe those were called sacrifices that were offered for the purging of sinnes: not for that they were sufficient to recover the fauor of God, or to put away iniquitie: but for that they shadowed out such a true sacrifice which at length was fully done by Christ alone: and by him alone, because it could be done by none other: and once, because the effectualnesse and force of that one sacrifice which Christ hath fully don, is eternall, as he himself hath testified with his owne mouth, when he said that it was ended and fulfilled: that is to say, that whatsoeuer was necessarie to the reconciling of the fathers fauour, to the obtaining of the forgiuenesse of sinnes, to righteousness and to saluation, all the same was performed and fulfilled with that his onely oblation, and there so nothing wanted thererof, that there was afterward no place left to any other sacrifice.

*Exod. 29.39.*

*John. 19.30.*

*In the sacrifice of  
the masse Christ  
blasphemed and  
sold, the sacrificer  
himselfe not au-  
thorized.*

*The common  
price of a masse  
in France is threes  
karolus, which  
make twentie  
deniers, about  
the value of a  
sterling grote.  
*Heb. 5.4.**

*Th: very practise  
of the church of  
Rome in their  
mass: and the  
grossesse thereof  
condemned even  
by Platolum, else.*

14 Wherefore I determine, that it is a most wicked reproch, and blasphemie not to be suffered, as well agaist Christ as against the sacrifice which he hath fully done by his death vpon the croffe for vs, if any man by renewing an oblation thinkie to purchase the pardon of sinnes, to appease God, and to obtaine righteousness. But what is else done by Massing, but that by deseruing of new oblation we may be made partakers of the passion of Christ. And that there might be no measure of madding, they thought it but a small thing to say that there is made indifferently a common sacrifice for the whole Church, vnlesse they further saide that it is in their choise to apply it peculiarly to this man or that man to whom they would, or rather to every one whosoeuer he were that would buy for himselfe such ware with readie monie. Now because they could not reach to the price that *Judas* had, yet that they might in some marke resemble their author, they kept the likenesse of number. *Judas* sold him for thirtie siluer pence: these fellowes sell him, after the French account, for thirtie brasen pence: but *Judas* sold him once, these fellowes sell him as oft as they can finde a buier. In this sense also we denie that they be sacrificing priestes, that is to say, they that with such an oblation are meanes to God for the people, they that appeasing God, may purchase the satisfactorie purging of sinnes. For Christ is the onely bishop and sacrificing priest of the new Testament, into whome all Priesthoodes are remoued, and in whome they be shut vp and ended. And if the Scripture had made no mention of the eternall priesthood of Christ: yet for as much as God, since that he hath taken away those olde priesthoodes, hath ordained none, the Apostles argument remaineth invincible, that no man taketh honour to himselfe, but he that is called of God. By what affiance therefore dare these robbers of God, that boast themselues for the butchers of Christ, call themselues the sacrificing Priestes of the living God?

15 Plato hath an excellent place in his second booke of common weale. Where when he entreateth of the old manners of expiation, and laughest to scorne the foolish confidence of euill men & wicked doers, which thought that their wicked doings were by these as by couerings hidden that the Gods could not see them, and did, as if they had gotten warrant of the Gods by covenant, more carelessly followe their owne lusts: he seemeth thoroughly to touch the manner of satisfactorie purging of the masse,

Masse, such as is at this day in the world. To beguile and undermine another man, all men know to be vnlawfull. To gueue widowes with wrongfull dealings, to rob the fatherlesse, to trouble the poore, by cull craftie meanes to catch other mens goods to themselves, with forewearings and deceits to enter forceably into any mans possessions, to oppresse any man with violence and tyrannous feare, all men confess to be wicked. How therefore dare so many commonly do all these things, as though they should freely be bolde to do them? Truely, if we rightly weight it, no other caute doth so much encourage them, but because they haue confidence, that by the sacrifice of a Masse, as by payment of ful price for recompence, they shall satisfie God, or at the least that this is an easie way to compound with him. Then *Plato* proceedeth further to scorn their grosse blockishnes, which think that by such satisfactorie cleanings those paines are redeemed that otherwise they should suffer in hell. And whereto serue at this day the yeerly obites, and the greater part of Masses, but that they which throughout all their life haue beeene most cruelly tyrants, or most rauenous robbers, or giuen foorth to all mischievous doings, should as though they were redeemed by this price, escape the fire of purgatorie?

16 Vnder the other kind of sacrifice, which we haue called the sacrifice of thanksgiving, are contained all the dutifull workes of charitie, which when we extende to our bretheren, we honour the Lord himselfe in his members: then, all our prayers, praisings, giuings of thankes, and whatsoeuer we do to the worshipping of God. Al which things finally do hang vpon the greater sacrifice, whereby we are in soule and body hallowed to be a holy temple to the Lord. For neither is it enough, if our outward doings be applied to the obeying of him: but first our selues, and then all that is ours ought to be consecrate and dedicate to him: that whatsoeuer is in vs, may serue his glorie, and may fauour of zealous endeouour to aduance it. This kind of sacrifice tendereth nothing at all to appease the wrath of God, nothing at all to obtaine ferguennesse of sinnes, nothing at all to deserue rightcousnes: but is occupied onely in magnifying and extolling of God. For it cannot be pleasant and acceptable to God, but at their handes, whom by forgiuenesse of sinnes already receiued he hath by other meanes reconciled to himselfe, and therefore acquired them from guiltines. But it is so necessarie for the Church, that it cannot be away from it. Therefore it shall bee euerlasting, so long as the people of God shall continue, as we haue before already shewed out of the Prophet: for in that meaning I will take this propheetie, For from the rising of the sunne to the going downe thereof, great is my name among the Gentiles, and in euerie place incense shall be offered to my name, and a cleane offering: because my name is terrible among the Gentiles, saith the Lord: so far is it off, that we would put it awa.y. So *Paul* biddeth vs to offer our bodies a sacrifice living, holy, acceptable to God, a reasonable worship. Where he spake verie pithily, when he added that this is our reasonable worshipping: for he meant the spirituall manner of worshipping of God, which he did secretly set in comparsion against the carnall sacrifices of the law of Moses. So liberall doing of good and communicating are called sacrifices by which God is pleased. So the liberalitie of the *Philippians*, whereby they had relieued the pouertie of *Paul*, is called a sacrifice of sweete sincilling. So all the good works of the fauful are called spirituall sacrifices.

17 And why do I seeke out many examples? For commonly this manner of speaking is often found in the scriptures. Yea and while the people of God was yet holden vnder the outward ichooling of the law, yet the propheetes did sufficiently expreſſe, that vnder those carnall sacrifices was the truthe, which the Christian Church hath common with the nation of the Jewes. After which manner *Dauid* prayed, that his prayer might as incense ascend into the sight of God. And *Osee* called giuing of thanks, the calues of lippes, which in another place *Dauid* calleth the sacrifices of praise. Whom the Apostle himselfe following, calleth them also the sacrifices of praise, and expoundeth

*The sacrifice of  
praise and  
thanksgiving.*

Rom.12.1.2

Heb.13.16.  
Phil.1.4.18.

*Prayer and other  
goods duties ter-  
med Sacrifices by  
the Propheetes, and  
Christians in re-  
flect vpon  
Priestes,*

psal.141.2.  
OSee.143.  
Psal.51.21.  
Heb.13.15.

## Cap.18. Of the outward meaneſ

1.Pet.29.

expoundeth them the fruits of lips confessing to his name. This kind of ſacrifice the Supper of the Lord cannot want: wherein when we declare his death and render thankſgiuing, we do nothing but offer the ſacrifice of praise. Of this office of ſacrificing, all we Christians are called a kingly Priſtſhoođe: because by Christ we offer to God that ſacrifice of praise of which the Apoſtle ſpeaketh, the fruit of lips that confeſſe to his name. For neither do we with our gifts appeare in the ſight of God without an interceſſor. Christ is he, which being the Mediator comming betweene, we offer vs and ours to the Father. He is our Biſhop, which being entred into the ſanctuarie of heauen, hath opened the entrie to vs. He is the altar, vpon which we lay our gifts, that in him we may be bold all that we are bold. It is he (I ſay) that hath made vs a kingdome and Priſts to the Father.

18 What remaineth, but that the blinde may ſee, the deafe may heare, children themſelues may vnderſtand this abomination of the Maffe? which being offered in a golden cup, hath made drunke the kings and peoples of the earth, from the hieſt to the loweſt, hath ſo ſtriken them with drowsiſſe and giddiſſe, that being become more ſenſelesſe than bruite beaſtes, they haue ſet the whole ſhip of their ſaſtie one-ly in this deadly devouuring gulfe. Truely Satan neuer did bend himſelfe with a stronger engine than this to affaile and vanquifh the kingdome of Christ. This is the *Hele-*ne, for whom the enemies of the trueth fight at this day with ſo great rage, ſo great furiousneſſe, ſo great crueltie: and a *Hele-*ne indeeđe, with whom they ſo defile themſelues with ſpirituall whoredome, which is the moſt cursed of all. I doe not here ſo much as once touch with my little finger thoſe groſſe abuſes wherewith they might colour the vnholie pureneſſe of their holy Maffe: howe filthie, markettisſes they uſe, how vnhoneſt gaines they make with their maſſings, with how great rauening they fill their coueitousneſſe. Onely I doe point vnto, and that with fewe and plaine wordes, what maner of thing is euē the verie holieſt holineſſe of the Maffe, for which it hath deſerued in certayne ages paſt to be ſo honorable and to be had in ſo great reuerence. For, to haue theſe ſo great myſteries ſet ouṭ according to their wor-thiueſſe, requireth a greater worke: and I am vnuſwilliŋ to mingle herewith thoſe filthie vncleannenesſes that commonly ſhowe themſelues before the eies and faces of all men, that all men may vnderſtand, that the Maffe taken in her moſt piked purneſſe, and wherewith it may be ſet ouṭ to the beſt ſhew, without her appendances, from the roote to the top ſwarmeth full of all kinde of wickednes, blaſphemie, idolatrie, and faſcileſſe.

Queene Helene  
the Grecian har-  
lot, cauſe of the  
warre of Troy.

No ſacrament in  
the Churche but  
only Baptiſme &  
the Lordes ſupper.

19 The readers now haue in a manner almoſt all theſe things gathered into an abridgement, which we haue thought bchoouefull to be knownen concerning theſe two ſacramentes: the uſe of which hath beene deliueređ to the Christian Churche from the beginning of the new teſtament, to continue to the verie end of the world: namely, that Baptiſme ſhoule be as it were a certaïne entrie into it, and an admiſſion into faith: and the Supper ſhoule be as it were a continual foode, wherewith Christ ſpiritually feederth the family of his faithfull. Wherefore as there is but one God, one faith, one Christ, one Churche his bodie: ſo there is but one Baptiſme, and is not oft minſtred againe. But the ſupper is from time to time diſtributed, that they which haue beene once received into the Churche, may vnderſtand that they be continually fed with Christ. Beside theſe two as there is no other ſacrament ordaineđ of God, ſo neither ought the Churche of the faithfull to acknowledge any other. For that, it is not a thing that lieth in the choiſe of man to raife and ſet vp new ſacraments, he ſhall eaſily vnderſtande that remembreth that which hath beene heere before plainly inough declared, that is, that ſacraments are appointed of God to this end, that they ſhould inſtruct vs of ſome promife of his, and teſtifie to vs his good will toward vs: and he alſo that calleth to minde, that none hath beene Gods counſeller, that might promife vs any certaintie of his will, or affiue vs, and bring vs out of care, what

Pſa.40.13.  
Rom.11.34.

what affection he beareth toward vs, what he will giue, or what he will deny vs. For therewith is also determined, that no man can set foorth a signe to be a testimony of any will or promise of his : it is he himselfe alone, that can by a signe giuen testifie to vs of himselfe. I will speake it more briefly, and peraduenture more grossly, but more plainlye, A Sacrament can never be without promise of saluation. All men gathered on a heape together can of themselues promise nothing of our saluation. Therefore neither can they of themselues set foorth or set vp a Sacrament.

20 Therefore let the Christian Church be contented with these two, and let her not onely not admit or acknowledge any third for the present time, but also not desire or looke for any to the ende of the world. For whereas certaine diuerse Sacra-  
mentes, beside those their ordinarie ones, were giuen to the Iewes according to the  
diuerse course of times, as Manna, Water springing out of the rocke, the brazen Ser-  
pent and such other : they were by this change put in minde that they should not stay  
vpon such figures whose state was not very stedfast : but that they shold looke for  
some better thing from God, which should continue without any decaying, & with-  
out any end. But we are in a farre other case, to whom Christ is openly shewed : in  
whom all the treasures of knowledge and wisdome are hidden with so great abun-  
dance and plenty, that either to hope for or looke for any new encrease to these trea-  
sures, is verily to mooue God to wrath, and to prouoke him against vs. We must hun-  
ger for, seeke, looke vpon, learne, and throughly learne Christ alone, vntill that great  
day shall appeare, wherein the Lord shall openly shew to the full the glory of his king-  
dome, and himselfe such as he is, to be beholden of vs. And for this reason this our  
age is in the Scriptures signified by the last hour, the last daies, the last times, that no  
man should deceue himselfe with vaine looking for any new doctrine of reuelation.  
For many times and in many sorts he spake before of his Prophets, in these last daies  
the heauenly Father hath spoken in his beloued Sonne, which onely can manifestly  
shew the Father : and in deede he hath manifestly shewed him to the full, so much as  
behouereth vs, while we now behold him by a glasse. As therefore this is now taken  
away from men, that they cannot make new Sacraments in the Church of God : so  
it were to be wished, that as little as were possible of mans inuention might be mingled  
with those Sacraments that are of God. For like as when water is powred in, the  
wine departeth and is delayed : and as with leauen scattered among it, the whole  
lumpe of dowe waxeth fower: so the purenesse of the mysteries of God is nothing else  
but defiled when man addeth any thing of his owne. And yet we see how farre the  
Sacraments are swarued out of kinde from their naturall purenesse, as they be hand-  
led at this day. There is echwhere too much of pomps, ceremonies, and gesturings :  
but of the word of God in the meane time there is neither any consideration or men-  
tion, without which euen the Sacraments themselues are not Sacraments. Yea and  
the very ceremonies that are ordeined of God, in so great a rout cannot once lift vp  
their head, but lie as it were oppressed. How little is that seene in Baptisme, which  
only ought there to haue shined and beene looked vpon, as we haue in an other place  
rightfully complained, euen Baptisme it selfe ? As for the Supper, it is vtterly buried,  
since that it hath beene turned into the Massle, sauing that it is seene once every yeere  
but in a mangled and halfe torne fashion.

### The xix. Chapter.

*Of the five falsely named Sacraments: where is declared, that the other five which have  
beene hitherto commonly taken for Sacraments, are not Sacraments: and  
then is shewed what manner of things they be.*

O Vr former discourse concerning Sacraments might haue obtained this with the  
sober and willing to learne, that they shold not ouer curiously proceede

*The diuerse Sa-  
cramentes of the  
Iewes and our  
differente case from  
theirs.*

*Exod. 16.13, and  
17.6.  
1.Cor.10.3.  
Num.21.8.*

*Ioh.3.14.  
Col.2.3.*

*1.Ioh.3.2.  
1.Ioh.2.18.  
1.Pet.1.20.  
Heb.1.2.*

*1.Cor.13.12.*

*Bleſſeſt grace, and thiſi  
applied in the  
School of Rome  
to ſiue other be-  
ſides thofe two  
before handled.*

any further, nor ſhould without the word of God embracē any other Sacramentes beſide thofe two which they knew to be ordeined of the Lord. But foraſmuch as that opinion of the ſevene Sacraments, being commonly uſed in all mens talke, having wandred through all ſchooles and preachings, hath by very ancieſt gathered rootes, and is yet ſtill ſettled in the mindes of men: I thought that I ſhould doe a thing worth the trauell, if I ſhould ſeverally and more nearely ſearch thofe other ſiue that are commonly adnumbred among the true and naturall Sacramentes of the Lord, and wiping away all deceiſtfull colour, ſhould ſet them forth to be ſene of the ſimple ſuch as they be, and how falſely they haue beene hitherto taken for Sacra-ments. First, I here protest to all the godly, that I doe not take in hand this conten-tion about the name for any defiring of ſtruing, but that I am by weightie cauſes led to fight againſt the abuse of it. I am not ignorant that Christians are Lordes, as of Wordeſ, lo of all things alſo, and therefore may at their will apply words to things, ſo that a godly ſenſe be kept, althoſh there be ſome vnpoperneſſe in the ſpeaking. All this I graunt: althoſh it were better that the words ſhould be made ſubiect to things, than things to the words. But in the name of Sacrament there is another conſidera-tion. For they which make ſevene Sacraments, doe therewithall giue to them all this definition, that they be viſible formeſ of iuiiſible grace: they make them alto-gether vefſels of the holy Ghost: instruments of giuing of righteouneſſe, cauſes of the obtaining of grace. Yea and the maſter of the ſentences himſelue denieth that the Sacraments of the law of Moſes are properly called by this name, because they did not deliuere in deede the thing that they figured. Is it, I beſeech you, to be ſuffered, that thofe ſignes which the Lord hath hallowed with his owne mouth, which he hath garniſhed with excellent promiſes, ſhould not be accounted for Sacraments: and in the meane time this honour ſhould be conueyed away to thofe vſages which men either haue deuized of themſelues, or at leaſt doe obſerue without expreſſe com-mandeuent of God? Therefore either let them change the definition, or let them abſtaine from the wrongfull uſing of this word, which doth afterward engender falſe opinions and full of abſurdity. Extreme anointing (ſay they) is a figure and cauſe of iuiiſible grace, because it is a Sacrament: If we ought in no wiſe to grant that which they gather vpon it, then truely we muſt reſift them in the name it ſelue, leaſt thereby we admit that it may giue occaſion to ſuch an errore. Againe when they would prooue it to be a Sacrament, they addē this cauſe, for that it coniſteth of the outward ſigne and the word. If we finde neither commandement nor promiſe of it, what can we doe elſe but cry out againſt them?

*In nom eni power  
but in Gods alone  
to inſtitute Sa-  
cramentis.*

*Eſai.40.13.  
Rom.11.34.*

*Homin. Iōan. 80.*

2 Now appeareth that we brawle not about the word, but doe mooue a con-trouerſie not ſuperfluous concerning the thing it ſelue. Therefore this we muſt ſtrong-ly holde fast, which we haue with iuiiſible reaſon before confirmed, that the power to inſtitute a Sacrament is in the hand of none but of God onely. For a Sacrament ought with a certaine promiſe to raife vp and comfort the conſciences of the fau-ſhull: which could neuer receiue this certaineſtie from man. A Sacrament ought to be to vs a witneſſing of the good wiſe of God toward vs, whereof none of all men or Angels can be witneſſe, foraſmuch as none hath beene of Gods counſell. Therefore it is he alone which doth with right authoritie teſtifie of himſelue to vs by his word. A Sacrament is a ſeale, wherwith the teſtament or promiſe of God is ſealed. But it could not be ſealed with bodily thiſſes & elements of this world, vñles they be by the power of God framed and appointed thereunto. Therefore man cannot ordaine a Sacra-ment, because this is not in the power of man, to make that ſo great myſteries of God ſhould lie hidden vnder ſo base thiſſes. The word of God muſt goe before, which may make a Sacrament to be a Sacrament, as Auguſtine very well teacheth. Moreouer it is profitablie that there be kept ſome diſference betweene the Sacraments and other ceremonieſ, vñleſſe we will fall into many abſurdities. The Apoſtles prayed kneeling:

kneeling: therefore men shall not kneele without a sacrament. It is said that the disciples praied toward the East: therefore the looking into the East shal be a sacrament. Act.19.40. and 10.3.6.  
*Paul willeth men in every place to lift vp pure hands, & it is rehearsed that holy men oftentimes praied with their hands lifted vp, then let the lifting vp of handes also bee made a Sacrament. Finally let all the gestures of the holy ones turne into Sacraments. Howbeit I would not also much passe vpon these things, if so that they were not ioyned with those other greater discrommodities.*

3 If they will presse vs with the authoritie of the olde Church, I say that they pretend a false colour. For this number of seuen is nowhere found among the Ecclesiastical writers: neither is it certaine at what time it first crept in. I graunt indeede that sometime they be very free in vsing the name of a sacrament: but what meane they thereby? euen all ceremonies and outward rites, and all exercises of godlinesse. But when they speake of those signes that ought to bee witnesses of the grace of God toward vs, they are contented with these two, Baptisme, and the Supper. Least any man should thinke that I falsly boast of this, I will heere rehearse a few testimonies of *Augustine*. To *Ianuarinus* he saith. First I would haue thee to holde fast that which is the chiefe point of this disputation, that our Lord Christ (as he himselfe saith in the Gospell) hath made vs subiect to a light yoke and a light burden. Wherfore he hath bound together the fellowship of the newe people with Sacraments very fewe in number, verie easie in obseruing, very excellent in signification. As are Baptisme hallowed in the name of the Trinitie, and the Communicating of the body and blood of the Lorde, and whatsoeuer else is set foorth in the Canonical Scriptures. Againe, in his booke of Christian doctrine. Since the Lords resurrection, the Lord himselfe and the doctrine of the Apostles hath delinuered certaine few signes in steede of many, and those most easie to be done, most reuerend in vnderstanding, most pure in obseruing: as is Baptisme and the celebrating of the body and blood of the Lord. Why doth he here make no mention of the holy number, that is, of the number of seuen? It is likely that hee would haue passed it ouer, if it had been at that time ordained in the Church, specially sith he is otherwise in obseruing of numbers more curious than neede were? Yea, when he nameth Baptisme and the Supper, and speakest nothing of the rest: doth he not sufficiently signifie, that these two mysteries do excell singular dignitie, and that the other ceremonies do rest beneath in a lower degree? Wherfore I say that these Sacramentarie Doctors are destitute not onely of the word of the Lord, but also of the consent of the olde Church, how much soever they glorie of this pretence. But now let vs come downe to the the speciall things themselues.

#### Of Confirmation.

4 This was the manner in olde time, that the children of Christians, when they were growen to age of discretion should be brought before the Bishop: that they should fulfil that dutie which was required of those that beeinge growen in yeres did offer themselves to Baptisme. For the same among those that were to be catechised, till being fully instructed in the mysteries of the faith, they could make a confession of their faith before the bishop and the people. Therefore they that were baptised being infantes, because they had not then made confession of their faith before the church, were about the end of their childhoode or in the beginning of their yeres of discretion presented againe by their parents, and were examined of the Bishoppe according to the forme of the Catechisme, which they had then certaine and common. And that this doing, which otherwise ought worthily to bee graue and holy, might haue the more reuerence and dignitie, there was added also the Ceremonie of laying on of hands. So that same childe, his faith being allowed, was let goe with solemne blessing. The old writers doe oft make mention of this manner. *Leo the Pope* writeth: If any returne from Heretikes, let him not bee baptised againe (but which

*Although the word Sacramenta be in the fathers largely applyed, yet S. Augustine speaking of those principall mysteries whch Christ hath left unto his Church, doth mention only baptisme and the celebrating of the body and blood of Christ. Epist.118.*

Lib.3.cap.9.

*The cause and manner of ancient Confirmation, with the opinions of Leo and Jerome concerning it.*

Epi.39.

## Cap. 19. Of the outward meanes

he wanted among the Heretikes) let the vertue of the spirite be giuen him by the Bishops laying on of his hands. Heere our aduersaries will crie out, that it is rightfully called a Sacrament, in which the holy Ghost is giuen, but *Leo* himselfe doth in an other place declare what he meaneth by those wordes: Who so (faith he) is baptised among heretikes, let him not be rebaptised, but with calling vpon the holy Ghost, let him be confirmed with laying on of hands: because he receiued onely the forme of baptism without sanctifying. *Hierome* also maketh mention of it, writing against the Luciferians. But although I do not denie that *Hierome* somewhat erreth therein, for that he faith that it is an obseruation of the Apostles: yet hee is most farre from these mens follies, and the very same alio he qualifieth, when he addeth, that this blessing is giuen to the Bishops onely, rather in honour of their priesthood than by the necessarie of law. Therefore such laying on of handes, which is done simple in sted of blessing, I praise and woulde that it were at this day restored to the pure use thereof.

For confirmation  
as at this day they  
use it in the  
Church of Rome  
there is in the word  
of God no war-  
rants.

5 But the later age hauing in a manner blotted out the thing it selfe, hath set I wot not what fained confirmation for a Sacrament of God. They haue fained that the vertue of confirmation is, to giue the holy Ghost to the encrease of Grace, which in baptism was giuen to innocencie: to strengthen them to battaile, which in baptism were newe begotten to life. This Confirmation is celebrate with annoyning, and with this forme of words, I signe thee with the signe of the holy croesse, & confirm thee with the chresme of saluation, in the name of the father, and of the sonne, and of the holy Ghost. All this is gaily and trimly done. But where is the worde of God, that may promise heere the presence of the holy Ghost? They cannot bring foorth one title. Whereby then will they certifie vs, that their chresme is the vessell of the holy Ghost? We see oyle, that it is a thicke and fat liquor and nothing else. Let the worde (faith *Augustine*) be added to the element, and there shall be made a sacrament. Let them (I say) bring foorth this worde, if they will haue vs in the oyle to looke vpon any thing but the oyle. If they did acknowledge themselues ministers of the Sacraments, as they ought, we needed to striue no longer. This is the first lawe of a minister, that he do nothing without commandement. Go to, let them bring forth any commandement of this point of ministery, and I will not speake one word more. If they haue no commandement, they cannot excuse their boldnes full of sacrilege. After this manner the Lorde asked the Pharisees, whether the baptism of *John* were from heauen or from men: if they had answered, from men, then he had made them confesse that it was trifling and vaine: if from heauen then were they compelled to acknowledge the doctrine of *John*. Therfore leaft they should too much flander *John*, they durst not confess that it was from men. If therefore Confirmation be from men, it is prooued to bee vaine and trifling: if they will perswade vs that it is from heauen, let them prooue it.

Matt. 12.25.

Imposition of  
handes used by  
the apostles, no  
president for po-  
pul's confirmation.  
Act. 8.21.

6 They do indeed defend themselues with the example of the Apostles, whom they thinke to haue done nothing rashly. This is well in deed: neither woulde wee blame them, if they shewed themselues followers of the Apostles. But what did the Apostles? *Luke* reporteth in the Acts, that the apostles which were at *Hierusalem*, when they heard that *Samaria* had receiued the word of god, sent thither *Peter* & *John*: they prayed for the Samaritans, that they might receive the holy Ghost, which was not yet come into any of them, but they were baptised onely in the name of Iesus: when they had praied, they laide their handes vpon them: by which laying on, the Samaritans receiued the holy Ghost. And of this laying on of handes he diuers times maketh mention. I heare what the Apostles did: that is, they faithfully executed their ministerie. The Lorde willed that those visible and woonderfull graces of the holy Ghost, which he then poured out vpon his people, should be ministred and distributed of his Apostles by the laying on of handes. But vnder this laying on

of

of hands: I thinke there was not contained any higher mysterie: but I expound it, that they adioyned such a ceremony, that by the very outward dooing they might signify, that they commended and as it were offered to God him vpon whom they laid their hands. If this ministerie which the Apostles then executed, were yet still remayning in the Church, the laying on of handes also ought to be kept. But since that same grace hath ceassed to be giuen, whereto serueth the laying on of hands? Truely the holy Ghost is yet present with the people of God, without whom being guider and direc<sup>r</sup>or, the Church of God cannot stand. For we haue the eternall promise and which shall euer stand in force, by which Christ calleth to himselfe them that thirst, that they may drinke liuing waters. But those miracles of powers, and manifest workings, which were distributed by the laying on of hands, haue ceassed, neither behooued it that they shold be but for a time. For it behooued that the preaching of the Gospell while it was new, shold be gloriously set foorth and magnified, with vnheard of and vnwonted miracles. From which when the Lord ceassed, he did not by and by forsake his Church, but taught that the royaltie of his kingdome and the dignitie of his word was excellently enough disclosed. In what point therfore will these Itageplayers say that they follow the Apostles? They shold haue done it with laying on of hands, that the evident power of the holy Ghost might by and by shew foorth it selfe. This they bring not to passe: why therefore doe they boast that the laying on of hands maketh for them, which we read in deede that the Apostles vsed, but altogether to an other ende?

7 This hath like reason as if a man shold teach that the breathing wherewith the Lord breathed vpon his Disciples, is a Sacrament whereby the holy Ghost is giuen. But whereas the Lord did this once, he did not also will that we shold doe the same. After the same manner also the Apostles laid on their hands, during the time that it pleased the Lord that the visible graces of the holy Ghost shold be distributed at their praiers: not that they which come after, shold onely playerlike and without the thing, in deede counterfaite an empie and cold signe, as these Apes doe. But if they prooue that in laying on of hands they follow the Apostles, (wherein they haue no like thing with the Apostles, sauing I wote not what ouerthwart wrongfull counterfaiting) yet whence cometh their oyle which they call the oyle of saluation? Who taught them to seeke saluation in oyle? Who taught them to giue to it the power of strengthening? Did *Paul*, which draweth vs farre away from elements of the world, Gal.4.9. Col.2.10. which condemmeth nothing more than the sticking to such pety obseruations? But this I boldy pronounce not of my selfe, but from the Lord. Who so call oyle the oile of saluation, they forswere the saluation which is in Christ, they deny Christ, they haue no part in the kingdome of God. For oyle is for the belly, and the belly for oile, the Lord shall destroy both. For all these weake elements, which decay with very vse, belong nothing to the kingdome of God, which is spirituall and shall never decay. What then? will some men say: doe you measure with the same measure, the wa<sup>t</sup>er wherewith we be baptised, and the bread and wine vnder which the Supper of the Lord is giuen? I answeare that in Sacraments giuen of God, two things are to be looked vnto: the substance of the bodily thing which is set before vs, and the forme that is by the word of God printed in it, wherein lieth the whole strength. In respect therefore that the bread, wine, and water that are in the Sacraments offred to our sight, doe keepe their owne substance, this saying of *Paul* alway hath place, Meate for the belly, and the belly for meates: God shall destroy them both. For they passe and vanish away with the fashion of this world. But in respect that they be sanctified by the word of God, that they may be Sacraments, they doe not hold vs in the flesh, but doe truely and spirituall teach vs.

8 But let vs yet more neerly looke into it, how many monsters this fat liquor fostereth and feedeth. These announters say, that the holy Ghost is giuen in baptism,  
with derogation  
from baptism  
force giuen vnto  
confirmation  
which doth not  
belong vnto it.

# Cap. 19.

# Of the outward meanes

to innocencie : in confirmation, to encrease of grace : that in Baptisme, we are newe begotten into life : in confirmation, we are prepared to battle. And they are so palt shame, that they deny that Baptisme can well be done without confirmation. O wickednesse ! Are we not therefore in Baptisme buried together with Christ, being made partakers of his death, that we may be also partners of his resurrection ? But this fellowship with the death and life of Christ Paul expoundeth to bee the mortifiyng of our fletch, and quickning of our Sprite : for that our olde man is crucified, that we may walke in newnes of life. What is to be armed to battell if this be not ? If they counted it a matter of nothing, to tread vnder feete the word of God : why did they not yet at least reverence the Chrch, to whom they will in every point seeme so obedient ? But what can be brought foorth more strong against their doctrine, than that decree of the Mileuitane councell ? Who so saith that Baptisme is giuen only for forgiuences of sinnes, and not for a helpe of grace to come, accursed be he. But whereas Luke, in the place which we haue alleaged, saith that they were baptised in the name of Iesus Christ, which had not receiued the holy Ghost : he doth not simply deny that they were endued with any gift of the holy Ghost, which beleueed in Christ with hart, and confessed him with mouth : but meaneth of that receiving of the holie Ghost, whereby the open powers and visible graces were receiued. So is it said that the Apostles receiued the Spirte on the day of Pentecost, whereas it had beene long before said vnto them of Christ, it is not you that speake, but the Spirte of my Father which speaketh in you. Behold all ye that are of God, the malicious and poysous deceite of Sathan. That thing which was truely giuen in baptisme, he lyingly faith to be giuen in his confirmation, that he may by stealth leade you vnware from baptisme. Who now can doubt that this is the doctrine of Sathan, which cutting away from baptisme the promises properly belonging to baptisme, doth conuey away and remoove them, to an other thing ? It is found (I say) vpon what manner of foundation this godly annoyning standeth. The word of God is, that all they which are baptised in Christ, haue put on Christ with his giftes. The word of the annoyners is, that they received in baptisme no promise, by which they may be armed in battails. That is the voice of truth, therefore this must be the voice of lying. Therefore I can more truely define this confirmation than they haue hitherto defined it: namely, that it is a notable slander of baptisme, which darkeneth, yea abolishith the vse thereof : that it is a false promise of the Deuil, which draweth vs away from the word of God. Or if you will, it is oyle defiled with the lying of the Deuell, which as it were by ouer-spreading of darkenes deceiueth the eyes of the simple.

9 They adde furthermore, that all the fauthfull ought after baptisme to receive the holy Ghost by laying on of hands, that they may be found full Christians : because he shall never be a Christian, that is not chresned with the Bisshops Confirmation. These be their owne sayings word for word. But I had thought that whatsoeuer things pertained to Christianitie, were all set foorth in writing and comprehended in Scriptures. Now, as I perceiue, the true forme of religion is to be sought and learned from else where than out of the Scriptures. Therefore the w hole wisedome of God, the heauenly truth, the whole doctrine of Christ, doth but beginne Christians, and oyle maketh them perfect. By this sentence are damned all the Apostles, and so many Martyrs, whom it is most certaine to haue never beeene chresned : forasmuch as the oyle was not yet made, which being poured vpon them, they might fulfill all the parts of Christianitie, or rather might be made Christians which yet were none. But, though I hold my peace, they doe largely confute themselves. For how many of the number of their owne people doe they anoint after baptisme ? why therefore doe they suffer such halfe Christians in their flocke, whose imperfection might easily be holpen ? Why doe they with so carelesse negligence suffer them to omit that which was not lawfull to be omitted without grecuous offence ? Why doe they no more

Rom. 6.4.

A. 8. 26.

Actes 2.4.

Gal. 3.27.  
De conse. dist. 5.  
cap. Sp.

Christianity imagined imperfect  
without Confirmation and but  
halfe Christianity.  
Verba cap. 1. de  
consec. dist. 5.  
conauel. cap.  
vt Ieiuni.

more feuerely call ypon the keeping of a thing so necessarie, and without which saluation cannot be obtained, ynlesse peraduenture some be preuented by death? Verily when they so freely suffer to be despised, they secretly confess that it is not of so great value as they boast it.

10 Last of all they determine that this holy annoyncting is to be had in greater reverence than baptisme: because this annoyncting is peculiarily ministred by the hands of the chiefe Bishops, but baptisme is commonly distributed by euery priest. What may a man here say, but that they are vterly mad, which so flatter their owne inuentions, that in comparison of them they carelesly despise the holy ordinances of God? O mouth that robtest God, darest thou set a fatte liquor only defiled with the stinke of thine owne breath, and enchanted with murmuring sound of wordes, against the Sacrement of Christ, and to compare it with water hallowed with the word of God? But thy wickednes accounted this but a small matter, ynlesse thou didst also prefer it aboue the same. These be the awnsers of the holy sea, these be the Oracles of the Apostolike trestle. But some of them, euen in their owne opinion, begunne somewhat to qualifie this vnbridled madnesse. It is (say they) to be worshipped with greater reverence: peraduenture not for the greater vertue and profit that it giueth: but because it is giuen of the worthier men, and is made in the worthier part of the body, that is, in the forehead: or because it bringeth a greater encrease of vertues, although baptisme availe more to forgiuenesse. But in the first reason do they not bewray themselues to be Donatists, which measure the force of the Sacrement by the worthines of the minister. But I will admit, that Confirmation bee called the worthier by reason of the worthines of the Bishops hand. But if a man aske of them, from whence so great prerogatiue hath beeme giuen to bishops, what reason will they bring beside their owne lust? The Apostles alone vsed that power, which alone distributed the holy ghost. Are the bishops alone apostles? Yea are they apostles at all? But let vs also grant them that: why do they not by the same argument affirme, that bishops alone ought to touch the Sacrement of the blood in the Supper of the Lord: which they therefore denie to lay men, because the Lord gaue to the Apostles alone? If to the Apostles alone, why do they not conclude: therefore to the bishops alone? But in that place they make the apostles simple priests: but now the giddiness of their head carrieth them another way, suddenly to create them bishops. Finally *Ananias* was no Apostle, to whom yet *Paul* was sent that he shold receiue his sight, be baptised, and be filled with the holy ghost. I will adde this also to the heape. If by the law of God this was the proper office of bishops, why haue they been so bold to give it away to common priests? as we read in a certayne epistole of Gregorie.

11 As for their other reason, how trifling, fond, and foolish is it, to call their confirmation woorthier than the baptisme of God, because in it the forehead is annoyncted with oyle, and in baptisme the hinder part of the head, as though baptisme were done with the oyle and not with the water? I call all the godly to witnesse, whether those losels do not endeouer themselues to this onely ende, to corrupt the purenesse of the sacraments, with their leauen. I haue alreadie spokē this in another place, that in the Sacraments, that which is of God, scarcely glimmereth through at holes, among the route of the inuentions of men. If any man did not beleue me therein, let him now at least beleue his owne masters. Loe passing ouer the water, and making no accompt of it, they highly esteeme the onely oyle in baptisme. Wee therefore on the contrarie side do say, that in baptisme the forehead also is dipped in water. In comparison of this, we esteeme not your oyle woorth one peece of dung, whether it be in baptisme or in confirmation. If any alleage that it is fould for more: by this adding of price, the goodnes (if any were in it) is corrupted: so much lesse may they commende a most filthie deceite by theft. In the third reason they bewray their owne vngodlinessse, while they prate that in confirmation is giuen a greater

*Confirmation preffered before baptisme in worships, because shas administered by a Bishop.*  
*Cap. de his vero. Dist. acdem.*

*Lib.4. Senter.  
Dist.7. cap. 2.*

*Ack 19.17.*

*Dist.19. cap.  
Peruenit.*

*Confirmation the  
worship because  
in it the former, in  
baptisme the hind-  
der part of the  
head annoyncted.*

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increase of vertues than in baptisme. By the laying on of hands the Apostles distributed the visible graces of the spirit. In what thing do these mens fat liquor shew it selfe fruitfull? But away with these qualifers, that couer one sacriledge with many sacrileges. It is like the Gordian: which it is better to breake in funder, than to labour so much in vndoing it.

*Confirmation not  
establisched by con-  
sent of antiquitie  
and if it were yet  
not prooued therby  
a sacrament.*

12 But now when they see themselues destitute of the word of God and probable reason, they pretend as they are wont, that it is a most auncient obseruation and stablished by consent of many ages. Although that were true, yet they winne nothing thereby. A Sacrament is not from the earth, but from heauen: not from men, but from God alone. They must prooue God to be the author of their confirmation if they will haue it taken for a sacrament. But why do they object antiquitie, whereas the old writers, when they mind to speake properly, do noe where recken moe sacraments than two? If a fortresse of our faith were to be sought from men, we haue an invincible tower, that the old fathers neuer acknowledged those for sacraments which these men do lyingly faine to the sacraments. The old writers speake of the laying on of handes: but doe they call it a sacrament? *Augustine* plainly affirmeth that it is no other thing than praier. Neither let them here bark against me with their stinking distinctions, that *Augustine* meāt that not of the laying on of hands vsed to confirmation, but which was vsed to healing or reconciliation. The booke remaineth and is abroad in the hands of men. If I wricht it to any other sene than *Augustine* himselfe wrote it, I give them leaue after their ordinarie maner to oppresse me not onely with railing but also with spitting at me. For he speaketh of them that returned frō schisme to the vnyt of the church. He denieth that they needed to be newly baptised: for he saith, that the laying on of hands sufficeth, that by the bonde of peace the Lord may give them the holy Ghost. But for as much as it might seeme an absurditie, that the laying on of hands should be done of new rather than baptisme: he sheweth a difference. For (saith he) what other thing is the laying on of hands, than praier vpon a man? And that this is his meaning appeareth by another place, where he saith: Hande is laide vpon Heretikes amended, for the coupling of Chariti, which is the greatest gifte of the holy Ghost, without which whatsoeuer holy things are in man they availe not to saluation.

Liber. 2. de. bap.  
contra Donat.  
ca. 16.

Lib. 3. ca. 23.

*The auncient  
right, and profit-  
able use of true  
confirmation.*

13 But I would to God we did keepe still the manner which I haue saide to haue beene in the old time, before that this vntimely deliuered image of a sacrament was borne: not that it should be such a confirmation as they faine, which cannot once be named without injury to baptisme: but a catechising, whereby children or they that were neere to the age of discretion did declare an accownt of their faith before the Church. But it should be the best manner of Catechising, if a forme were written to that vse, containing and familiarly setting out a summe in a maner of all the articles of our religion, in which the whole Church of the faithfull ought without controuersie to agree: that a child being ten yeres old should offer himselfe to the Church to declare a confession of his faith, should be examined of euery article, and answer to euery one: if he were ignorant of any thing, or did not understand it, he might be taught. So should he, before the Church witnessing and beholding it, professe the onely, true, and pure faith, wherewith the people of the faithfull doth with one minde worship the one God. If this discipline were at this day in force, truely the slothfulnes of some parents would be whetted, who do carelesly neglect the instruction of their children as a thing nothing belonging to them, which then without open shame they could not omit: there should be among Christian people a greater consent of faith, and not so great ignorance and rudenes of many: some should not be so rashly carried away with new and strange doctrines: finally all should haue as it were a certayne orderly instrucion of Christian learning.

## Of Penance.

14 In the next place they set Penance, of which they intreare so confusedly and disorderedly, that consciences can beare away no sure or sounde thing of their doctrine. We haue alreadie in another place declared at large what we haue learned out of the Scriptures concerning repentance, and then what they also teach of it. Nowe we haue this onely to touch, what reason they had that raised vp the opinion, which hath heeretofore raigned in Churches and schooles, that it is a sacrament. The ancient laying on of hands by the bishop and clergie after penance holy and healthfull for the church.  
 But first I wil briefly say somewhat of the vsage of the old church, the pretence whereof they haue abused to stablish their fained invention. This order they kept in publike penance, that they which had fully done the satisfactions enjoyned them, were reconciled with solemn laying on of hands. That was the signe of absolution, wherby both the sinner himselfe was raised vp before God with trust of pardon, & the church was admonished gently to receiue him into fauour, putting away the remembrance of his offence. This *Cyprian* oftentimes calleth, to gue peace. That this doing might bee Epili. 1. ca. 2. of great dignitie, and haue more commendation among the people, it was ordeined that the bishops authoritie shoulde alway be vsed for the meane herein. From hence came that decree of the second councell at *Carthage*: Be it not lawfull to a priest at the Masse publikely to reconcile a penitent. And another decree of the councell at *Arausium*, let thofe which in time of their penance depart out of this life, be admitted to the Communion without the laying on of hands vsed in the reconciling: if they recover of their sicknes let them stand in the degree of penitents, & when the time is fully expired, let them receive of the bishop the laying on of handes vsed in reconciling. Againe the decree of the third councell at *Carthage*: Let not the priest without the authoritie of the bishop, reconcile a penitent. Al these tended to this end, that the seueritie which they would haue to be vsed in that behalfe, shoulde not with too much lenitie grow to decry. Therefore they willed the bishop to be judge of it, which was likely that he woulde be more circumspect in the examination thereof. Howbeit *Cyprian* in a certayne place sheweth, that not onely the bishop, but also the whole clergie laid their hands on him. For thus he saith. At the full time they do penance, then they come to the Communion, & by the laying on of handes of the bishop and the clergie they receive power to partake of the Communion. Afterward by processe of time it came to this point, that beside publike penance they vsed this ceremonie also in priuate absolutions. Heereupon caine that distinction in *Gratian* betweene publike and priuate reconciliation. I judge that same old vlage of which *Cyprian* maketh mention, to haue bin holy and healthfull for the church, and I woulde that it were at this day restored. As for this latter, although I dare not disallow it, or speake more sharply against it, yet I thinke it to be lesse necessarie. Howsoever it be, yet wee see that the laying on of hands in penance is a ceremonie ordeined of men, not of God, which is to be set among meane things & outward exercises: and those verily which are not to be despised, but which ought to be in a lower degree than those that are commended vnto vs by the word of the Lord.

15 But the Romanistes and schoolemen, (which haue an ordinarie custome to Deuisis & Shiftes corrupt all things with wrong expounding them) do haire very carefully trauell in to make penance a sacrament. finding out a Sacrement. Neither ought it to seeme any maruell, for they seeke a knot in a rush. But where they haue it best, they leauie a thing entangled in suspense, vncertaine, and confounded and troubled with diuersitie of opinions. They Lib. 4. Senten. dist. 12. ca. 2. therefore that the outward penance is a Sacrement, and if it be so, that it ought to be taken for a signe of the inward penance, that is, of the contrition of hart, which shall bee the thing of the Sacrement: or that they both together are a Sacrement, not two Sacrements, but one full one. But, that the outward penance is onelie the sacrament: the inward is both the thing and the sacrament: and that the forgiuenesse

nesse of sins is the thing and not the Sacrament. Let them which keepe in remembrance the definition of a Sacrament which we haue aboue set, examine therby that which these men call a sacrament, and they shall finde that it is not an outward ceremonie ordeined of the Lord for the confirming of our faith. If they cauill that my definition is not a law which they need to obey: let them heare *Augustine*, whom they faine that they esteeme as most holy. Visible Sacraments (faith he) were ordained for carnall mens sake, that by degrees of Sacraments they may be conveyed from those thinges that are seene with cies to those things that are vnderstanding. What like thing do either they themselues see, or can they shew to other in that which they call the sacrament of Penance? The same *Augustine* saith in another place: It is therefore called a Sacrament, because in it one thing is seene, and an other thing is vnderstanding. That which is seene hath a bodily forme, that which is vnderstanding, hath a spirituall fruite. Neither doe these things in any wise agree with the Sacrament of penance such as they faine it, where there is no bodily forme that may represent a spirituall fruite.

*Absolution after  
penance though  
not a sacrament  
yet rather a sacra-  
ment than pe-  
nance it selfe.*

16. And, to kill these beastes vpon their owne fighting place, if there be any sacramet here to be sought, may it not be much more colourably said that the absolution of the priest is a sacrament, than penance either inward or outward? for it might readily be laid, that it is a ceremonie to assure our faith of the forgiuenesse of sins, and hath a promise of the keies as they call it, Whatsoeuer yee shall binde or loose vpon earth, shall be bound or loosed in heaven. But some man would haue obiected, that the most part of them that are absolued of the Priests obtaine no such thing by such absolution, whereas by their doctrine the sacraments of the new law ought to worke indeed that which they figure. This were but to be laughed at. For, as in the Supper, they make a double eating, a Sacramental eating which is egally common to good and to euill, and a spirituall eating which is onely proper to the good: why might they not also faine that absolution is receiuied two waies? Yet could I not hitherto vnderstand what they meant with this their doctrine, which we haue alreadie taught how far it disagreeth frō the truth of God, when we purposely intreated of that argument. Here my minde is onely to shew, that this doubt withstandeth not, but that they may call the absolution of the Priest a Sacrament. For they might answere by the mouth of *Augustine* that sanctification is without the visible sacrament, and the visible sacrament without inward sanctification. Again, that the sacraments do worke in the onely elect that which they figure. Againe, that some do put on Christ so farre as to the partaking of the Sacrament, othersome to sanctification: the one, the good and euill egally do: this other the good onely. Truely they haue more than childishly erred and be blinded in the cleers sunne, which trauellung with great hardnesse, yet espied not a thing so plaine and open to every man.

17. Yet least they shoulde waxe too proud, in what part soever they set the Sacrament, I denie that it ought rightfully to be taken for a Sacrament. First, because there is no speciall promise to it, which is the onely substance of a Sacrament. Againe, because whatsoeuer ceremonie is heere shewed foorth, it is the meere inuention of men: whereas we haue already prooved that the ceremonies of Sacraments cannot be ordeined but of God. Therefore it was a lie and deceite which they haue inuented of the Sacrament of penance. This fained sacrament they haue garnished with a meete commendation, calling it a second boord after shipwracke, because if a man haue by sinning marred the garment of innocency which he receiuied in baptisme, he may by penance repaire it. But it is the saying of *Hierom*. Whose soever it be, it cannot be excused but that it is vterly wicked if it be expounded after their meaning. As though baptisme be blotted out by sin, & is not rather to be called to remembrance of euerie sinner, so oft as hee thinketh of the forgiuenesse of sinne, that hee may thereby gather vp himselfe, and recouer courage, and strengthen his faith? that he shall

*Lib. 3. quæ. ver.  
Testament.  
De bap. par.  
Liber 5.  
de bap. contr.  
Donat.*

*Reasons why pe-  
nance can be no  
sacrament.*

*Lib. 4. Sent. dist.  
14. cap. 1.  
De peni. dist. 1.  
cap. 2.*

shall obtaine the forgiuenesse of sinnes which is promised him in baptisme. But that which Hierome hath spoken hardly and vnproperly, that by penance baptisme is repaire<sup>d</sup> (from which they fall away that deserue to be excommunicate from the Church) these good expositors drawe to their wickednesse. Therefore you shall most fitly speake, if you call baptisme the sacrament of penance, sith it is giuen for a confirmation of grace, and seale of confidence, to them that purpose repentance. And least you should thinke this to be our deuise, beside this that it agreeth with the words of the Scripture, it appeereth that it was in the olde Church commonly spoken like a most certaine principle. For in the booke of Faith to Peter, which is said to be *Augustines*, it is called the Sacrement of Faith and of penance. And why flee we to vncertaine sayings? As though we could require any thing more plaine, than that which the Evangelist reciteth: that *John* preached the baptisme of repentance vnto forgiuenesse of sinnes?

Decret. 15. quest.  
1. cap. firmislime.  
Marke. 1.4.  
Luke. 3.3.

*Of extreme vunction as they call it.*

18 The third fained Sacrament is extreme vunction, which is not done but of the priest, and that in extremes (so they terme it) and with oile consecrate of the bishop, and with this forme: By this holy annoyning, and by his most kinde mercie, God pardon thee whatsoeuer thou hast offended by seeing, by hearing, by smelling, ffeeling, tasting. They faine that there be two vertues of it, the forgiuenesse of sinnes, and ease of bodily sicknesse if it be so expedient: if not, the saluation of the soule. They say that the institution of it is set of *Iames*, whose words are these: Is any sicke among you? Let him bring in the Elders of the Church, and let them pray ouer him, annoyning him with oile in the name of the Lord: and the prier of faith shal save the sicke man, and the Lord shall raise him vp: and if he be in sinnes, they shal be forgiuen him. Of the same sort is this annoyning, of which we haue aboue shewed that the other laying on of handes is, namely a playerlike hypocrisie, whereby without reason and without fruit they would resemble the Apostles. Marke rehearseth that the Apostles at their first sending, according to the commaundement which they haue receued of the Lord, raised vp dead men, cast out diuels, cleansed leproous men, healed the sicke, and that in healing of the sicke they vsed oile. They annoyned (saith he) many sicke men with oile, and they were healed. Hereunto *James* had respect, when he commanded the Elders to be called together to annoyn the sicke man. That vnder such Ceremonies is contained no higher mysterie, they shall easilie judge which matke how great libertie the Lorde and his Apostles vsed in these outwarde things. The Lorde going about to restore sight to the blinde man, made clay of dust and spettle, some he healed with touching, othersome with his word. After the same manner the Apostles healed some diseases with the word onely, some with touching, other some with annoyning. But it is likely that this annoyning was not (as all other things also were not) causelssly put in vre, I graunt: yet not that it shoulde be a meane of healing, but onely a signe, that the dulnesse of the vnskilfull might be put in minde from whence so great power proceeded, to this ende that they shoulde not give the praise thereof to the Apostles. And that the holy Ghost and his gifts are signified by oile it is a common and vsuall thing. But that same grace of healings is vanished away, like as also the other miracles, whiche the Lord willed to be shewed for a time, whereby he might make the new preaching of the Gospell maruelous for euer. Therefore though we graunt never so much, that annoyning was a sacrament of those powers which were then ministred by the hands of the apostles, it now nothing pertaineth to vs to whom the ministracion of such powers is not committed.

The annoyning  
of the sicke which  
was vsed in the  
time of the Apo-  
stles, no such mas-  
ter as popish ex-  
treme vunction.  
*James* 5.14.

19 And by what greater reason doe they make a sacrament of this annoyning, than of all other signes that are rehearsted to vs in the Scripture? Why doe they not appoint some *Syloah* to swim in, wherinto at certayne ordinarie recourses of time

*John* 9.6.  
*Math*.9.29.  
*Luke*.18.42.  
*A&A*.3.6. & 5.16.  
& 19.12.  
*Psal*.45.8.

Extreme annoyn-  
ing a forcelesse  
and vnaaran-  
ted ceremonie.  
*John* 9.7.  
*A&A*.20.10.  
sicke

## Cap. 19. Of the outward meanes

sick men may plunge themselues? That (say they) should be done in vaine. Truly no more in vaine than annoyning. Why doe they not lie along vpon dead men, because *Paul* raised vp a dead childe with lying vpon him? Why is not clay made of spittle and dust, a Sacrement? But the other were but singular examples: but this is gien of *James* for a commandement. Verily *James* spake for the same time, when the Church yet still enjoyed such blessing of God. They affirme in deede that there is yet still the same force in their annoyning: but we finde it otherwise by experiance. Let no man now maruell, how they haue with such boldnesse mocked soules, which they knowe to be senslesse and blinde when they are spoiled of the worde of God, that is, of their life and light: sith they are nothing ashamed to goe about to mocke the living and feeling senses of the bodie. Therefore they make themselues woorthie to be scorned, while they boast that they are endued with the grace of healings. The Lord verily is present with his in all ages, and so oft as neede is he helpefull their sicknesse no leesse than in olde time: but he doth not so vtter those manifest powers, nor distributeth miracles by the hands of the Apostles: because this gift both was but for a time, and also is partly fallen away by the vnthankfulness of men.

20 Therefore as not without cause the Apostles haue by the signe of oile openly testified, that the grace of healings committed to them was not their owne power, but the power of the holy Ghost: so on the other side they are wrongdoers to the holy Ghost, which make a stinking oile and of no force, to be his power. This is altogether like as if one would say that all oile is the power of the holy Ghost, because he appeared in that forme. But these things, let them looke too. So much as for this present is enough for vs, we doe most certainly perceiue that their annoyning is no Sacrement: which is neither a Ceremonie ordained of God, nor hath any promise. For when we require these two things in a Sacrement, that it be a ceremonie ordained of God, and that it haue a promise of God: we doe therewithall require that the same ceremonie be giuen to vs, and that the promise belong vnto vs. For no man doth affirme that Circumcision is now a Sacrement of the Christian Church, although it both was an ordinance of God, and had a promise knit vnto it: because it was neither commauded to vs, nor the promise which was adioyned to it was giuen to vs with the same condition. That the promise which they proudly boast of in their annoyning, is not giuen to vs, we haue evidently shewed, and they themselues declare by experiance. The Ceremonie ought not to haue beene vsed, but of them that were endued with the grace of healings, not of these butchers that can more skill of slaying and murthering than of healing.

21 Howbeit although they obtaine this, that that which *James* commandeth concerning annoyning, agreeith with this age (which they are most farre from) yet euen so they shall not haue much preuailed in prouing of their vniōn wherewith they haue hitherto annoyned vs. *James* willeth that all sick men be annoyned: these men infect with their fat liquor, not sick men, but corpes halfe dead, when the life lieth alreadie labouring at the top of their lips, or (as they themselues terme it) in extremes. If they haue in their Sacrement a present medicine, whereby they may either ease the sharpenesse of diseases, or at least may bring some comfort to the soule, they are too cruell that doe never heale in time. *James* willeth that the sick men be annoyned of the elders of the Church: these men allowe no annoynier but the petie sacrificing Priest. Whereas they expound in *James presbyteres* the Elders to be Priestes, and fondly say that the plurall number is there set for comelinesse sake: that is but trifling: as though the churches at that time abounded with swarms of sacrificing Priestes, that they might goe in a long pompous shew to carrie a pageant of holy oile. When *James* simply biddeth that sick men be annoyned, I vnderstand by it none other annoyning but of common oile: and none other is founde in

Markes

*Extreme annoyning hath neither ordinance of God to be grounded on nor promise of grace annexed.*  
*Mach. 3.16.*  
*John. 1.32.*

*If S. James did command annoyning as a thing to continue in the Church, yet not annoyning at such unfeasoneable time, by such persons, with such oile, in such perswasion, as the Church of Rome 2.10.*  
*Iam. 5.14.*

*Markes* rehearfall. These men vouchsafe to haue none other oile, but that which is hallowed of the Bishop, that is to say, warmed with much breathing on it, enchanted with much mumbling, and with the knee bowed nine times saluted in this manner: thrise haile holy oile: thrise haile holy chrisme: thrise haile holy balme. Out of whom haue they sucked such coniurations? *James* saith: that when the sick man is annoyned with oile, and praier hath beeene pronounced ouer him, if he be in sinnes they shall be forgiuen him: namely, that the guiltinelle being taken away, they may obtaine release of the paine: not meaning that sinnes are put away with fat liquor, but that the praiers of the faithfull whereby the afflicted brother is commended to God, shall not be vaine. These men doe wickedly lie, that by their holy, that is to say, abominable anointing, sinnes are forgiuen. Loe howe gaily they shall preuaile, when they haue beeene at large suffered to abuse the testimonie of *James* at their pleasure. And least we should needs to trauell long in proofe hereof, their owne chronicles doe discharge vs of this hardnesse. For they report that Pope *Innocentius* which in *Augustines* time governed the Church of Rome, ordained that not onely priestes, but also all Christians should vse oile to annoyn for their necessitie and others. Autor hereof is *Sigebert* in his Chronicles.

### Of Ecclesiastical Orders.

22 The fourth place in their register hath the Sacrament of Order, but the same so fruitfull, that it breedeth out of it selfe seuen little Sacraments. But this is verie woorthie to be laughed at, that whereas they affirme that there be seuen Sacraments, when they goe about to rehearse them, they reckon vp thirteene. Neither can they alleage for themselues, that they are but one Sacrament, because they tend all to one priesthood, and are as it were certaine degrees vnto it. For sith it is evident that in every one of them are severall Ceremonies, and they themselues say that there bee diuers graces: no man can doubt but that they ought to be called seuen Sacraments if their opinions be receiued. And why shal we about it as though it were a thing doubtful, for as much as they themselues doe plainly and severally declare seuen? But sith we will briefly knit vp by the way, how many and how vnfauourie absurdities they thrust in vnto vs, when they goe about to commende to vs their Orders in steede of Sacraments: and then we will see whether the Ceremonie which Churches vse in ordering of Ministers, ought to be called a Sacrament at all. They make there-  
In their sacramenta  
men of orders ser-  
uen pessis sacra-  
mentis contained  
or as some of them  
doe shalke more  
fore seuen Ecclesiastical orders or degrees, which they garnish with the name of a  
Lib. 4. Sent. dist.  
34. cap. 9.  
Sacrament. Those be doorekeepers, Readers, Exorcistes, Acolutes or followers, Subdeacons, Deacons, Priestes. And seuen they say that they be, for the seuenfolde grace of the Holy Ghost, wherewith they ought to be endued that are promoted vnto them. But it is increased and more largely heaped to them in their promotion. Now the number it selfe is hallowed with a wrongfull expounding of Scripture, when they thinke that they haue read in *Esay* seuen vertues of the holy Ghost, whereas both in  
Esa. 1. 12.  
Ezech. 1. 10.  
Rom. 1. 4. & 8. 15.  
*deede Esay* there rehearseth but sixe, and also the Prophet meant not to comprehend them all in that place: for he is else where as well called the Spirite of life, of sanctification, of adoption of the children, as he is in that place called the Spirite of wisdom, of vnderstanding, of counsell, of strength, of knowledge, and of the feare of the Lord. Howbeit some suttler men make not seuen orders, but nine, after the like-  
Esa. 1. 12.  
Ezech. 1. 10.  
Rom. 1. 4. & 8. 15.  
ness (as they say) of the Church triumphing. But among them also there is strife: because some would haue the shauing of the Cleargie to bee the first order of all, and Bishopricke the last: othersome excluding shauing altogether, reckon Archbischopricke among the orders. *Isidore* otherwise diuideth them. For hee maketh psalmists and Readers to be diuers: he appointeth the psalmists for songs, and the Readers to the reading of the Scriptures, wherewith the people may bee instructed. And thus distinction is kept by the Canons. In so great diuersitie what will they haue vs to  
The first is the  
opinion of Hue,  
the other of  
William of  
Paris.  
Isidor. lib. 7.  
Dist. 21. & dist.  
33. cap. Leb. &  
cap. Oſtariuſ.

follow.

## Cap. 19. Of the outward means

follow or flee? Shall we say that there be seauen orders? So teacheth the master of the schoole: but the most illuminate doctors do otherwise determine. Againe they alio disagree among themselues. Moreouer the most sacred Canons call vs another way. Thus forsooth do men agree, when they dispute of godly matters without the word of God.

Christ led through  
the seuen orders.

John.2.15.

Ioh.10.7.

Luk.4.17.

Mark.16.33.

John.8.13.

Ioh.3.4.

Matt.26.26.

Matt.27.50.

Eph.5.2.

23 But this exceedeth all follie, that in every one of these they make Christ fellow with them. First (say they) he executed the office of dore-keeper, when he did with a whip made of cordes, drue the buiers and sellers out of the temple. He signifieth himselfe to be a dorekeeper, when he saith, I am the dore. He tooke vpen him the office of Reader, when he read *Esay* in the Synagoge. He did the office of an Exorcist, when touching the toong and eares of the deafe and dumme man, he restored to him his hearing. He testifid himselfe to be an Acoluth or follower in these words. He that followeth me walketh not in darkenesse. He executed the office of Subdeacon, when being girded with a linnen cloth he washed the disciples feete. He did beare the person of a Deacon, when he distributed his body and bloud in the Supper. He fulfilled the office of Priest, when he offered himselfe vpon the crosse a sacrifice to his Father. These things cannot so be heard without laughing, that I maruell that they were written without laughing, if yet they were men that wrote them. But most notable is their subtletie wherewith they plaine the Philosophers about the name of *Acoluth*, calling him a Ceroferar, a taper bearer with a worde(as I thinke) of sorcerie, truly such a one as was never heard of in all nations and languages, whereas *Acoluthos* in Greeke simply signifieth a follower. Howbeit if I shoulde earnestly tarry in confuting these men, I shoulde my selfe also woorthily be laughed at, they are so trifling and verie mockeries.

Men consecrated  
in the Church of  
Rome to execute  
certaine meanes  
duties, as if they  
could not lawfully  
be done but by hal-  
lowed men, and  
yet men unballo-  
wed and unconse-  
crated suffered so  
to them.

Act.19.13.

24 But that they may not be able yet still with false colours to deceiuе euene very filly women, their vanitie is by the way to be vttered. They create with great pompe and solemnite their Readers, Psalmitis, Dorekeepers, Acoluthes, to execute those offices, whereunto they appoint very children, or those whom they call lay men. For who for the most part lighteth the candles, who poureth wine and water into the cruet, but a childe or some base fellowe of the laitie, that maketh his gaine thereof? Doe not the same men sing, Doe they not shut and open the church dores? For who euer saw in their temples an Acoluth, or a Dorekeeper executing his office? But rather he that when he was a boy did the office of an Acoluth, when he is once admitted into the order of Acoluthes, ceaseth to be that which he beginneth to bee called, that they may seeme to will of purpose to cast off the office when they take vpon them the title. Behold why they haue need to be consecrate by Sacraments, & to receiuē the holy Ghost, namely, that they may do nothing. If they allege for excuse, that this is the frowardnes of times, that they forsake and neglect their ministeries: let them therewithall confessē that there is at this day in the church no vse nor fruite of their holy orders, which they maruellously aduaunce, and that their whole Church is full of curse: because it suffereth tapers and cruets to be handled of chil-  
dren and propane men, which none are worthie to touch but they that are consecrate Acoluthes: and because it committeth the songs to children, which ought not to be heard but of a hallowed mouth. As for their Exorcists, to what end do they consecrate them? I heare that the Lewes had their Exorcists: but I see that they were so called of the exorcisms or coniurations which they vsed. Of these counterfaite exorcistes who euer heard it spoken, that they shewed any example of their professi-  
on? It is fained that they haue power giuen them to lay their hands vpon mad men, them that are to be catechised, and men possessed with diuels: but they cannot per-  
suade the diuels that they haue such power, because the diuels doe not onely not yeelde to their commandements, but also vse commanding authoritie ouer them. For a man can scarcelie finde every tenth of them, that is not ledde with an euill Spirite.

Spirite. Therfore whatsoeuer things they babble concerning their pertie Orders, they are patched together of foolish and vnsauorie lies. Of the old Acolutes, and Doore-keepers, and Readers, we haue spoken in another place, when we declared the order of the Church. Our purpose here is onely to fight against that new found inuention of the seuenfold sacrament in Ecclesiasticall orders. Of which there is nowhere any thing read, but among these foolish praters the Sorbonists and Canonists.

25 Now let vs consider of the ceremonites which they vse about it. First whomsoever they receiuie into their order of soldiers, they doe with one common signe enter them into Clergie. For they shauen them in the crowne, that the crowne may betoken kingly dignitie, because Clerks ought to be kings, that they may rule themselues and other. For Peter speaketh thus of them, Yee are a chosen kinde, a kingly priesthood, a holy nation, a people of purchase. But it was sacrilege to take to them selues alone that which is giuen to the whole Church, and proudly to glorie of the title which they had taken from the faithfull. Peter speaketh to the whole Church: these fellowes wrefte it to a few shauen men: as though it were said to them alone: be ye holly: as though they alone were purchased by the bloud of Christ: as though they alone were by Christ made a kingdome and priesthood to God. Then they assigne also other reasons: the top of their head is made bare, that their minde may be declared to be free vnto the Lorde, which with open face may behold the glorie of God. Or that they may be taught that the faultes of their mouth and their eies must be cut off. Or the shauing of them head is the putting away of temporall things, and the hairie compasse about the crowne are the remannts of goods that are retained for their sustenance. All in signes: because forsooth the veile of the temple is not yett cut in sunder. Therefore being perswaded that they haue gaily discharged their duties, because they haue figured such things by their crowne, of the very things indeede they performe nothing at all. How long will they mocke vs with such false colours and deceites? The Cleargie by shearing off a few haire do signifie that they haue cast away the abundance of temporall goods, that they beholde the glorie of God, that they haue mortified the lust of the eares and eies: but there is no kinde of men more rauening, more sensually dull, more lustfull. Why doe they not rather truly performe holinesse, than with faliue and lying signes counterfaite a shew of it?

26 Moreouer when they say that the crowne of the Cleargie hath the beginning and reason from the Nazarites: what other thing doe they alleage than that their mysteries are spung out of the Iewish ceremonies, or rather that they are meere Iewishnesse? But whereas they further say, that *Priscilla, Acila, and Paul himselfe*, taking a vow vpon them did sheare their heads, that they might bee purified: they bewray their grosse ignorance. For it is no where read of *Priscilla*; and of *Acila* also it is doubtfull: for that same shearing may as well be referred to *Paul* as to *Acila*. But, that wee may not leave to them that which they require, that they haue an example of *Paul*: the simpler must note, that *Paul* did never sheare his head for any lanchification, but onely to serue the weakenesse of his brethren. I am woont to call such vowed the vowed of charitie not of godlinesse: that is to say, not taken in hand for any seruice of God, but to beare with the rudenesse of the weake: as he himselfe saith, that he was made a Iew to the Iewes, &c. Therefore he did this, and the same but once, and for a short time, that he might for a time fashion him selfe to the Iewes. These men when they will without any vse counterfaite the purifying of the Nazarites, what doe they else but raise vp another Iewishnesse, when they wrongfully couet to follow the olde Iewishnesse? With the same religiouesnesse was that decretall Epistle made, which according to the Apostle, forbiddeth clearkes that they should not suffer their haire to growe, but sheare it round like a bowle. As though the Apostle, when he teacheth what is comely for all men, were carefull for the round shearing of the Clergie. Hereby let the readers consider, of what force and woorthinesse are those other mysteries that

Rasare of the  
crownne ministred  
in token of spiri-  
tuall kinge dig-  
nitie, and sceptre  
in that purpose  
abused.  
Cap. Dupl. 12.  
quast.  
1. Pet. 2. 9.

Lib. 4. Sent.  
Dist. 24. cap. 1.  
Duo sunt.

Lib. 4. Sent.  
Dist. 24. cap. 1.

In scripture no  
president of the  
Popis, rasare mi-  
nistred vnto clerks  
at the first recei-  
of their cleargie.  
Act. 18. 18.

1. Cor. 9. 10.

Num. 6. 18.

Cap. prohibemus,  
Dist. 25.  
1. Cor. 11. 4.

## Cap. 19. Of the outward meanes

that follow, into which there is such an entrie.

The first occasion  
of shearing in the  
Clergie, the delinea-  
rie of keies unto  
doorekeepers, the  
Bible unto readers,  
the forme of ex-  
orcisme unto exor-  
cists, of taper and  
cruet unto Aco-  
luthes.  
Aug de ope.mo-  
nac.in fine.Item  
in Retract.

Lib.4 Sent.  
Dist.24.c.8.

27 Whence the shearing of Clerkes tooke beginning, appeareth sufficiently euen by *Augustine* alone. Whereas at that time none suffered their haire to grow, but nice men, and such as coueted a smothnesse and trimnesse not meete enough for men: it seemed to be a point of no good example, if that were permitted to the clergie. Therfore Clerks were commaunded either to sheare their head or to shauie it, that they should not beare any shew of womanlike trimming. But this was so common, that certaine Monkes, that they might the more set out their holinesse with notable and feuerall attire from other men, did let their haire grow long. But afterward when the fashion turned to weariug of haire, and certaine nations were added to Christian-dome which alway vsed to weare long haire, as Fraunce, Germanie, and England: it is likely that clerkes did euerie where sheare their heads, least they should seeme to couer the gaineffe of haire. At the last in a corrupter age, when all old ordinances were either periuerted or gon out of kind into superstition, because they saw no cause in the shearing of the clergie (for they had retained nothing but a foolish counterfaiting) they fled to a mysterie, which now they superstitiously thrust in vnto vs for the approouing of their Sacrament. The doorekeepers at their consecration receiue the keies of the Church, whereby they may understand that the keeping of it is committed to them. The readers receiue the holy Bible. The exorcists receiue the formes of exorcismes, which they should vse ouer mad and them that are to be catechised. The Acoluthes receiue their tapers and cruet. Lo, these are the ceremonies wherin (if God will) there is so much secret power, that they may be not onely signes and tokens, but also causes of invisiblie grace. For this they require by their definition, when they will haue them taken among the sacraments. But to make an end in few words, I say it is an absurditie that in their schooles and canons they make these lesser orders Sacraments: whereas euen by their owne confession that teach this, they were vnknownen to the primitive Church, and devised many yeres after. For sacraments, sith they containe the promise of God, cannot bee ordained of Angels, nor of men, but of God alone, whose office alone it is to giue promise.

The order of  
Priesthooode iniuri-  
ous to Christ.

28 There remayne three orders, which they call the greater. Of the which, Subdeaconie (as they call it) was remoued into that number, since that the route of the smaller ones beganne to grow. But because they seeme to haue a testimonie for these out of the word of God, they do peculiarily for honors sake, call them holy orders. But now it is to be seene, how crookedly they abuse the ordinances of God to their pretence. We will beginne at the order of the priesthood or the sacrificers office. For by these two names they signifie one thing, and so they call them to whom they say that it pertaineth to offer vpon the altar the sacrifice of the body and blood of Christ, to pronounce praiers, and to blesse the gifte of God. Therefore at their consecration they receiue the patine with the hostes, for tokens of power giuen to them, to offer acceptable sacrifices to God. And their handes are annointed: by which signe they are taught, that they haue power giuen them to consecrate. But of the Ceremonies we shall speake hereafter. Of the thing it selfe I say: it so hath no title of the word of God which they pretend, that they could not more wickedly corrupt the order set by God. First verily this ought to stande for a thing confestled (which we haue affirmed in entreating of the Popish Mass) that they are all wrong doers to Christ, which call themselues sacrificing priestes, or offer a sacrifice of appeasement. He was appointed and consecrate of the Father a priest with an oath, according to the order of Melchischedech, without any end, without any succellour. He once offered a sacrifice of eternall satisfactorie cleansing, and reconciliation: and nowe also being entered into the sanctuarie of heauen, he maketh intercession for vs. In him we are all sacrificing priestes, but to praises and giuings of thankes, finally to offer vs and ours to God. It was his singular office alone, with his offering to appease God, and

Psal.110.4.  
Heb.5.6&7.3.

and to purge sinnes. When these men take that vpon them, what remaineth but that their sacrificing Priesthood is vngodly and full of sacrilege? Truely they are too wicked, when they dare garnish it with the name of a Sacrament. As touching the true office of Pricsthod, which is commended to vs by the mouth of Christ, I willingly account it in that degree. For therein is a ceremony, first taken out of the Scriptures, then such a one as *Paul* testifieth not to be vaine nor superfluous, but a faithfull signe of spirituall grace. But whereas I haue not set it for a third in the number of Sacraments, I did it because it is not ordinarie and common among all the faithfull, but a speciall rite for one certaine office. But sith this honor is given to the Christian ministerie, there is no cause therefore why the Popish sacrificers should be proude. For Christ commanded distributers of his Gospell and mysteries to beordeined, not sacrificers to be consecrated. He gaue them commandement to preach the Gospel and to feede the flocke, not to offer sacrifices. He promised them the grace of the Holy Ghost, not to make satisfactorie purging of sinnes, but rightly to execute and to maintaine the gournement of the Church:

29 The ceremonies agree verie well with the thing it selfe. Our Lord when he sent foorth the Apostles to preach the Gospell, did blow vpon them. By which signe he represented the power of the holy Ghost which he gaue vnto them. This blowing these good men haue retained, and as though they did put foorth the holy Ghost out at their throte, they whisper ouer their silly Priestes that they make, Receiue the holy Ghost. So leauet they nothing which they doe not ouerwhartly counterfaite: I will not say like players (which vse their gesturings neither without art nor without signification) but like Apes, which counterfaite every thing wantonly and without any choise. We keepe (say they) the example of the Lord. But the Lord did many things which he willed not to be examples to vs. The Lord said to the Disciples, Receiue the holy Ghost. He said also to *Lazarus*, *Lazarus* come foorth, He saide to the Man sickle of the Palsie, Rise, and walke. Why doe not they say the same to all dead men and sickle of the Palsie? He shewed a prooffe of his diuine power, when in blowing vpon the Apostles he filled them with the grace of the holy Ghost. If they goe about to doe the same thing, they enviously counterfaite God, and doe in a manner challenge him to striue with them: but they are farre from the effect, and doe nothing with this foolish gesturing but mocke Christ. Verilie they be so shamelesse, that they dare affirme that they giue the holy Ghost. But how true that is, experiencc teacheth, which crieth out that so many as be consecrated Priestes are of Horses made Asses, of fooles made mad men. Neither yet doe I striue with them for that: onely I condemne the ceremony it selfe, which ought not to haue beene drawne to be an example, torasmuch as it was vfed of Christ for a singular signe of one myracle: so farre is it off, that the excuse of following his example ought to defend them.

30 But of whom receiued they the anointing? They answer that they receiued it of the Sonnes of *Aaron*, from whom their order also tooke beginning. Therefore they had rather alway to defend themselves with wrongfull examples, than to confess that themselues haue deuided that which they vse without cause. But in the meane time they consider not, that while they professe themselves the successours of the Sonnes of *Aaron*, they are wrong dooers of the Priesthood of Christ, which alone was shadowed and figured by all the old sacrificing Priesthoodes. In him therefore they were all contained and fulfilled, in him they ceassed, as we haue sometimes already repeated, and the Epistle to the Hebrues without helpe of any glosses testifieth. But if they be so much delited with the ceremonies of *Moses*, why doe they not haastilie take Oxen, Calves, and Lambes to make sacrifices? They haue in deede a good part of the olde tabernacle and of the whole Iewish manner of worshipping: but yet this wanteth in their religion, that they doe not sacrifice calues & oxen. Who cannot see, that this obseruation of annoyncting is much more hurtfull than Circum-

1.Tim.4.14.

Matt.28.19.  
Mar. 16.15.  
John 21.15.Blowing and gi-  
ung the holy  
Ghost in ordai-  
ning of Priestes.  
John 20.22.John 20.22.  
John 11.42.  
Matt. 9.5.  
John 5.8.Vnction of Priestes  
to the iunction of  
the Sonnes of  
*Aaron*.Lib.4.Sent.dist.  
24.cap. 8. & in  
can dist.21.ca.1.

cision, specially when there is adioyned superstition and Pharisaiacall opinion of the Worthines of the worke? For the Iewes did set in Circumcision, trust of rigitcousnesse: these men doe set in annoyning, spirituall graces. Therefore while they couer to be counterfauters of the Leuites, they are made Apostatae from Christ, and doe put themselves from the office of Pastoires.

No reason why  
the Churche of  
Rome shoulde  
in the making of her  
Priestes, sete the  
ceremony of an-  
noyning more  
than the rest,  
which were used  
in the making of  
Leuiticall priestes:  
the laying on of  
hands vpon them  
in that  
action which no  
commandement of  
God doth war-  
rant.

Exod. 30:31.

The order of  
Deaconrie.

31 This is (if God will) the holy oyle that printeth the marke that cannot be rased out. As though oyle could not be wiped away with dust and salt, or if it sticke faster, with sope. But this marke is spirituall. What hath oyle to doe with the Soule? Haue they forgotten that which they oft chaunt to vs out of *Augustine*, that if the word be taken from the water, it shall be nothing but water, and that it hath this from the word that it is a Sacrament? What word will they shew in their fat liquor? Will they shew the commandement that was given to *Moses*, concerning the annoyning of the sonnes of *Aaron*? But there is also commandement giuen, of the coate, the ephod, the hat, the crowne of holines, with which *Aaron* was to be garnished, and of the coates, girdles, and miters, wherewith the sonnes of *Aaron* were to be clothed. There is commandement giuen, to kill a Calfe, and burne the fat of him for incense, to cut rammes and burne them, to sanctifie their eares and garments with the blood of another ram, and innumerable other obseruations, which being passed ouer, I maruell why the onely annoyning of oyle pleasest them. But if they loue to be sprinkled, why are they rather sprinkled with oyle than with blood? Forsooth they goe about a wittie thing, to make one religion of Christianitie, Iewishnesse, and paganism, as it were of patches sownd together. Therefore their annoyning stinketh which is without the salt, that is, the word of God. There remaineth laying on of hands, which as I gaunt in true and lawfull Orderings to be a Sacrament, so I deny that it hath any part in this plaie, where they neither obey the commandement of Christ, nor haue respect to the ende wherunto the promise ought to lead vs. If they will not haue the signe denied them, they must applie it to the thing it selfe, whereunto it is appointed.

32 About the order also of Deaconrie I would not striue with them, if that same ministerie which was in the Apostles time and in the purer Church, were restored to the yncorrupte state thereof. But what like thing haue they whom those men faine to be Deacons? I speake not of the men (least they shoulde cōplainte that the doctrine is wrongfully weighed by the faultes of the men) but I affirme that for those whom they deliuere vs by their doctrine, they vneworthily fetch testimonie from the example of them whom the Apostolike Church ordained Deacons. They say that it pertaineth to their Deacons to stand by the Priestes, to minister in all things that are done in the Sacraments, namely in Baptisme, in the Chresme, in the Patine, in the Chalice: to bring in the offerings and lay them vpon the Altar, to make ready the Lords table, and to couer it: to carry the Croſſe, to pronounce and sing the Gospell and Epiftle to the people. Is here any one word of the true ministerie of Deacons? Now let vs heare the instituting of them. Vpon the Deacon that is ordered, the Bishop alone laietu his hand. He laieth a praire booke and a Stoile vpon his leſt shoulder, that he may understand that he hath receiued the light yoke of the Lord, whereby he may subdue to the feare of God thofethings that pertaine to the leſt ſide. He giveth him the text of the Gospell, that he may perceiue himſelfe to be a publisher of it. And what belong theſe things to Deacons? They doe euē like as if a man would lay that he ordeneid them Apostles whome hee appointed onely to burne frankincense, to trimme the images, to ſweepe the Churches, to catche mafe, to drue awaie dogges. Who could iſſuer ſuch kinde of men to be called Apostles, and to be compared with the very Apostles of Christ? Therefore let them not hereafter lyingly ſay that thoſe be Deacons, whom they institute onely for their encludelike plaies. Yea and by the very name it ſelfe they ſufficientlie declare what

manner of office they haue. For they cal them Leuites, and wil haue their order and beginning referred to the children of *Levi*. Which I give them leue to do, so that they do not afterwarde garnish them with the fetheres of other.

33 Of Subdeacons to what purpose is it to speake? For wheras indeed they were in old time appointed for care of the poore, they assigne to them I wot not what trifling busynesse, as to bring the chalice and the patine, the little cruet with water, and the towel to the altar, to powre water to wash hands, &c. Now whereas they speake of receiuing and bringing in of offrings, they meane those which they deuoure as abandoned to their holy vse. With this office very well agreeeth the forme of their consecrating. That he receive of the bishop, the patine and the chalice: of the Archdeacon, the cruet with water, the manuale, and such other baggage. Within these trifles they require to haue vs confess that the holy ghost is enclosed. What godly man can abide to graunt this? But to make once an ende, we may determine the lame of them that we do of the rest. Neither need we to repeate further these things that are aboue declared. This may be enough to teach the sober and willing to learne (whom I haue taken in hand to instruct) that there is no Sacrement of God but where is shewed a Ceremonie ioined with a promise: or rather verily but where is a promise seen in a Ceremonie. Here is not found one syllable of any certaine promise: therefore it were in vaine to seeke a Ceremonie to confirme the promise. Againe of those Ceremonies that they vse, it is not read that any one is institute of God. Therefore heere can be no Sacrement.

#### Of Matrimonie.

34 The last is Matrimonie, which as all men confess to be ordained of God, so no man vntill the time of *Gregorie* ever sawe that it was giuen for a Sacrement. And what sober man would euer haue thought it? It is a good and a holy ordinance of God, so tillage, carpentrie, shooemakers craft, barbers craft, are lawfull ordinances of God, and yet they are no Sacraments. For there is not onely this required in a Sacrament, that it be the worke of God, but that it be an outward Ceremonie appointed of God to confirme a promise. That there is no such thing in Matrimonie, very children also can judge. But ( say they ) it is a signe of the holy thing, that is, of the spirituall conioyning of Christ with the Church. If by this word Signe, they vnderstand a Token set before vs of God to this end to raise vp the assurednes of our faith, they are far beside the truth. If they simply take a signe for that which is brought to expresse a similitude, I will shew how wittily they reason. *Paul* saith, As one star differeth from an other starre in brightnes, so shall be the resurrection of the dead. Lo here is one Sacrement. Christ saith, The kingdome of heauen is like a graine of mustard seede. Lo here is another. Againe, The kingdome of heauen is like vnto leauen. Lo here is the third. *Esay* saith, Behold, the Lord shall feed his flocke as a shepherd. Lo here the fourth. In an other place, The Lord shal goe foorth as a Giant. Lo here is the fifth. Finally what end or measure shall there be? There is nothing but by this meane it shal be a Sacrement. How many parables and similitudes are in the Scripture, so many Sacraments there shall be. Yea and theft shall be a Sacrement because it is written, the day of the Lord is like a theef. Who can abide these sophisters prating so foolishly? I graunt in dede that so oft as we see a vine, it is very good to call to remembrance that which Christ saith, I am a vine, yee be branches, my Father is the vinedresser. So oft as a shepherd with his flock commeth toward vs, it is good also that this come to our minde, I am a good shepherde, my sheepe heare my voice. But if any man adde such similitudes to the number of Sacraments, hee is meete to be sent to Antycira.

35 But they still lay foorth the wordes of *Paul*, in which he giueth to matrimonie the name of a Sacrement: he that loueth his wife, loueth himselfe. No man euer

*Matrimonie was  
thereby prooued  
sacrament because  
it resembleth our  
conioyning with  
Christ.*

*1. Cor. 15.42.  
Math. 13.31.  
and 33.  
Esa. 40.11.  
Ela. 42.13.  
1. Thes. 5.2.*

*Ioh. 15.1.  
Ioh. 10.11.  
Anticyra where  
groweth Helle-  
bor, a good pur-  
gation for phren-  
tice heads.*

*S. Paulis words  
wrested to prove  
matrimonie a  
sacrament.  
Eph. 5.29.  
hated*

## Cap. 19. Of the outward meanes

hated his owne flesh , but nourisheth it and cherishest it , euen as Christ doth the Church : because we are members of his body , of his flesh and of his bones . For this a man shall leaue his Father and mother , and shall cleave to his wife , and they shall be two to in one flesh . This is a great sacrament : but I say in Christ & in the Church . But so to handle the Scriptures , is to mingle heauen and earth together . *Paul* , to shew to married men what singular loue they ought to beare to their wiues , setteth foorth Christ to them for an example . For as he poured forth the bowels of his kindnes vpon the Church which he had espoused to himselfe : so ought every man to be affected toward his owne wife . It followeth after , he that loueth his wife loueth himselfe : as Christ loued the Church . Now to teach how Christ loued the church as himselfe , yea how he made himselfe one with his spouse the church , he applieth to him those things which *Moses* reporteth that *Adam* spake of himselfe . For when *Eve* was brought into his sight , whom he knew to haue been shapen out of his side : This woman ( saith he ) is a bone of my bones , and flesh of my flesh . *Paul* testifieth that all this was spirituall fulfilled in Christ and vs , when he saith that we are members of his body , of his flesh , and of his bones , yea and one flesh with him . At length he addeth a concluding sentence , This is a great mysterie . And least any man should be deceived with the double signifying of the words , he expresteth that he speaketh not of the fleschly conioyning of man and woman , but of the spirituall mariage of Christ and the Church . And truly it is indeed a great mysterie , that Christ suffered a ribbe to be taken from himselfe , whereof we might be shapen : that is to say , when he was strong , he willed to be weake , that we might be strengthened with his strength : that now we may not our selues liue , but he may liue in vs .

Gen. 3.23.  
Gal. 2.20.

The church of some  
abfurd and repug-  
nant to her selfe in  
making matrimo-  
nie a sacrament.

1. Tim. 3.9.  
Ephel. 1.9.  
Lib. 4. Sent.  
Dist. 17. c. 4.  
& in Dec. 27.  
quest. 2. cap.  
Cum Socrate.  
glos. ca. lex diu.  
Ibid.  
Decret. li. 4. Sent.  
dist. 33. cap. 2. & in  
dec. 32. quest. 2.  
• Quicquid.

36 The name of Sacrement deceived them . But was it rightfull that the whole Churc should suffer the punishment of their ignorance ? *Paul* said Mysterie : which word when the translator might haue left being not vnused with Latin eares , or might haue translated it a Secret : he chose rather to put in the word Sacrement , yet in no other sense than *Paul* had in Greeke called it mysterie . Now let them goe and with crying out rail against the skill of toongs , by ignorance whereof they haue so long most towly been blinde in an easie matter , and such as offereth it selfe to be perceiued of euerie man . But why do they in this one place so earnestly sticke vpon this little word Sacrement , and some other times do passe it ouer vnregarded ? For also in the first Epistle to Timothie the Translator hath wed it , and in the selfe same Epistle to the Ephesians : in euerie place for mysterie . But let this slipping be pardoned them : at least the lyers ought to haue had a good remembrance . For , when they haue once set out Matrimonie with title of a Sacrement , afterwarde to call it vncleannessesse , defiling , and fleschly filthinesse , how giddy lightnesse is this ? how great an absurditie is it to debarre priestes from a Sacrement ? If they denie that they debarre them from the Sacrement , but from the lust of copulation : they escape not so away from me . For they teach that the copulation it selfe is a part of the Sacrement , and that by it alone is figured the vniting that we haue with Christ in conformitie of nature : because man and woman are not made one but by carnal copulation . Howbeit some of them haue heere found two Sacraments : the one of God and the soule , in the betrothed man and woman : the other of Christ and the Church , in the husband and the wife . Howsoever it be , yet copulation is a Sacrement , from which it is vnlawful that any Christian should be debarred : Vnesse peraduenture the Sacraments of Christians do so ill agree , that they cannot stand together . There is also another absurditie in their doctrines . They affirme that in the sacrament is giuen the grace of the holy Ghost : they teach that copulation is a sacrament : and they deny that at copulation the holy ghost is at any time present .

37 And , because they would not simply mocke the Church , how long a rowe of errores , lies , deceites , and wickednesse haue they knitte to one errore ? so that a man

The fundrie bad  
ordinances , prac-  
tices and dealings

man may say, that they did nothing but seeke a Denne of abhominations, when they made of Matrimony a Sacrament. For when they once obtained this, they drew to themselves the hearing of causes of Matrimony: for it was a spirituall matter, which prophanie Judges might not meddle with. Then they made lawes, whereby they stablished their tyranny, but those partly manifestly wicked against God, and partly most vniusl toward men. As are these: That mariages made betweene yoong persons without consent of their parents, should remaine of force and stablished, that the mariages be not lawfull betweene the kinsfolkes to the seventh degree: and if any such be made, that they be diuorced. And the very degrees they faine against the lawes of all nations, and against the ciuill gouernement of *Moses*. That it be not lawfull for a man that hath put away an adultere, to marie an other. That spiritual kinsfolkes may not be coupled in mariage. That there be no mariages celebrate, from Septuagisme to the vras of Easter, in three weekes before Midionimer, nor from Aduent, to Twelfetide. And innumerable other like, which it were long to rehearse. At length we must creepe out of their mire, wherein our talke hath now tarried longer than I would. Yet I thinke I haue somewhat profited that I haue partly plucked the Lyons skinnes from these Asses.

*of the Course of  
Rome grounded  
on his opinion,  
that Matrimony  
is a Sacramenta*

*Deut.18.6.*

## The xx. Chapter.

*Of Ciuell gouernement.*

**N**ow whereas we haue aboue set two kinds of gouernement in man, and where-  
as we haue spoken enough of the one kinde which consisteth in the Soule or in the inward man, and hath respect to eternall life: this place requireth that we speake somewhat also of the other, which pertaineth onely to the ciuill & outwarde righte-  
ousnesse of manners. For the course of this matter seemeth to be seuered from the spirituall doctrine of Faith, which I tooke in hand to entreat of: yet the proceeding shall shew that I doe rightfully ioyne them together, yea that I am of necessitie compelled to doe it: specially sith on the one side, madde and barbarous men doe furiously goe about to ouerthrow this order stablished by GOD: and on the other side the flatterers of Princes, aduancing their power without measure, sticke not to set it against the Empire of God himselfe. Vnlesse both these mischieses be met withall, the purenesse of Faith shall be lost. Beside that it is not smally for our behoofe, to know how louing God hath in this behalfe prouided for mankind, that there may flourish in vs a greater desire of godlinesse to witnes our thankefulnes. First, ere we enter into the thing it selfe, we must holde fast that distinction which we haue aboue set, least (as it commonly happeneth to many) we vnwisely mingle these two things together, which haue altogether diuerte consideration. For when they heare that libertie is promised by the Gospell, which acknowledgeth among men no King and no Magistrate, but hath regard to Christ alone: they thinke that they can take no fruite of their libertie, so long as they see any power to haue preeminence ouer them. Therefore they thinke that nothing shall be safe, vnlesse the whole world be reformed into a newe fashion: where may neither be Judgements, nor Lawes, nor Magistrates, nor any such thing which they thinke to withstande their libertie. But whosoeuer can put difference betweene the body and the Soule, betweene this present and transitorie life, and that life to come and eternall: he shall not hardly vnderstand that the spirituall kingdome of Christ, and the ciuill government are things farre a sunder. Sith therefore that is a Iewish vanitie, to seeke & inclose the kingdome of Christ vnder the elements of the world: let vs rather thinking, as the Scripture plainly teacheth, that it is a spirituall fruite, which is gathered of the benefite of Christ, remember to keepe within the bonds thereof this whole libertie which is promised

*Magistracie not  
taken away by the  
libertie which is  
promised in the  
Gospell.*

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Gal.5.1.  
1Cor.7.21.

Gal.3.28.  
Col.3.11.

The vse of Ciuit  
gouvernement a-  
mongst Christian  
men.

and offered vs in him. For what is the cause why the same Apostle which biddeth vs to stand, and not to be made subiect to the yoke of bondage, in an other place forbiddeth bond seruants to be carefull of their state : but because spirituall libertie may very well agree with ciuill bondage? In which sense also these his sayings are to be taken : In the kingdome of God there is no Iewe, nor Grecian, no male, nor female, no bondman, nor freeman. Againe, There is no Iew nor Grecian, Circumcision, Vncircumcision, Barbarian, Scythian, Bondman, Freeman: but Christ is all in all. Whereby he signifieth, that it maketh no matter in what estate thou be among men, nor vnder the lawes of what nation thou luest: forasmuch as in these things consisteth not the kingdome of Christ.

2 Yet doth not this distinction tende hereunto, that we shoulde thinke that the whole order of policie is an vncleane thing, nor pertaining at all to Christian men. So indeede doe the phrentike men, that are delighted with vnbridled licenciousnes, crie out and boast. For sith we be dead by Christ to the elements of the world, and being remoued into the kingdome of God doe sit among the heavenly ones: they thinkē that it is vnwoorthy for vs, and farre beneath our excellēce, to be occupied with these prophane and vncleane cares that are busied about affaires not pertaining to a Christian man. To what purpose (say they) are lawes without iudgements and iudgement seates? But what hath a Christian man to doe with iudgements themselfes? yea if it be not lawfull to kill, whereto serue lawes and iudgements among vs? But as we haue euē now gauen warning, that this kinde of gouernement is severall from that spirituall and inward kingdome of Christ: so it is also to be knownen that they nothing disagree together. For the Ciuital gouernement doth now beginne in vs vpon earth certaine beginnings of the heauenly kingdome, and in this mortall and vanishing life, doth as it were enter vpon an immortall and incorruptible blessednes: but the intent of his spirituall gouernement is, so long as we shall liue among men, to cherishe and maintaine the outward worshipping of God, to defend the sound doctrine of Godlinesse and the state of the Church, to frame our life to the fellowship of men, to fashon our manners to ciuital righteousnesse, to procure vs into friendship one with another, to nourish common peace and quietnes: all which I graunt to be superfluous, if the kingdome of God, such as it is now among vs doe destroy this present life. But if the will of God be so, that we while we long toward the heauenly countrey, shoulde wayfaring from home vpon the earth: and sith the vse of such wayfaring needeth such helpe: they which take them from man, doe take from him his very nature of man. For whereas they alleadge that there is so great perfection in the Church of God, that his own moderate gouernement sufficeth it for a law: they themselues doe foolishly imagine that perfection which can never be found in the common fellowship of men. For sith of naughtie men the pride is so great, and the wickednesse so obstante, as cannot be restrained with great sharpnesse of lawes: what thinke we that they will doe, if they see vnpunished libertie he open to their lewdnesse, which can not euē with force be sufficiently compelled not to doe euill.

3 But of the order of policie, there shall be an other fitter place to entreate. Now our meaning is to haue this onely vnderstanding, that to thinke to drise it away, is outragious barbarousnesse, the vewhereof is no lesse among men, than of bread, water, the sunne, and aire, but the dignitie much more excellent. For it tendeth not onely hereunto (which is the onely commoditie of all those things) that men may breath, eate, drinke and be cherisched (although in deede it comprehendeth all these things, while it maketh that they liue together) yet I say, it tendeth not hereunto onely: but also that idolatrie, sacrileges against the name of God, blasphemies against his truth, and other offences of religion may not rise vp and be scattered among the people, that common quiet be not troubled, that every man may keepe his

Religion by ciuital  
policie maintai-  
ned.

his owne safe and vnappaired, that men may vse their affaires togither without hurt, that honestie and modestie be kept among them: finally that among Christians may be a common shew of religion, and among men may be manlike ciuitie. Neither let any man be moued, for that I do now referre the care of stablishing of religion to the policie of men, which I seeme before to haue set without the iudgement of men. For I do no more here, than I did before, giue men leaue after their owne will to make lawes concerning religion and the worshipping of God, when I allowe the ordinance of policie, which endeuoureth hereunto, that the true religion which is contained in the lawe of G O D, be not openly and with publique sacrileges freely broken and defiled. But the readers being holden by the verie plainnesse of order, shal better understand what is to be thought of the whole kinde of ciuill government, if we severally entreate of the partes thereof. There be three partes of it: the magistrate which is the gouernour and keeper of the lawes, the lawes according to which he gouerneth: the people, which are gouerned by the lawes, and obey the Magistrate. Therefore let vs first consider of the office of the Magistrate, whether it be a lawfull vocation and allowed of God, what maner of office he hath, and howe great is his power, then with what lawes a Christian ciuill state is to be ordered: then last of all, what profit of the lawes commeth to the people, what reuerence is due to the Magistrate.

4 The Lord hath not onely testified that the office of Magistrates is allowed and acceptable to him, but also setting out the dignitie thereof with most honourable titles, he hath maruellously commended it vnto vs. That I may rehearse a fewe of them. Whereas whosoever be in place of magistrates are named Gods, let no man thinke that in that naming is small importance. For thereby is signified that they

The magistrates  
office allowed  
of God.  
Exod. 22. 8.  
Pial. 82. 1. & 6.

haue commandement from God, that they are furnished with the authority of God do altogether beare the person of God, whose stede they do after a certaine manner supplie. This is not my cauillation, but the exposition of Christ. If the scripture (saith he) called them Gods to whom the word of God was giuen: What is this else, but that God hath committed his businesse to them, that they should serue in his office, and (as Moses & Josaphat said to their judges whom they appointed in euerie several citie of Iuda) that they should sit in judgment, not for man but for God? To the same purpose maketh this that the wisedome of God affirmeth by the mouth of Solomon, that it is his worke, that Kings reigne, and counsellers decree righteous things, that princes beare principalitie, and all the iudges of the earth execute iudgement. For this is all one in effect as if it had beene saide, that it commith not to passe by the peruersenes of men, that the gouernment of all things in earth is in the hande of kings and other rulers, but by the prouidence and holy ordinance of God, to whom it so seemed good to order the matters of men: for as much as he is both present and president among them in making of lawes & in executing vprightnes of iudgements.

John. 10. 35.

Which Paul alio plainly teacheth, when he reckeneth gouernments among the gifts of God, which being diuersly distributed according to the diuersitie of grace, ought to be emploied of the seruants of Christ to the edification of the church. For although he there properly speaketh of a councell of graue men, which in the primitive Church were appointed that they should haue the rule of ordering the publike discipline (which office in the Epistle to the Corinthians he calleth Gouernement) yet for as much as wee see that the ende of ciuill power commeth to the same pointe, it is no doubt but that hee commendeth vnto vs all kinde of iust gouernement. But he speaketh more plainly, where hee purposelie maketh a full discourse of that matter. For he sheweth that power is the ordinance of God, and that there are no powers, but they are ordained of God: and that the Princes themselues are the ministers of God, to the well doers vnto praise: to the euill, reuengers vnto wrath. Hereunto may be added also the examples of holy men: of which som haue possessed

Deut. 1. 16.  
1. Chr. 19. 6.  
Prou. 8. 15.

Rom. 13. 8.

1. Cor. 12. 28.

Rom. 13. 1.

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kingdomes, as *David, Iosias, Ezechias*: other some lordships, as *Joseph and Daniel*: other some Ciuit governments in a free people, as *Moses, Josue*, and the judges: whose office the Lord hath declared that he alloweth. Wherefore none ought now to doubt that the ciuill power is a vocation not onely holy and lawfull before God, but also the most holy, and the most honest of all other in the whole life of men.

*The office of the ciuill magistracie no lesse allowable in the sight of God and needful for men under Christ than it was before.*  
Psal. 3.12.

Esay. 49.23.

2.Tim. 2.2.

*The benefit which magistrates themselves may take by considering that they are appointed ministers of the righteousness of God.*

Jer. 48.11.

Deut. 1.16.  
2Chron. 19.6.

Psal. 82.1.  
Esa. 3.14.

5 They which couert to bring in a state without Rulers, take exception and say that although in old time there were kings and judges ouer the rude people, yet at this day that seruile kind of governing agreeth not with the perfection which Christ hath brought with his Gospell. Wherein they bewray not onely their ignorance, but also their diuelish pride, while they take vpon themselues perfection, of which not so much as the hundredth parte is seene in them. But what manner of men soever they be, it is easie to confute it: because where *David* exhorteth all kings and Rulers to kisse the sonne of God, he doth not bidde them, giuing ouer their authoritie, to take themselues to a priuate life, but to submit the power that they beare to Christ, that he alone may haue preeminence aboue all. Likewise *Esay*, when he promiseth that kings shall be fosterfathers of the Church, and Queenes shall be nourses, he doth not depose them from their honour: but rather doth by an honourable title make them defenders to the godly worshippers of God. For, that prophecie pertaineth to the comming of Christ. I do wittingly passe ouer many testimonies which doe each where offer themselues, and specially in the Psalmes wherein all gouernours haue their right maintained. But most cleare of all is the place of *Paul*, where admonishing *Timothie* that in the common assembly prayers must be made for kings, he by and by addeth a reason, That we may vnder them lead a quiet life with all godlinesse and honestie: in which words he committeþ the state of the Church to their defence and sauegarding.

6 Which consideration ought continually to busie the magistrates themselues, for as much as it may put a great spurre to them whereby they may be pricked forward to their dutie, and bring them a singular comfort whereby they may mitigate the hardnes of their office, which truly are both many & great. For with how great an endeour of vprightnes, wisdom, mildnes, continency, & innocency, ought they to charge themselues, which knowe themselues to be appointed ministers of the righteousnesse of? By what affiance shall they admit vnijustice to their judgement seate, which they heare to bee the throne of the living God? By what boldnes shall they pronounce a wrongfull sentence with that mouth, which they vnderstand to bee appointed an instrument for the truth of God? With what conscience shall they subscribe to wicked decrees with the hande which they knowe to be ordained to write the actes of God? In a summe, if they remember that they bee the vicegerents of God, they must watch with all care, earnestnes, and diligence, that they may represent in themselues vnto men a certaine image of the prouidence, preseruation, goodness, good will, and righteousness of God. And they must continually set this before their eies, that if all they be accursed, that do execute in deceite the worke of the vengeance of God, they are much more grievously accursed, that vse themselues deceitfully in a rightfull vocation. Therefore when *Moses* and *Iosaphat* minded to exhort their judges to their dutie, they had nothing more effectuall to moue their minds withall, than that which we haue before rehearsed, Looke what ye do. For yee sit in iudgement: not for man but for God: namely he which is neere to you in the cause of iudgement. Now therefore let the feare of the Lord be vpon you. Looke and be diligent: because there is no peruersnes with the Lord our God. And in another place it is said, the God stood in the assembly of the Gods and sitteth iudge in the middest of the gods, that they may be encouraged to their dutie when they heare that they be the deputies of God, to whom they must one day yelde account of the gouernement of their charge. And worthily this admonition ought to be of great force with them.

them. For if they make any default, they are not only wrong doers to men whom they wickedly vexe, but also slanderers to God himselfe, whose holy judgements they defile. Againe they haue also whereupon they may singularly comfort themselues, when they consider with themselues that they are not busied in prophane affaires and such as are not fit for the seruant of God, but in a most holy office, namely forasmuch as they are the deputies of God.

7 As for them that are not moued with so many testimonies of Scripture from being bold to raile at this holy ministerie, as a thing disagreeing with Christian religion and godlinesse: what doe they else but raile at God himselfe, the dithonour of whom cannot but be ioyned with the reproch of his minister? And verily they doe not refuse the magistrates, but do cast away god, that he shold not reigne ouer them. For if the Lorde laid this truely of the people of Israell: because they had refused the government of *Samuel*: why shall it be lesse truely saide at this day of them that give themselues leauue to rage against all governementes ordained of God? But siche the Lorde saide to the Disciples, that the kings of nations beare rule ouer them, but that among them it is not so, where he that is the first must be made the least: by this saying it is forbidden to all Christians that they shold not take kingdomes or government vpon them. O handsome expositors! There rose a strife among the Disciples, which of them excelled other: the Lord, to supprese this vain ambition, taught them that their ministerie is not like vnto kingdomes, in which one man hath preeminence aboue the rest. I beseech you, what doth this comparison make to the dishonour of kingly dignitie? yea what doth it prooue at all, but that the ministerie of an Apostle is not the office of a king? Moreouer although among the magistrates themselues there be diuerse formes, yet there is no difference in this behalfe but that we ought to take them all for the ordinances of God. For *Paul* also doth comprehend them altogether, when hee saith that there is no power but of God: and that which best liked him of all, is commended with notable testimonie aboue the other, namely the power of one: which because it bringeth with it a common bondage of all (except that one man to whose will it maketh all things subiect) in old time could lesle be allowed of noble and the excellent sort of natures. But the Scripture to meeete with their vnjust iudgements, expreſſely by name affirmeth, that it is the prouidence of Gods wisedome that kings do reigne, and peculiarly commandeth the king to bee honored.

8 And truely it were very vaine that it shold be disputed of priuate men which shulde bee the best state of policie in the place where they liue: for whom it is not lawfull to consult of the framing of any common weale. And also the same coulde not be simply determined without rashnesse, forasmuch as a great part of the order of this question consisteth in circumstances. And if thou compare alio the states themselves togither without circumstances, it shall not be easie to discerne, which of them ouerweicht the other in profitablenesse, they match so equally togither. There is an easie way to fall from kingdome into tyrannie: but not much harder is it to fall from the rule of the chieffest men to the faſhion of a fewe: but most easie of all from the peoples government, to fediton. Truely if those three formes of governments which the Philosophers set out, to be considered in themselues I will not deny that either the government of the chieffest men, or a state tempered of it and common government farre excelleth al other, not of it ſelue, but because it moſt ſeldom changeth that kings ſo temper themselues that their will neuer ſwaueth from that which is iuft and right: againe, that they be furnished with ſo great Sharpenesse of iudgement and wisedome that every one of them ſeeth ſo much as is sufficient. Therefore the fault or default of men maketh, that it is safer and more tolerable that many ſhoulde haue the government, that they may mutually one helpe another, one teach and admoniſh another, and if any aduaunce himſelfe higher than is meeete, there may be

*Reuilers of magiſtrates, are railers at God: the rule of Kings not taken away because the Apolleſ were by Christ forbidden to rule as kings.*  
1.Sam.8.7.

Luk.22.25.

Rom.13.1.

Pron.8.15.  
1.Pet.2.17.

*Diuers kindes of ciuili government and the lawfullnesſe of each kind.*

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be ouersers and masters to restraine his wilfulnes. This both hath alway beene ap-  
plooued by experiance, and the Lord also hath confirmed it with his authoritie, when  
he ordeined among the Israelites a governmente of the best men verie neere vnto  
common government, at such time as he minded to haue them in best estate, till hee  
brought foorth an image of Christ in *Daniel*. And as I willingly grant that no kinde  
of government is more blessed than this, where libertie is framed to such moderati-  
on as it ought to be, and is orderly stablished to continuall: so I count them also  
most blessed, that may enjoy this estate: and if they stoully and constantly trauell in  
preseruing and retaining it, I grant that they do nothing against their dutie. Yea and  
the magistrates ought with most great diligence to bende themselues heareunto, that  
they suffer not the libertie of the people, of which they are appointed governours, to  
be in any part minished, much lesse to be dissolved: if they be negligent and litle care-  
full therein, they are false Faithbreakers in their office, and betrayers of their country.  
But if they would bring this kinde to themselues, to whom the Lord hath appointed  
an other forme of government, so that thereby they be moued to desire a change,  
the very thinking thereof shall not onely be foolish and superfluous, but also hurtfull.  
But if thou bende not thine eies onely to one citie, but looke about or beholde the  
whole world togither, or at least spread abroad thy sight into farther distances of  
countries, without doubt thou shalt finde that this is not vnprofitable appointed by  
the prouidence of God, that diuers countries shoulde be ruled by diuers kindes  
of government. For as the elements hang togither but by an vnegall tempera-  
ture, so countries also are with their certaine inequaltie verie wel kept in order. How-  
beit all these things also are spoken in vaine to them whom the will of the Lord  
shall satisfie. For if it bee his pleasure to set kinges ouer kingdomes, Senates, or  
officers ouer free cities, whomsoever hee maketh rulers in the places where  
we are conuersant, it is our dutie to shewe our selues yeelding and obedient vnto  
them.

9 Nowe the office of Magistrates is in this place to be declared by the way, of  
what sort it is described by the word of God, and in what things it consisteth. If the  
scripture did not teach, that it extendeth to both the tables of the law, we might learn  
it out of the prophane writers. For none hath intreated of the dutie of Magistrates, of  
making of lawes and of publike weale, that hath not begon at religion and the wor-  
shipping of God. And so haue they all confest, that no policie can be happily fra-  
med, vnsesse the first care be of godlines: and that those lawes be preposterous which  
neglecting the right of God, do prouide onely for men. Sith therefore with all the  
Philosophers religion hath the first place, and sith the same hath alway bin obserued  
by the yniuerfall consent of all nations, let Christian princes and magistrates be ashamed  
of their slothfulnes, if they endeouour not themselues to this care. And wee haue  
already shewed, that this dutie is specially enioyned them of God: as it is meete, that  
they shoulde imploy their trauell to defend and maintaine his honour, whose vicege-  
rentes they be, and by whose benefite they governe. For this cause also cheefly are  
the holy kings praised in scripture, for that they restored the worship of God being  
corrupted or ouerthrownen, or tooke care of religion, that it might florish pure and  
safe vnder them. But contrariwise the holy historic reckoneth states without govern-  
ours, among faultes, saying that there was no king in Israel, and that therefore eu-  
erie man did what pleased himselfe. Whereby their follie is confuted, which woulde  
haue them, neglecting the care of God, onely to applie themselues to be judges of  
law among men. As though God appointed governours in his name to decide con-  
troversies, and omitted that which was of much weightier importance, that he him-  
selfe shoulde be worshipped according to the prescribed rule of his lawe. But a desire  
to innouate all things without punishment moueth troublesome men to this point,  
that they wish all reuengers of the breach of peace to be taken away. As for so  
much

The office of the  
magistrate rea-  
ching vnto both  
the tables of the  
lawe.

Iud.23.25.

much as pertaineth to the seconde table, *Ieremie* warneth kings, to doe judgement and righteousness, to deliuere the forceably oppressed from the hand of the false accuser, *Ier.22.1.* not to greeue the stranger and widow, not to doe wrong, and not to shed innocent bloud. To the same purpose maketh the exhortation which is read in the 82. *Psalme*, that they shoulde render right to the poore and needie, acquire the poore and needie, deliuere the poore and needie from the hande of the oppressor. And *Moses* giueth charge to the Princes whome he had sent in his steede : let them heare the cause of their brethren, and iudge betwenee a man and his brother and a stranger, & not know faces in judgement, let them heare as well the little as the great, and be not afraide of any man: because it is the judgement of God. But I speake not of these things : that kings shoulde not get to themselues multitudes of horses, not cast their mindes to couetousnesse, not to be lifted vp aboue their brethren : that they may be continually busied in studying vpon the lawe of the Lorde all the daies of their life: that Judges swarue not to the one side, nor receiuue gifte: because in declaring here the office of magistrates, my purpose is not so much to instruct the Magistrates themselues, as to teach other what Magistrates bee, and to what ende they are set of God. Wee see therefore that they be ordained, defenders and reuengers of innocencie, honestie, and quietnesse, whose onely endeouour shoulde be to prouide for the common safetie and peace of all men. Of which vertues *David* professeith that he will be an exemplar, *Psal.102.* when he shall be aduaunced to the roiall seate: that is, that he wil not consent to any euill doings, but abhorre wicked men, flauderers, and proude men, and get to himselfe from each where honest and faithfull men. But sith they cannot performe this, vnlesse they defende good men from the wrongs of the euill, let them helpe the good with succour and defence, let them also bee armed with power whereby they may severally supprese open euil doers and wicked men by whose lewdnesse the common quiet is troubled or vexed. For wee throughly finde this by experiance which *Solon* said, that common weales consist of reward and punishment, and that when those be taken away, the whole discipline of cities faulth and is dissolved. For the care of equitie, and justice waxeth cold in the mindes of many vnlesse there be due honour readie for vertue: neither can the wilfulness of wicked men be restrained but by feueritie and chauftement of paines. And these two partes the Prophet comprehended, when he biddeth kings and other gouernours to doe judgement and righteousness. Righteousnesse is, to take into charge of tuition, to imbrace, to defende, to reuenge, to deliuere the innocent. Judgement is, to withstand the boldnesse of wicked men, to represse their violence, to punish their offences. *Ier.21.12, and 22.3.*

10 But here, as it seemeth, doth arise a high and hard question. If by the lawe of God all Christians are forbidden to kill, and the Prophet prophesieth of the holy mount of God, that is, the Church, that in it they shal not afflic nor hurt: how many magistrates be together both godly and bloud shedders? But if we understand, that the Magistrate in executing of punishments, doth nothing of himselfe, but executeth the very selfe judgements of God, we shal be nothing combred with this doubt. The lawe of the Lord forbiddeth to kill: least manslaughter shal be vnpunished, the lawmaker himselfe giueth to the ministers the sworde in their hand, which they shoulde drawe foorth against all manslayers. To afflic and to hurt, is not the doing of the godly: but this is not to hurt, not to afflic, by the Lords commandement to reuenge the afflictions of the godly. I woulde to God that this were alway present before our mindes, that nothing is here done by the rashnesse of man, but all things by the authoritie of God that commauadeth, which going before vs, we never swarue out of the right way. Vnlesse perhaps there be a bridle put vpon the righteousness of God, that it may not punish wicked doings. But if it be not lawfull to appoint any lawe to it, why shal we cauill agaist the ministers of it? They beare not the sworde in vaine, saith *Paul*: for they be the ministers of God to wrath, reuengers to euill doers. *Rom.13.4.* Therefore

*Deut.1.16.*  
*Deut.17.16.*

*Ier.21.12, and*

*22.3.*

*The vse of the ma-  
gistrates sworde  
lawfull.*

*Exod.20.13.*

*Deut.5.17.*

*Matt.5.21.*

*Ezra.11.9, and*

*45.25.*

## Cap. 20. Of the outward meanes

Therefore if Princes and other rulers knowe that nothing shall be more acceptable to God than their obedience, let them applie this ministerie, if they desire to shewe their godlinesse, righteousness, and vncorruptnesse allowable to God. With this affection was *Moses* led, when knowing himselfe appointed by the power of the Lorde to be the deliuener of his people, he laide his handes vpon the Ægyptian. Againe, when by slaying of three thousand men in one day, he tooke vengeance of the sacrilege of the people. *David* also when neare to the ende of his life he gaue commaundement to *Salomon* his sonne to slay *Joab* and *Semei*. Wherupon he alio rehearseth this among the vertues of a king, to slay the wicked of the lande, that all workers of wickednesse may be driuen out of the citie of God. To which purpose also pertaineth the praise that is given to *Salomon*. Thou hast loued righteousness and hast hated wickednesse. How doth that milde and gentle nature of *Moses* burst out into so great crueltie, that being sprinkled and embried with the bloud of his brethren, he runneth through out the camp to new slaughters? How doth *David*, a man of so great gentlenes in all his life, among his last breathings make that bloudie testament, that his sonne should not bring the hoare haire of *Joab* and *Semei* in peace to the graue? But they both when they executed the vengeance committed to them of God, so sanctified with cruell dealing their hands which they had defiled with sparing. It is an abomination with kings, saith *Salomon*, to doe iniquitie, because his throne is stablished in righteousness. Againe, The king which sitteth in the thone of iudgement spreadeth his eies vpon euerie euill man. Againe, A wise king scattereth the wicked, and turneth them vpon the wheele. Againe, Take away the drosse from the siluer, and there shall come foorth a vessel to the meler; take away the wicked man from the sight of the king, and his thone shall be fast set in righteousness. Againe, he that iustifieth the wicked, and he that condemneth the righteous, both are abomination to the Lord. Againe, A rebellious man purchaseth euill to himselfe, and a cruell messenger is sent vnto him. Againe, Who so saith to the wicked man, thou art righteous, him peoples and nations doe curse. Now if their true righteousness bee, with drawnen sworde to pursue guiltie and wicked men: let them put vp their sworde and holde their hands pure from bloud, while in the meane time desperate men doe range with murders and slaughters: then they shall make themselves guiltye of most great wickednesse, so much lesse shall they get thereby the praise of goodnesse and righteousness. Only let there bee no precise and cruell rigorousnesse, and that iudgement seate which may woorthily be called the rocke of accused men. For I am not he that either fauour extreme crueltie, or doe thinke that righteous iudgement can bee pronounced, but while clemencie the best and surest counsellor of kings, as *Salomon* affirmeth, the preseruer of the kings thone is assistant, which a certayne man in olde time truly saide to be the principall gift of Princes. Yet a magistrate must take heede to both, that he doe neither with rigorousnesse of minde, wound rather than heale, or by superstitious affection of clemencie fall into a most cruell gentlenesse, if with soft and loose tendernesse he be dissolute to the destruction of many men. For this was in olde time not without cause commonly spoken vnder the empire of Nera, that it is in deede euill to liue vnder a prince vnder whom nothing is lawfull, but much worse vnder whom all things are lawfull.

The lawfulness  
of warres justly  
taken in hand.

¶ But sith sometime kings and peoples must of necessitie take sworde in hande to execute such publike vengeance, by this reason we may also iudge that the warres are lawfull which are so taken in hand. For if there be power deliuerner them, whereby they may maintaine quiet to their dominion, whereby they may keepe downe the seditious stirres of vnquiet men, whereby they may helpe the forceably oppressed, whereby they may punish euill doings: can they at fitter seasons vtter it, than to supprese his rage which troubleth both priuately the rest of euerie man, and the common quiet of all men, which seditiuously maketh vprores, which commitreth violent

Exod. 2.12.

A&7.28.

Exod. 32.27.

1.King.2.5.

Prou. 16.12.

Prou. 20.8.

Prou. 20.26.

Prou. 25.4.

Prou. 17.15.

Prou. 17.11.

Prou. 14.24.

violent oppresions and haynous euill doings? If they ought to be preseruers and defenders of the lawes, they must also ouerthrow the enterprises of all them by whose wicked doing the discipline of lawes is corrupted. Yea if they woorthily punish those theeues whose iniurie haue extended onely to a few: shall they suffer a whole countrey to be without punishment vexed and wasted with robberies? For it maketh no difference whether he be a king or one of the basest of the commonaltie, that inuadeth another's countrey into which he hath no right, and spoileth it like an enemie: all are alike to be taken and punished for robbers. This therefore both naturall equitie, & the rule of dutie teacheth that Princes are armed not onely to restraine priuate duties with iudicall punishments, but also to defende with war the dominions committed to their charge, if at any time they be enimilike assailed. And such wars the holy Ghost by many testimonies of scripture declareth to be lawfull.

12 If it be obiected against me, that in the new Testament is neither witnes nor example which teacheth that warre is a thing lawfull for Christians: first I answere, that the same rule of making warre which was in old time remaineth also at this day,

*Warre not forbiden Christians in the Goffell.*

and that on the contrarie side there is no cause that may debarre magistrates from defending of their subiectes. Secondly that an expresse declaration of these matters is not to be sought in the writings of the apostles, where their purpose is not to frame a ciuill state, but to stablish the spirituall kingdom of Christ. Last of all I say that in them also is shewed by the way, that Christ hath by his comming changed nothing

*August. epi. 5.  
ad Marcell.*

in this behalfe. For if Christian doctrine (that I may speake in *Augustines own words*) condemned all warres, this shoulde rather haue bene saide to souldiers when they asked counsell of saluation, that they shoulde cast away their weapons, and vtterly withdraw themselves from the warre. But it was saide to them: strike no man, do no

*Luk. 3, 14.*

man wrong, let your wages suffice you. Whom he taught that their wages ought to suffice them, he did verily not forbid them to be warriers. But all magistrates ought

*Cicerio of duties.*

heere to take great heed, that they nothing at all follow their owne desires: but rather, if they must punish, let them not be borne away with a headlong angriness, let them

not be violently carried with hatred, let them not brole with vnappeasable rigor, yea let them (as *Augustine saith*) pittie common nature in him in whom they punish his

priuate fault. Or if they must put on armor agaist the enemie, that is, the armed robber, let them not lightly seeke occasion thereof, nor take it being offered vnlesle they

be driven to it by extreme necessitie. For if we ought to persourme much more than that heathen man required, which woulde haue warre to seeme a seeking of peace: truly we ought first to attempt all things ere we ought to trie the matter by warre. Finally in both kinds let them not suffer themselves to be caried with any priuate affection, but be led onely with common feeling. Otherwise they do very ill abuse their power, which is gauen them, not for their owne commoditie, but for others benefite and ministerie. Moreover of the same rightfull rule of making warre hangeth the order both of garrisons, and leagues, and other ciuill fortifications.

Garrisons I call those that are placed in townes to defende the borders of the countrey: Leagues, which are made with Princes adioyning for this covenant that if any trouble happen

in their lands they may mutually helpe them, and ioyne their forces in common together to suppress the common enimes of mankind: Ciuill fortification, whose vse is in the arte of warre.

13 This also I will last of all adde, that tributes and taxes are the lawfull reue-

*The lawfulness of tributes and taxes  
wth the dñe of Princes in that respect.*

nues of Princes, which they may chiefly employ to sustaine the common charges of their office: which yet they may likewise vse to their priuate royaltie which is after a certaine maner conioyned with honor of the princely state that they beare. As we see that *David, Ezechias, Josias, Josophat*, and other holy kings, and *Joseph* also and *Daniel*, according to the state of the person that they did beare, were without offence of godlinenes sumptuous of the common charge, and we read in *Eze:biel* that there

was

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Ezech.48.21.

Rom.13.6.

was a very large portion of land assigned to the kings. Where although he paint out the spirituall kingdome of Christ, yet he fetcheth the exemplar of his similitude from the lawfull kingdome of men. But yet so that Princes againe on their behalves should remember, that their treasure chambers are not so much their owne priuate cofers, as the treasures of the whole people. ( for so Paul testifieth) which they may not without manifest wrong prodigally waste or spoile : or rather that it is the very bloude of the people, which not to spare, is most cruell vnnaturalnesse: and let them thinke, that their impositions, and subsidies and other kindes of tributes, are nothing but the suppoters of publike necessitie, wherewith to wearie the poore communaltie without cause, is tyrannicall extortio[n]. These things doe not encourage Princes to wastfull expence and riot, ( as verily there is no neede to adde a firebrande to their lustes that are of themselues too much alreadie kindled ) but sith it much behooueth that they shoulde with pure conscience before God be bold to doe all that they are bould to do, least with wicked bouldnesse they come into the despising of God, they must be taught how much is lawfull for them. Neither is this doctrine superfluous for priuate men, that they shoulde not rashly and stubbornly give themselues leue to grudge at any expences of princes, although they exceede common and ciuill measure.

A false and foolish opinion that a state cannot bee well ordered by the common lawes of nations except the ciuill lawes of Moses be obserued.

14 Next to the magistrate in ciuill states are lawes, the most strong sinewes of common wealthes, or (as Cicero calleth them according to Plato) the soules, without which the Magistrate can not stande, as they againe without the Magistrate haue no liuely force. Therefore nothing could be more truely faide, than that the lawe is a dumbe Magistrate, and that the Magistrate is a liuing law. But whereas I promised to speake, with what lawes a Christian ciuill state ought to be ordered, there is no caufe why any man shoulde looke for a long discourse of the best kinde of lawes, which both shoulde be infinite, & pertained not to this present purpose and place: yet in a fewe words, and as it were by the way, I will touch what lawes it may vse godly before God, and be rightly governed by them among men. Which selfe thing I had rather to haue vtterly passed ouer with silence, if I did not vnderstand that many doe herein perillously erre. For there be some that deny that a comon weale is wel ordered, which neglecting the ciuill lawes of Moses is gouerned by the common lawes of nations. How dangerous and troublesome this sentencie is, let other men consider, it shall be enoughe for me to haue shewed that it is false and foolish. That common diuision is to be kept, which diuideth the whole lawe of God published into morall, ceremoniall, and iudicall lawes: and all the partes are to be severally considered, that we may know what of them pertaineth to vs, and what not. Neither in the mean time let any man be combred with this doubt, that iudicials and ceremonials also pertaine to the morall lawes. For although the old writers which haue taught this diuision, were not ignorant that these two later partes had their vse about manners, yet because they might be changed and abrogated, the morals remaining safe they did not call them morals. They called that first part peculiarly by that name, without which cannot stande the true holines of manners, and the vnchangeable rule of living rightlie.

Men of all ages bound to the moral law of Moses, the ceremoniall givens for a time, iudicall instituted of God for them not for all men to be governed by.

Gal.4.4.

15 Therefore the morall lawe (that I may first begin thereat) sith it is contained in two chiefe points, of which the one commandeth simple to worship God with pure faith and godlinesse, and the other to embrace men with vnfained loue, is the true and eternall rule of rightcousnesse prescribed to the men of all ages and times that will be willing to frame their life to the will of God. For this is his eternall and vnchangeable will, that he himselfe shoulde be worshipped of vs all, & that we should mutually loue one another. The ceremoniall law was the schoolding of the Iewes, wherewith it pleased the Lord to exercise the certaine childhood of that people, till that time of fulnes came, wherin he would to the full manifestly shew his wisdom to the

the earth, and deliuer the truth of those things which then were shadowed with figures. The iudicall lawe given to them for an order of ciuil state, gaue certaine rules of equitie and righteousnesse, by which they might behauie themselues harmlesly and quietly together. And as that exercise of ceremonies properly pertained in dede to the doctrine of godlinesse (namely which kept the Church of the Iewes in the worship and religion of God) yet it might be distinguished from godlinesse it selfe: so this forme of iudicall orders (although it tended to no other ende, but how the selfesame charitie might best be kept which is commaunded by the eternall lawe of God) yet had a certaine thing differing from the very commaundement of louing. As therefore the Ceremonies might be abrogate, godlinesse remaining safe and vndestroied: so these iudicall ordinances also being taken away, the perpetuall duties and commandements of charitie may continue. If this be true, verily there is libertie left to euerie nation to make such lawes as they shall foresee to be profitable for them: which yet must be framed after the perpetuall rule of charitie, that they may in dede varie in forme, but haue the same reason. For I thinke that those barbarous and sausage lawes, as were those that gaue honour to theeues, that allowed common copulations, and other both much more filthie and more against reason, are not to be taken for lawes: for as much as they are not only against all righteousness, but also against naturall gentlenesse and kindnesse of men.

16 This which I haue laid shall be plaine, if in all lawes we beholde these two things as we ought, the making and the equitie of the lawe, vpon the reason whereof the making it selfe is founded and staith. Equitie, because it is naturall, can be but one of all lawes: and therefore one lawe, according to the kinde of matter, ought to be the propounded end to all lawes. As for making of lawes, because they haue certaine circumstances vpon which they partly hang, if so that they tend all together to one marke of equitie, though they be diuers it maketh no matter. Now sith it is certaine that the lawe of God whch we call morall is nothing else but a testamonicie of the naturall lawe, and of that conscience which is engrauen of God in the mindes of men, the whole rule of this equitie whereof we now speake is set forth therein: Therefore it alone also must be both the marke and rule and end of all lawes. Whatsoeuer lawes shall be framed after that rule, directed to that marke, and limited in that end, there is no cause why we should disallow them, howsoeuer they otherwise differ from the Jewiish lawe or one from another. The lawe of God forbiddeth to steale. *Exod.22.1.* What paine was appointed for thefts in the ciuill state of the Iewes, is to be seene in Exodus. The most ancient lawes of other nations punished theft with recompence of double: the lawes that followed afterward, made difference betwene manifest theft and not manifest. Some proceeded to banishment, some to whipping, some at last to the punishment of death. False witnessesse was among the Iewes punished with recompence of egall paine, in some places onely with great shame, in some places with hanging, in other some with the Crofse. Manslaughter all lawes vniuersally doe reuenge with bloud, yet with diuers kindes of death. Against adulterers in some places were ordained severer paines, in some places lighter. Yet we see how with such diuersitic all tende to the same ende. For with one mouth they altogether pronounce punishment against all the offences which haue beene condemned by the eternall lawe of God, as manslaughters, thefts, adulterie, false witnessings: but in the manner of punishment they agree not. Neither is the same needfull, nor yet expedient. There is some countrie, which vnsleste it shew rigour with horrable examples against manslakers, shoulde immediately be destroied with murders and robberies. There is some time that requireth the sharpeſſe of paines to be increased. If there arise any trouble in a common weale, the euils that are wont to growe thereof must be amended with new ordinances. In time of waire all humanitie woulde in the noise of armour fall away, vnsleſt there were cast into men an vrewoonted feare

*The diuersitic of  
lawes, & the  
necessitie that they  
should be diuers, at  
times and places  
and occasions  
differ.*

*Deut.19.18.*

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fear of punishments. In barrennesse, in pestilence, vnlesse greater feueritie be vsed, all things will come to ruine. Some nation is more bent to some certaine vice, vnlesse it be more sharply suppressed. How malicious and envious shall he be against the publike profite, that shall bee offended with such diuersitie which is most fit to holde fast the obseruing of the lawe of God? For, that which some say, that the lawe of God giuen by *Moses* is dishonoured, when it being abrogated, newe are preferred aboue it, is molt vaine. For neither are other preferred aboue it, when they are more allowed, nor in simple comparison, but in respect of the estate of the times, place, and nation: neither is that abrogated which was never made for vs. For the Lorde gaue not the lawe by the hand of *Moses*, which shoulde be published into all nations, and flourishe euerie where: but when he had receiued the nation of the Iewes into his fauour, defence, and protection, hee willed to bee a lawemaker peculiarly to them, and like a wise lawmaker, he had in making of his lawes a certaine singular consideration of them.

*What profit  
Christians receive  
by lawes, iudicall  
orders and magi-  
brates.*

Rom. 13:4.

17 Now remaineth that wee consider that which we haue set in the last place, what profit of lawes, iudicall orders, and magistrates, commeth to the common fellowship of Christians. Wherwith also is coupled another question, how much priuate men ought to yelde to magistrates, and how far their obedience ought to proceede. Many thought the office of Magistrate to be superfluous among Christians, because forsooth they cannot godly craue their aide, namely sith they are forbidden to reuenge, to sue in the lawe, and to haue any contiouersie. But whereas *Paul* contrariwise plainly testifieth, that he is the minister of God to vs for good: we there-by understand, that he is so ordained of God, that we being defended by his hande and succours against the maliciousnesse and iniuries of mischievous men, may haue a quiet and assured life. If he be in vaine giuen vs of the Lord for defence, vnlesse it be lawfull for vs to vse such benefite: it sufficiently appeareth that he may also without vngodlinesse be called vpon & sued vnto. But here I must haue to doe with two kinds of men. For there be many men that boile with so great rage of quarelling at the lawe, that they never haue quiet with themselves vnlesse they haue strife with other. And their contiouersies they exercise with deadly sharpe[n]esse of hatred, and with mad greedinesse to reuenge and hurt, and doe pursue them with vnappeasable stiffe[n]esse eu[n] to the very destruction of their aduersarie. In the meane time, that they may not be thought to doe any thing but rightfullly, they defende such peruersenesse with colour of lawe. But though it be graunted thee to go to law with thy brother, yet thou maist not by and by hate him, nor be caried against him with furious desire to hurt him, nor stubbornly to pursue him.

*A rule according  
whereunto both  
plaintif and de-  
fendant may vse  
the helpe of the  
magistrate in a  
question of their  
right well and  
lawfully.*

18 Let this therefore be saide to such men, that the vse of lawes is lawfull, if a man doe rightly vse it. And that the right vse both for the plaintif to sue, and for the defendant to defend, as if the defendant being summoned doe appeare at an appoyneted day, and doth with such exception as he can, defend his cause without bitternesse, but onely with this affection to defende that which is his owne by lawe: and if the plaintif being vnwoorthily oppressed either in his person or his goods, doe referto the defence of the magistrate, make his complaint, and require that which is equitie and conscience, but farre from all greedy will to hurt or reuenge, farre from sharpe[n]esse and hatred, farre from burning heate of contention, but rather readie to yeld of his owne and to suffer any thing, than to be caried with an enimie like minde against his aduersarie. Contrariwise when being filled with malice of minde, corrupted with enuie, kindled with wrath, breathing out reuenge, or finally so inflamed with the heate of the contention, they give ouer any part of charitie, the whole proceeding eu[n] of a most iust cause cannot but be wicked. For this ought to bee a determined principle to all Christians, that a contiouersie though it be never so righteous, can never be rightly pursued of any man, vnlesse he beare as good will and loue to his aduersarie,

aduersarie, as if the matter which is in the controuersie were alreadie concluded and ended by composition. Some man will here peraduenture say, that such moderation is so never vsed in going to law, that it should be like a miracle, if any such were found I graunt in deede, as the manners of these times bee, that there is seldome seene an example of a good contender in law, yet the thing it selfe being defiled with addition of no euill, ceaseth not to be good and pure. But when we heare that the helpe of the Magistrate is a holy gift of God : we must so much the more diligently take heede, that it be not defiled by our fault.

10 As for them that precisely condemne all contendings at law, let them vnderstand that they doe therewithall despise the holy ordinance of God, and a gift of that kinde of giftes which may be cleane to the cleane : vnsleſſe peraduenture they will accuse *Paul* of wicked dooing, which did both put away from himselfe the flanders of his accusers with declaring also their deceite and maliciousnes, and in judgement claimed for himselfe the prerogative of the Cittie of *Rome*, and when neede was he appealed from an vnrighteous gouernour to the Emperours judgement seate. Neither withstandeth it, that all Christians are forbiden to desire reuenge, which we also doe drue farre away from Christian iudgement seates. For, if the contention be about a common case, he goeth not the right way that doth not with innocent simplicitie, commit his cause to the Judge as to a common defender, thinking nothing lesse than to render mutuall recompence of euill, which is the affection of reuenge : or if any matter of life and death, or any great criminall action be commenced, we require that the accuser be ſuch a one, as commeth in to the Court being taken with no boiling heate of reuenge, and touched with no displeasure of priuate iniurie, but onely hauing in minde to withstand the enterprisē of a milchewous man, that they may not hurt the common weale. But if thou take away a reuenging minde, there is no offence done againſt that commandement whereby reuenge is forbidden to Christians. But they are not onely forbiden to desire reueng, but they are also comanded to waite for the hand of the Lord, which promiseth that he will be a present reuenger for the opprefſed and afflicted : but they doe preuent all reuenge of the heauenly defendant, which require helpe at the Magistrates hand either for themſelues or other. Not ſo. For we muſt thinke that the Magistrates reuenge is not the reuenge of man Rom.13.4. but of God, which (as *Paul* ſaith) he extendeth and exerciseth by the ministerie of man for our good.

20 And no more doe we disagree with the words of Christ, by which he forbiddeth to reſiſt euill, and commandeth to turne the right cheeke to him that hath giuen a blowe on the leſt, and to ſuffer him to take away thy cloke that taketh away thy coate. He willetteth in deede there that the mindes of his ſhould ſo much abhorre from deſire of recompending like for like, that they ſhould ſooner ſuffer double iniurie to be done to themſelues, than deſire to reacquire it: from which patience neither doe we alſo leade them away. For Christians truely ought to be a kinde of men made to bear reproches and iniuries, open to the malice, deceites, and mockeages, of naughtie men: and not that onely but alſo they muſt be bearers of all theſe euils, that is to ſay ſo framed with all their harts, that hauing received one displeasure they make themſelues ready for another, promising to themſelues nothing in their whole life but the bearing of a continuall croſſe. In the meane time alſo they muſt doe good to them that doe them wrong, and wiſh well to thoſe that curse them, and (which is their onely victorie) ſtricte to ouercome euill with good. Beeing ſo minded they will not ſeeke eye for eye, tooth for tooth, as the Pharifees taught their Disciples to deſire reuenge, but (as we are taught of Christ) they will ſo ſuffer their bodie to be mangled, and their goods to be maliciously taken from them, that they will forgiue, and of their owne accord pardon thoſe euils ſo ſoone as they are done to them. Yet this euuenesse and moderation of mindes ſhall not withstand,

*All contending  
at law not pre-  
cifie to be con-  
demned.*

Act.22.1, &c 24.  
12, & 25.10.

Numb.19.18.  
Math. 5.19.  
Deut.32.35.  
Rom. 12.19.

*The patience  
whiſt Christians  
are inuiyed to uſe  
uſo let bus thare-  
they may alſo uſe  
the Magiſtrate &  
againſt the iniuries  
of uniuſt men.*

Matth. 5.39.

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Epist. 5. ad  
Marcel.

but that the friendship toward their enimies remaining safe, they may vse the helpe of the Magistrate to the preseruing of their goods, or for zeale of publike communitie may lue a gilty and pestilent man to be punished, whom they know that he can not be amended but by death. For *Augustine* truely expoundeth that all these commandements tend to this ende, that a righteous and godly man should be ready to beare patientlie the malice of them whom he seeketh to haue made good men, that rather the number of the good may encrease, not that he should with like malice adde himselfe also to the number of the euill : then, that they more pertaine to the preparation of the hart, which is inwardly, than to the worke which is done openlie : that in secret may be kept patience of minde with good will, but openly that may be done which we see may be profitable to them to whom we ought to beare good will.

All contendings  
at law not con-  
demned by the  
Apostle.  
1. Cor. 6. 6.

21 But this which is wont to be objected, that contendings in law are altogether condemned of *Paul*, is also false : It may easily be perceived by his words, that there was an innumerable rage of striuing at law in the Church of the Corinthians : so far forth that they did make the Gospell of Christ and the whole religion which they professed, open to the caulliations and euill speaking of the wicked. This is the first thing that *Paul* blameth in them, that by their intemperance of contentions, they brought the Gospell in flander among the vnbeleeuers. And then this point also, that in such sort they striued among themselues brethren with brethren. For they were so farre from bearing of wrongs, that they greedily gaped one for an others goods, prouoked one another, and being vnprouoked did hurt. Therefore he inueigheth against that rage of contending, and not simply against all contiouesies. But he pronounceth that it is a fault or a weakenesse, that they did not rather suffer losse of their goods than to trauell euen to contentions for the presciuing of them : namely when they were so easilie moued with evry damage, and for most small causes did runne to the Court of Lawe and to contiouesies, he saith that this is a prooef that they were of a minde too ready to anger and not well framed to patience. Christians verily ought to doe this, that they had alway rather to yeld of their owne right than to goe to law, from whence they can scarcely get out againe but with a minde too much moued and kindled to hatred of their brother. But when a man feeth that without losse of charitie he may defend his owne, the losse whereof should be a sore hinderance unto him : if he doe so he offendeth nothing against this saying of *Paul*. Finally (as we haue taught in the beginning) charitie shall giue euerie man best counsell, without which whatsoever contiouesies are taken in hand, and beyond which whatsoever doe proceede, we hold it out of contiouesie that they be vniust and wicked.

The reuerend esti-  
mation which  
subiectes ought to  
haue of their ma-  
gistrates.

2. Pet. 2. 17.  
Prou. 24. 23.

Rom. 13. 5.

22 The first duetie of subiectes toward their Magistrates is, to thinke most honorabile of their office, namely which they acknowledge to be a iurisdiction committed of God, and therefore to esteeme them and reverence them as the ministers and deputies of God. For a man may finde some, which yelde themselues very obedient to their magistrates, and would not that there were not some whom they should obey, because they so know it to be expedient for the common benefite : but the magistrates themselves they think no otherwise than of certaine necessarie euils. But *Peter* requireth somewhat more of vs, when he commaundeth that the King be honored, and *Salomon*, when he commaundeth God and the King to be feared : For *Peter* vnder the word of honoring containeth a syncere and well deeming estimation : and *Salomon* ioyning the King with God, sheweth that he is full of a certaine holy reverence and dignitie. This is also a notable commendation in *Paul*, that we obey not onely for wrath but for conscience. Whereby he meaneth that subiectes ought to be led not onely with feare of Princes and Rulers to be holden in their subiectiōn (as they are wont to yelde to their armed enimie, which see that vengeance shall readily.

readily be taken vpon them if they resist) but because the obediences that are shewed to them are shewed to God him selfe, for as much as their power is of God. I speake not of the men, as if the visor of dignitie did couer foolishnesse, or sluggishnesse, or cruelties, or wicked maners and full of mischievous doing: but I say that the decree it selfe is worthie of honour and reuerence: that whosoeuer be rulers may be esteemed with vs, and haue reuerence, in respect of their being rulers.

23 Of this then also followeth another thing: that with minds bent to the honouring of them, they declare their obedience in prooefe to them: whether it be to obey their proclamations, or to pay tribute, or to take in hande publike offices and charges that serue for common defence, or to do any other of their commandements. Let euery soule (saith Paul) be subiect to the higher powers. For he that resisteth the power, resisteth the ordinance of God. The same Paul writeth to Titus: Warne them that they be subiect to rulers and powers, that they obey the Magistrates, that they be ready to euerie good worke. And Peter saith, Be ye subiect to euerie humaine creature (or rather as I translate it, Ordinance) for the Lords sake, either to the king as most excellent, or to the rulers that are sent by him, to the punishment in deede of euill doers, but to the praise of well doers. Moreouer that they should testifie that they do not faise subiection, but are sincerely and heartily subiect, Paul addeth that they should commend to God the safetie and prosperite of them vnder whom they liue. I exhort (saith he) that there be made prayers, beseechings, intercessions, thanksgivings for all men, for kings and for all that be set in superioritie, that wee may liue a peaceable and quiet life with all godlinesse and honestie. Neither let any man here deceiue himselfe. For sith the Magistrate cannot be resisted, but that God himselfe must also be resisted: although it may bee thought that an unarmed magistrate may freely be despised, yet God is armed which will strongly take vengeance on the despising of himselfe. Moreouer vnder this obedience I contayne moderation, which priuate men ought to binde themselues to keepe in cases touching the publike state, that they do not of their owne head entermedle in publike businesse, or rashly breake into the office of the Magistrate, and enterprise nothing publikely. If any thing shall in a publike ordinance be behouefull to be amended, let not themselues raise vprores, nor put their hands to the doing of it, which they all ought to haue fast bound in this behalfe: but let them commit it to the iudgement of the Magistrate, whose hande alone is herein at libertie. I meane, that they presume to doe nothing vncalled. For when the commandement of the ruler is adioyned, then are they also furnished with publike authoritie. For as they are woot to call the counsellors of a king, his eares and eies: so not vnfitly a man may call them the hands of the Prince, whom by his commandement he setteth in authroitie for the doing of things.

24 Now for as much as we haue hitherto described a magistrate such as is in deed the same that he is called, namely the father of the countrey, and (as the Poet calleth him) the pastor of the people, the keeper of peace, the protector of righteounessee, the reuenger of innocence: he is worthily to be iudged a mad man, that alloweth not such a gouernment. But whereas this is in a manner the experiance of all ages, that of princes some being carelesse of all things to the foreseeing whereof they ought to haue beene heedfully bent, do without all care slochily wallow in delites: other some addissted to their gaine, do set out to sale all lawes, pruileges, iudgements, and grauntes: otherlome spoile the poore communaltie of monie which they may after waste vpon madde prodigall expendings: othersome exercise meere iobberies, in pilling of houses, defiling of virgins and matrones, murdering of innocents: many cannot be persuaded that such shoulde be acknowledged for princes, whose authority they ought to obey so far as they may. For in so great hainous vnworthines among doings so much contrary to the duty not only for a magistrate, but also of a man,

*The obedience  
which we owe vnto  
magistrates in  
our outward  
actions.*

Rom.13.1.  
Tit.3.1.

2.Peter.3.15.

1.Tim.2.2.

*The euil dealings  
of magistrates the  
cause vnto men  
thinketh y may  
withdraw both  
reuerence and obe-  
dience from them*

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they behold no forme of the image of God which ought to shine in a magistrate : when they see no token of that minister of God, which was gauen for praise to the good and for vengeance to the euill : so neither do they also acknowledge such a gouernor, whose dignitie & authoritie the scripture commendeth vnto vs. And truly this feeling of affection hath alway been naturally planted in the mindes of men, no lesse to hate and abhor tyrants, than to loue and honor lawfull kings.

*Subiectio[n] due  
from vs unto  
those magistrates  
who towards vs  
neglect their duty  
and abuse their  
authoritie.*

25 But if we looke to the word of God , it will lead vs further, that we be subiect not onely to the government of those princes which execute their office towarde vs well and with such faithfulness as they ought , but also of all them, which by what meane souer it be, haue the dominion in possession although they perorme nothing lesse than that which pertaineth to the dutie of princes. For though the Lord testifieth that the magistrate is a speciall great gift of his liberalitie for preseruing of the safetie of men, and appointeth to magistrates themselves their bounds: yet he doth therewithall declare , that of what sort souer they be, they haue not their authoritie but from him : that those in deede , which rule for benefit of the commonweale, are true exemplars and paterns of his bountifullnes : that they that rule vnjustly and wilfully, are raised vp by him to punish the wickednes of the people: that all egally haue that maiestie wherewith he hath furnished a lawfull power. I will proceede no further, till I haue added some certaine testimonies of that point. Yet wee neede not much to laboure to prooue that a wicked king is the wrath of God vpon the earth, for as much as I thinke that no man will say the contrary, and otherwise there should be no more said of a king than of a common robber that violently taketh away thy goods, and of an adulterer that defileth thy bed, of a murderer that seeketh to kill thee, whereas the scripture reckeneth all such calamities among the curses of God. But let vs rather tarie vpon proouing that which doth not so easily settle in the mindes of men: that in a most naughtie man, and most vnworthie of all honour if so that he haue the publike power in possession, remaineth that noble and diuine power which the Lord hath by his word giuen to the ministers of his righteousnes and judgement , and therefore that he ought of his subiects to be had in as great reverence and estimation, so much as pertaineth to publicke obedience, as they would haue the best King if he were giuen them.

*Iob.34.30.  
Olee.13.11.  
Esa.3.4& 10.5.  
Deut.28.29.*

*The prouidence of  
God in diffusing  
kingdomes and  
using the service  
of wicked kings.  
Dan.2.21.*

*Ezecl.29.19.*

*Dan.2.37.*

*Dan.5.18.*

26 First I would haue the readers to perceiue and diligently marke that prouidence and singular doings of God, which is in the Scripture not without cause so oft rehearsed vnto vs, in distributing of kingdomes and making kings whom it pleaseth him. In Daniel, it is saide: The Lord chaungeth times and courtes of times, he casteth away and maketh kings. Againe: That the living may know that the Highest is mightie in the kingdome of men , and he shall give it to whom he will. With which manner of sentences whereas the whole scripture aboundeth, yet that same prophecie of Daniel specially swarmeth ful. Now what maner of king was Nabuchadnezar, he that conquered Hierusalem, it is sufficiently knownen, namely a strong inuader & destroyer of other. Yet in Ezechiel the Lord affirmeth that he gave him the land of Egypte for the seruice that he had done to him in wasting it. And Daniel said to him. Thou king art king of kings, to whom the king of heauens hath giuen a mighty, and strong, and glorious kingdome: to thee, I say, he hath giuen it, and all the lands where dwell the children of men , the beasts of the wood and foules of the aire: he hath deliuered them into thy hand, and hath made thee to bear rule ouer them. Againe he said to his sonne Belisar: the highest God hath giuen to Nabuchadnezar thy Father kingdome and royaltie, honour and gloria: and by reason of the reyalte that hee gaue him , all peoples , tribes , and languages were trembling and feareful at his sight. When we heare that a king is ordained of God , let vs thereof call to remembrance those heauenly warnings concerning the honour and fearing of a king: then we shal not doubt to accompt, a most wicked tyrant in the same place wherein the

the Lord hath vouchsafed to set him : *Samuel* when he gaue warning to the people 1.Sam.8.12. of Israell, what manner of things they shold suffer at the hands of their kings, said : This shall be the right of the King that shall reigne ouer you : he shall take your sons and put them to his chariot, to make them his horsemen, and to plow his land, and reape his crop, and to make instruments of warre. He shall take your daughters, that they may be his dressers of oyntments, his Cookes and Bakers. Your Lands, your Vineyarde, and your best Olieue plantes, he shall take away and give to his bond seruantes. He shall take tithes of your Seedes and Vineyarde, and shall give them to his eunuches and bond seruants. He shall take away your bonde men, your bonde women and your Asses, and set them to his wokke. Yea and he shall take tithes of your flockes, and ye shall be his bond seruantes. Verily Kinges shold not haue done this of right, whom the law did very well instruct to all continence : but it was called a right ouer the people which it behoued them of necessite to obey, and they might not resist it : as if *Samuel* had said. The wilfulnesse of Kinges shall runne to such licentiousnes, which it shal not be your part to resist, to whom this onely thing shall be left, to obey their commandements and hearken to their word.

27 But chiefly there is in *Ieremie* a notable place and worthie to be remembred, *The Ieremias commandment of God to yeilde honour unto a proud and cruel King.* Ier.27.5. which although it be somewhat long, yet I will be content to rehearse, because it most plainly determineth this whole question. I haue made the earth and men, saith the Lord, and the liuing creatures that are on the ouerface of the earth in my great strength and stretched out arme, and I will deluer it to him whom it pleaseth in mine eyes. And now therefore I haue givien all these landes into the handes of *Nabuchadnezar* my seruant, and all nations and great Kings shall serue him, till the time shall come of that land. And it shall be as a nation and a kingdome that hath not serued the King of *Babel*. I will visite that nation in sworde, famine, and pestilence. Wherefore serue ye the King of *Babell* and liue. We see with how great obedience the Lord willed that cruell and proud tyrant to be honored, for no other reason but because he possesst the kingdome. And the same was by the heauenly decree, that he was set in the throne of the kingdome, and taken vp into kingly maiestie, which it was vnlawfull to violate. If we haue this continually before our mindes and eyes, that even the worst Kinges are ordeneid by the same decree by which the authoritie of Kinges is stablished, these seditious thoughts shall never come into our minde, that a King is to be handled according to his deseruings, and that it is not meete that we shold shew our selues subiects to him: that doth not on his behalfe shew himselfe a King to vs.

28 In vaine shall any man obiect that this was a peculiar commandement to the Israelites. For it is to be noted with what reason the Lord confirmeth it. I haue giuen (saith he) the kingdome to *Nabuchadnezar*: Wherefore serue ye him and liue. To whomsoeuer therefore it shal be certaine that the kingdome is givin, let vs not doubt that he is to be obeyed. And so soone as the Lord aduanceth any man to the roiall estate, he therein declareth his will to vs that he will haue him reigne. For therof are generall testimonies of the Scripture. *Solomon* in the xxvij. Chapter, Many *The reasons why the people of Isra-*  
*el were commanded to honor evill Kinges doe as if-*  
*fectually bind us to the like dutie.* Pro.28.2. Princes are because of the wickednesse of the people. Againe *Job* in the xij. Chapter, He taketh away subiection from Kinges, and girdeith them againe with the girdle. But this being confest, there remaineth nothing but that we must serue and liue. There is also in *Ieremie* the Prophet an other commandement of the Lord wher- Iere.29.7. in he commanded his people to seeke the peace of *Babylon*, whither they had beene led away captiue, and to pray to him for it, because in the peace of it shold be their peace. Behold the Israelites being spoyled of all their goods, plucked out of their houses, led away into exile, and cast into miserable bondage, are commanded to pray for the safetie of the Conqueror: not as in other places we are commanded to pray for our persecutors: but that the kingdome may be preserued to himselfe and

quiet, that they themselves may also liue prosperously vnder him. So *David* being alreadie appointed King by the ordinance of God, and anointed with his holy oyle, when he was without any his deseruing vnwoorthily persecuted of *Saul*, yet the head of him that layed wate for his life, he esteemed holy which the Lord hath hallowed with the honor of kingdome. Farre be it from me (said he) that I should before the Lord doe this thing to my Lord the annointed of the Lord, that I should lay my hand vpon him: because he is the annointed of the Lord. Againe, My Soule hath spared thee, and I haue said, I will not lay my hand vpon my Lord, because he is the annointed of the Lord. Againe, Who shall lay his hand vpon the annointed of the Lord and shall be innocent? So sure as the Lord liueth, vnlesse the Lord strike him, or his day be come that he die, or hee goe downe into battell: farre bee it from me that I should lay my hand vpon the annointed of the Lord.

*If Princes breake their duetie, we may not therefore transgresse ours.*

29 Finally we owe this affection of reverence yea and devotion to all our Rulers, of what sort souer they be, which I doe therefore the oftener repeate, that we may leare not to search what the men themselves bee, but take this for sufficient, that by the will of the Lord they beare that peronage in which the Lord himselfe hath imprinted and ingraued an inviolable maiestie. But (thou wyl say) Rulers owe mutuall duties to their subiectes. That I haue alreadie confessed. But if thou thereupon conclude, that obediences are to be rendered to none but to iust Gouvernours, thou art a foolish reasoner. For, husbands also are bound to their wiues and parents to their children with mutuall dueties. Let Parents and Husbands depart from their duetie: let parents shew themselues so hard and vnplesable to their children, whom they are forbidden to prouoke to anger, that with their peevishnesse they doe vnmearably weary them: let the husbands most despitefully vsit their wiues, whom they are commaunded to loue, and to spare them as weake vessells: shall yet therefore either children be lesse obedient to their parents, or wiues to their husbands? but they are subiect both to cull parents and husbands and such as doe not their duetie. Yea, where as all ought rather to endeuer themselves not to looke behinde them to the bagge hanging at their backe, that is, not to enquire one of anothers dueties, but every man set before him that which is his owne duetie: this ought chiefly to haue place among those that are vnder the power of other. Wherefore if we be vnmercifully tormented of a cruell Prince, if we be rauenously spoyled of a couetous or riotous Prince, if we be neglected of a slothfull Prince, finally if we be vexed for godlinnesse sake of a wicked and vngodly Prince: let vs first call to mind the remembrance of our sinnes, which vndoubtedly are chastised with such scourges of the Lord. Therby humilitie shall bridle our impatience. Let vs then also call to minde this thought, that it pertaineth not to vs to remedie such evils: but this onely is left for vs, that we craue the helpe of the Lord in whose hands are the harts of Kings, and the bowings of kingdomes. He is the God that shall stand in the assemblie of Gods, and shall in the middest judge the Gods, from whose face all Kings shall fall, and be broken, and all the Judges of the earth that shall haue not kissed his annointed, that haue written vnjust lawes to oppresse the poore in iudgement, and doe violence to the cause of the humble, to make widowes a pray, and rob the fatherlesse.

*Pro.21.1.*

*Psal.82.1.  
Psal.2.10.  
Esa.10.1.*

*The prouident care of God to deliuere his people from their Rulers tyraunse.*

*Exod.1.7.  
Iud.3.9 &c.*

30 And here both his maruellous goodnes, and power, and prouidence sheweth it selfe: for sometime of his seruants he raiseth vp open reuengers, and furnisheth them with his commandement, to take vengeance of their vnjust governement, and to deliuere his people many waies oppressed out of miserable distresse: sometime he directeth to the same end the rage of men that entend and goe about an other thing. So he deliuered the people of Iſrael out of the tyranny of *Pharao* by *Moses*: and out of the violence of *Chusam* King of Syria, by *Othoniel*: and out of other thralldomes, by other Kings or Judges. So he tamed the pride of *Tyrus*, by the Egyptians: the insolence of the Egyptians, by the Assyrians: the fiercenes of the Assyrians by the Chaldees:

Chaldees : the boldnes of Babylon, by the Medians, and by the Persians when Cyrus had subdued the Medians. And the vnhankfulnes of the kings of Iuda and Israell, and their wicked obstatacie toward his so many benefits, he did beat down and bring to distresse somtime by the Assyrians, sometime by the Babylonians, albeit not all after one maner. For the first sort of men when they were by the lawfull calling of God sent to do such actes : in taking armour against kings , they did not violate that maiestie which is planted in kings by the ordinance of God : but being armed from heauen they sudued the lesser power with the greater: like as it is lawfull for kings to punish their Lords vnder them. But these latter sort, although they were directed by the hand of God whether it pleased him, and they vnwittingly did worke, yet purposed in their minde nothing but mischiefe.

31 But howsoeuer the verie doings of men be iudged , yet the Lord did as well execute his worke by them , when he did breake the bloodie scepters of proud kings, and ouerthrew their intolerable governments. Let Princes heare and be affraide. But we in the meane time must take great heed, that we do not despise or offend that authoritie of Magistrates full of reuerend maiestie, which God hath stablished with most weightie deccrees, although it remaine with most vnworthie men , and which do with their wickednesse, so much as in them is, defile it. For though the correcting of vnbridled government be the revengement of the Lord , let vs not by and by thinke that it is committed to vs, to whom there is giuen no other commandement but to obey and suffer. I speake alway of priuate men. For if there be at this time any Magistrates for the behalfe of the people, (such as in olde time were the Ephori, that were set against the kings of Lacedemonia, or the Tribunes of the people, against the Roman Consuls: or the Demarchi, against the Senate of Athens: and the same power also which peradventure, as things are now, the three estates haue in euerie Realme, when they hold their principall assemblies) I do so not forbid them according to their office to withstand the outraging licentiousnesse of kings: that I affirme that if they winke at kings wilfully raging ouer and treading downe the poore communaltie, their dissembling is not without wicked breach of faith, because they deceitfully betray the libertie of the people, whereof they know themselues to be appointed protectors by the ordinance of God.

*The reuenge of  
vnbridled govern-  
ment belongeth  
not to priuate men*

Parliaments.

32 But in that obedience which we haue determined to be due to the authoritie of Gouvernours, that is alway to be excepted, yea chiefly to be obserued, that it do not leade vs away from obeying of him, to whose will the desires of all kings ought to be subiect, to whose deccrees all their commandements ought to yelde, to whose maiestie their maces ought to be submitted. And truely how vnorderly were it, for the satisfying of men to runne into his displeasure for whom men themselues are obeyed ? The Lord therefore is the king of kings , who when he hath opened his holy mouth , is to be heard alone for altogether and aboue all: next to him we bee subiect to those men that are set ouer vs: but no otherwise than in him. If they commaund any thing against him, let it haue no place and let no accempt be made of it: neither let vs herein any thing stay vpon all that dignitie wherewith the Magistrates excell, to which there is no wrong done, when it is brought into order of subiection in comparison of that singular and truly souereigne power of God. After this reason Daniel denieth that he had any thing offended aginst the king, when he obeyed nor his wicked proclamation: because the king had passed his bounds, and had not onely beene a wrong doer to men, but in lifting vp his hornes against God he had taken away power from himselfe. On the other side the Israelites are condemned because they were too much obedient to the wicked commandement of the king. For when Jerobeam had made golden calves, they forsaking the Temple of God , did for his pleasure turne to newe superstitions. With like lightnesse their posteritie inclined themselues to the ordinances of their kings. With this the Prophet sharply reprocheth

*The dutie which  
we owe unto kings  
must not lead us  
from our obedi-  
ence to the king  
of kings.*

Dan.6.22.

*Osee.5.13.  
1.King.12.30.*

## Cap. 20. Of the outward meanes &c.

reproch them, that they embrased the commandements of the king: so farre is it off, that the pretence of humilitie may deserue praise wherwith the flatterers of the court do couer themselves, and deceiue the simple, while they say that it is not lawfull for them to refuse any thing that is commaunded them of their princes: as though God resigned his right to mortall men, giuing them the rule of mankind: or as though the earthly power were minished, when it is made subiect to the author of it, before whom euen the heauenly powers do humbly tremble for feare. I know how great and how present peril hangeth ouer this constancie, because kings do most displeasantly suffer themselves to be despised, whose displeasure (saith Salomon) is the messenger of death. But sith this decree is proclaimed by the heauenly harald Peter: That we ought to obey God rather than men, let vs comfort our selues with this thought, that we then performe that obedience which the Lord requireth, when we suffer any thing rather whatsoeuer it be, than swarue from godlines. And that our courages should not

faint, Paul putteth also another spurre to vs: That we were therefore redeemed of Christ with so great a price as our redemption cost him, that we should not yeeld our selues in thraldom to obey the peruerse desires of men, but much lesse should be bound to vngodliness.

AQ.23.

1.Cor.7.13.

Praise be to God. T.N.





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sed the summe of the doctrine concerning evry  
point taught in the booke before at  
large, collected by the  
Author.

*The first number signifieth the Booke, the second the Chapter,  
the third the Section:*

## A

*Acoluthes.*

**A** Coluthes in the old Church. Booke,  
4. Chapter. 4. Section. 1,9. and Chap.  
19. Sect. 22,23.

*Adams fall.*

The fal of *Adam* proceeded not of in-temperance of gluttonie, but of infidelite: for he despising the word and truth of God, turned out of the way to the lies of Sathan: which infidelity opened the gate to ambition and pride, wherunto was adioyned vnthankfullnesse: and ambition Was the mother of disobedience. 2.1.4.

By the fal of *Adam* sith other creatures haue beene after a sort deformed, it is no manuell, that all mankind was corrupted, that is to say, swarued out of kind frō his first originall, and made subiect to curse. This the old doctors called Original sin, but yet did not so plainly set forth this point of doctrine as was conuenient. In the meane time it is prooued by reasones and testimonies of scripture, that *Pelagius* fowly erred whē he said that by imitation only, not by propagation, sin passed from the first man into al his posterity. 2.1.5,6.

And though the pestilence of sinne do principally abide in the soule, yet it doth not therefore pertaine to the discussing of this Doctrine, to dispute whether the soule of the childe commeth of the engendring substance of the father: for as much as the cause of the infection is not in the substance of the flesh or of the soule, but because it wasordeined of God, that those gifts which he at the first had giuen

to man, man should haue and loose them for him and his. Finally it maketh not a-gainst this doctrine, that the children of the faithfull are sanctified. 2.1.7.

That by the fall of *Adam* the naturall gifts in man were corrupted and the supernaturall were taken away, is a saying that many haue vsed, but few haue vnderstood. 2.2.4,16. which saying is expounded. 2.2.12. that is to say, that the supernaturall gifts, faith, the loue of God, charitie toward our neighbours, desirous endeour of holines and righteousnes were taken away, but are restored by Christ: & that the naturall gifts, namely the vnderstanding mind, & the hart are corrupted, because the soundnesse of vnderstanding and the vprightnes of hart were both ta-ken away: Also that reason in man was not vterly blotted our, but partly weake ned and partly corrupted: and so wil, because it cannot be seuered from the na-ture of man, was not vterly destroied, but made thrall to corrupt deities. 2.2.12.

It is proued by the testimonies of *An-  
geline* and of the scripture, that God not  
only foresaw or suffered, but also by his  
will disposed the fall of the first man, & in  
him the vaine of his posteritie. 3.23.7,8.

*Angels.*

Angels are creatures of God although  
*Moses* doe not expresse them in the histo-  
rie of the creation. 1.14.3.

Of the time or order wherin they were  
created, it is not expedient to inquire, for  
asmuch as the scripture (which we ought  
to follow for our rule) declareth nothing  
therof.

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thereof. 1.14.4.

Why the heauenly spirites are called Angels, Armies, Vertues, Principalities, powers, dominions, thrones, gods. 1.14.5

Concerning Angels the scripture teacheth so much as is available for our cōfort and for the confirming of our faith, namely that they are distributers & ministers of Gods bountifulnes toward vs, and the same by diuers waies. 1.14.6,9.

Not only one Angel hath seueral care of every one of vs, but they all with one consent doe watch for our safetie : and therefore it is superfluous to inquire whether every man haue his seuerall Angell assigned to be his keeper. 1.14.7.

Of the number & degrees of Angels, it is curiosnes to inquire, and rashnes to determine : And why, whereas they be spirits, the Scripture painteth them with wings vnder Cherubin and Seraphin. 1.14.8.

Against the Sadduces and such other fantastical men, it is proued by sundry testimonies of the scripture, that angels are not qualitie or inspirations without substance, but very spirits in deede. 1.14.9.

That superstition is herein to be auoyded, and that wee give not to Angels those things that belong onely to God and Christ. 1.14.10.

For auoiding of this peril, we must cōfider that whereas God vseth their seruice, he doth it not of neede, as though he could not be without the, but for the comfort of our weaknesse. 1.14.11. And therefore whatsoeuer is said of the ministerie of Angels, ought to be referred to this end, that ouercomming all distrust, our trust in God shoulde be thereby the more strongly stablished, & not that they should leade vs away from God. 1.14.12.

That the Angels also were created after the likenesse of God. 1.15.3.

*Archbishops and Patriarches.*

See Book.4. Chap.4. Sect.4. and 7.15.

*Of the ascending of Christ into heaven.*

Although Christ in his rising againe began more fully to shew forth his glorie and power, yet in his ascending into heauen he first truly began his kingdom, be-

cause he then powred out greater abundance of his spirit, more royally aduāced his reigne, & shewed greater power both in helping them that are his, & in overthrowing his enemies. And yet that he is so absent according to the presence of his flesh, that hee is alway every where according to the presence of his maiestie, & with the faithfull according to his vn-speakable and inuisible grace. 2.16.14.

Of Christs sitting at the right hand of his Father, & of the manifold fruit which our faith gathereth thereof. 2.16.15,16.

*Auricular confession.*

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B.

*Baptisme.*

T He definition of Baptisme. The first end thereof is to serue our faith before God, the other end, to serue our cōfession before men. It bringeth to our faith three things, first that it is a signe of our cleensing, assuring vs that al our sinnes are done away. 4.15.1. which is proued by testimonies of the scripture, and that it is not the water that cleanseth vs, but the blood of Christ. Sect.2.

The force of Baptisme is not restrained to the time past: but we are by it wasshed and cleansed once for al our life: and yet that we may not hereof take a libertie to sinne from thence forward. 4.15.3.

The power of the keyes (as they call it) that is to say, the ministerie of the Church, by which the forguenesse of finnes is daily preached vnto vs, is not to be seuered from Baptisme. 4.15.4.

The second fruit of faith by Baptisme, is that it sheweth to vs our mortifying in Christ, and a new life in him. 4.15.5.

The third fruit is, that it testifieth that we are so united to christ, that we are partakers of all his good things. For which cause Christ is called the proper obiect of Baptisme, and the Apostles baptised into the name of Christ, in whom we do so obtaine the matter both of our cleanning and of our regeneration, as we obtaine the cause thereof in the father, and the effect in the holy Ghost. 4.15.6.

It is proued that the Baptisme was al one which was ministred of John and of the

# The Table.

the Apostles, although some of the olde Doctors thought otherwise. 4.15.7. and that it maketh not to the contrarie, that more abundant graces of the Spirit are poured out, since the resurrection of Christ. But yet there is in baptisme a difference to bee made of the person of Christ from *Iohn*, and from the Apostles and other ministers. 4.15.8.

Both our mortifying and our clensing were as by shadowe signified among the people of *Israel*, by the passage through the sea, and the comfortable calling of the cloud. 4.15.9.

It is falle which some haue taught, that by baptisme we are restored to the same righteousnes and purenes of nature which *Adam* had at the beginning. And there is shewed that in the children of God doe remaine yet some leauinges of sinne, although the same reigne not in them: which doth whet their endeouours, & doth not giue them occasion to flatter themselues. 4.15.10,11. the same is proued by *Paul*. Sect. 12.

How baptisme serueth our confession before men. 4.15.13.

What is the order to vse baptisme, both for confirmation of our faith, and for a confession before me. Where it is shewed that the graces of God are not enclosed in the Sacrament, so as they be giuen to vs by the vertue thereof. 4.15.14,15.

Baptisme is nothing encreased by the worthines of him that doth minister it, nor diminished by his vnworthiness: against the Donatistes, & our Catabaptistes which require a rebaptisme, because we haue bin baptised in the kingdome of the Pope. 4.15.16. their argumentes are confuted Sect. 17,18.

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It is shewed that to minister Baptisme pertaineth to the ministers of the church

and not to priuate men, much lesse to women: and the contrarie obiections are confuted. 4.15.20,21,22.

## Baptisme of infants.

The baptisme of infants doth very wel agree with Christes institution, and with the nature of the signe. 4.16.8c.

Baptisme succeeded in the place of Circumcision, wherein they be like, and wherein they be vnlike. 4.16.3,4.

Infants are not to bee debarred from baptisme, sith the Lorde doth make them partakers of the thing signified in baptisme. 4.16.5. & that the Lord doth regenerate infants. Sect. 17,18,19.

Sith it is certaine that the same covenant, which it pleased God to make with *Abraham*, is sealed in infantes with the outward Sacrament, therefore ought baptisme also to haue place among them 4.16.6.

Baptisme of infants is wel prooued by this that Christ embraced children and laid his hands vpon them. 4.16.7.

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There commeth great fruite by the baptizing of infants, both to the faithfull parents & to the children. 4.16.9. Which fruite Satan trauaileth by the Anabaptistes to take from vs. 4.16.32.

A confutation of the aduersaries arguments, saying, that there be other things signified in baptisme than there are in Circumcisio: that our covenant differeth from the olde covenant: that other are called children at this day than were at that time. 4.16.10,11,12,13,14,15.

A confutation of their other fained differences betweene Circumcision and baptisme. Sect 16. Also of this obiection, that baptisme is a Sacrament of repentaunce and of faith: neither of which can be in tender infancie. 4.16.20,21.

In them of ripe age, faith and vnderstanding ought to go before baptisme: but in infants, the baptisme of the faithful goeth before vnderstanding. 4.16.24.

A confutation of their error, which condemnateth eternall death all that are not baptised. 4.16.26.

This,

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Why the supper is not to be ministred to the infants of the faithfull, and baptism not to be denied them. 4.16.30.

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Of baptising of infants. 4.8.16.

Bearing of the Croffe.

It behoueth that we deny our selues, that we may beare the croffe, because it is Gods will to exercise all his vnder the croffe, beginning at Christ his first begotten sonne. Which fellowship with Christ doth alreadie gue vs great ground of patience and comfort. 3.8.1.

It is for many causes necessarie for vs to lead our life vnder a continuall croffe: first to beate downe our arrogancie and trust of our own strength. And this remedie euen the most holy do need, as is proved by the example of David. 3.8.2. Hereby our trust in God is confirmed, and our hope encreased. Sect.3.

Secondly, that our patience may bee tried, & we may be framed to obedience. 3.8.4. Which is most needfull for vs, sith the wantonnes of our flesh is so great to make vs shake off the yoke of God when he doth once handle vs gently. Sect.5.

Sometime also to punish our offences committed: wherein wee acknowledge that hee doth the office of a good father towarde vs, but contrariwise the vnfaithfull are oftentimes made more obstinate. 3.8.6.

A singular comfort when we suffer either shame or losse, or any other calamite for righteoufnes: which croffe most properly belongeth to the faithful. 3.8.7.

How necessarie it is for the faithful, in the bitternes of afflictions, to be furnished with this thought, that God loueth them, but is angrie with their faults. 3.4.34.

Bishops.

The name of Bishop in the old church was giuen to some one in every seuerall company of ministers, for politike order,

and not that they should beare a Lordlie rule ouer other. 4.4.2.

It was the office as well of the Bishop as of other priestes, to preach and minister the Sacraments. 4.4.3.

The old Chirch did commonly obserue the order appointed by the apostles in calling of ministers. 4.4.10,11,12,13.

With what forme the ministers of the old Church were consecrate after their election. 4.4.14,15.

Of the ceremonie of ordering of true priestes. 4.19.28.

Oftentimes the order of priestes: prophets, and pastors, hath bin most corrupt in the church. 4.9.3,4,5.

Men are not bounde without exception to obey the pastors of churches, but in the Lord and his word. 4.9.12.

What Bishops, and of what qualties, be made in the papacie. 4.5.1.

The right of the people in election is taken away, and the old canons broken.

4.5.2,3.

What priestes are made in the papacy, and to what end. 4.5.4,5.

Of the giftes of benefices in the papacie. 4.5.6,7.

How faithfully all priestes in the papacie do execute their office, whether they be Monkes, or secular, as canons, deanes, parsons of paroches, bishops, &c. 4.5.8,9,10,11.

The negligence of them that governed Churches in the time of Gregorie and Bernard. 4.5.12.

The whole maner of ecclesiastical governance as it is arthis day in the papacie, is nothing else but a place of spoyle, wherein theeuues do rob without law and meature. 4.5.13.

Of the dissolute licentiousnesse in all parts of their life, which priestes and bishops, &c. vse in the papacie. 4.5.14.

## C

Calling.

Of the effectuall or inward calling, which is a sure testimonie of election, and hangeth vpon the only free mercie of God. 3.24.1,2.

Against them, which in predestination do

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doe make man a worker with God. Also against them that hang election vpon that which followeth election. 3.24.3.

The certaintie of our election is to be knownen by the word and calling of God, and we ought not to prease into the eternall counsell of God. 3.24.4.

The father hath chosen vs onely in Christ, in him therefore let vs behold the stedfast ground of our election. 3.24.5. and so, that therof also we may conceiue a sure confidence of perseveriance to the end. 3.24.6,7,8,9.

Two kindes of calling vniuersall, and speciall. 3.24.8.

It is prooued by diuers examples and testimonies of scripture, that the elect before their calling doe differ nothing from other men, and that it is false which som men doe dreame, that there is a certaine seede of election planted in their harts euen from their nativitie. 3.24.10,11.

It is shewed at large that as God doth by the effectualnesse of his Calling toward the elect, make perfect the saluation to which he had by his eternall counsell appointed them: so hee hath his iudgements against the reprobates, whereby he putteth his purpose concerning them in execution, and maketh a way for his predestination. 3.24.12,13,14, &c.

## Cardenals.

When the name of Cardinals first began, and how they haue so suddenly start vp to so great honour. 4.7.30.

## Ceremonies.

The old Ceremonies are taken away, as touching their vse only, but not as touching their effect, for we haue the same effect at this day most evidently & effectually in Christ. And this doth nothing diminish their holines, as it is prooued. 2.7.16. & being weighed by themselues & without Christ, they are wothily called of Paul handwritings against vs. 2.7.17.

The ordinances concerning Ceremonies in the Popes law, doe command obseruation for the most part vnprofitable, and sometime also foolish although they haue a great seeming of wisdome: moreover they oppresse cosciences with their infinite multitude. 4.10.11,12,13.

The Popish Ceremonies can not bee executed by this colour, that they be ordained for the instruction of the ignorant, as the ceremonies of the law were: because there appeereth in this point a manifest difference betweene vs and the people before Christ. 4.10.14.

The popish ceremonies are beleued to be sacrifices cleansing sins, & deseruing eternall life: they are without doctrine, and are snares to catch monie. 4.10.15.

## Charitie toward our neighbour.

It is prooued, against the Sorbonists that Charitie is the loue of our neighbor and not of our selues. 2.8.54.

Under the name of neighbour is contained every man, be he never so much a stranger to vs, and our enemie, 2.8.55. & therefore the Scholemen are condemned of ignorance, which of the comandements of God, not to desire revenge, & to loue our enemies, haue made counsels, to the necessarie keeping whereof Monkes alone doe binde themselues: & it is prooued that the olde doctors of the Church, yea & Gregorie himselfe, thought otherwise. 2.8.56,57.

We haue need of patience, that we be not weary of doing good to other. And we ought not to haue respect to the vnoorthiness or other qualities of men which might withdrawe vs, but to God which so commaundeth vs. 3.7.6.

To the fulfilling of althe parts of charitie, it is not enough if we perorme all the dutifull deedes of Charitie, but wee must doe it with a sincere affection of hart. Wherein the chiefe point is, that we take vpon our selues the person of him whom we see to neede our helpe. So shal wee auoide disdainfull pride and ether corrupcions of Charitie. 3.7.7.

Christ and the Apostles in rehearsing the summe of the lawe doe sometime leue out the first table: not for that it more auailith to the summe of righteousness to liue innocently with men, than to honour God with godlinesse: but because vnfained Charitie is the prooef of true godlinesse. 2.8.52,53.

A confutation of the Pharisees of our time, which hold that we are justified by Charitie,

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Charitie, because *Paul* saith that Charitie is greater than faith and hope, 3.18.8.

An exposition of the tenth comande-  
ment, wherin (as in the former command-  
ments) is forbidden not onely all pur-  
pose to hurt our neighbor, but also all lust  
or desire against Charitie, 2.8.49.58.

God doth for good cause and woorthily require of vs so great feruentnesse  
and vpriughtenesse of loue, 2.8.50.

An exposition of the sixt comande-  
ment, wherein not onely the slaughter or  
hatred of our neighbour is forbidden vs,  
but also the preseruing of his life is com-  
manded vs, bicause man is both our flesh  
and the image of God, 2.7.39.40.

*Children.*

See obedience of children to parents.  
*Church.*

The Church the mother of the faith-  
full, 4.1.1,4,5.

An exposition of this article of the  
Creed, I belieue the holy Church, 4.1.2,3.

The holinesse of the Church is not yet  
perfected, 4.8.12.

Of the invisible Church: and of the vi-  
sible Church, the signes whereof are the  
pure preaching of the worde and minis-  
tration of Sacraments, 4.8.7,8,9,10,11.

Whersoeuer those signes are, we ought  
not to depart from that felowship, 4.8.12.

There may some fault creepe in, ei-  
ther in doctrine or in ministracion of Sa-  
craments, for the which yet wee ought  
not to cast off the communion of that  
Church, and much lesse for the imper-  
fection of life and corruptnesse of maners.  
And herein the Anabaptists are reproo-  
ued, 4.1.12,13,14,15,16.

The Church is none otherwise holy,  
but that it alway hath many faults, & yet  
it ceaseth not to bee the Church, as is  
prooued by testimonies of Scripture and  
the experiance of al ages, 4.1.17,18,19.

*See Ministerie of the Church.*

*Churches power as touching Articles  
of faith.*

It is prooued by the exâple of the Apo-  
stles and Prophets, & of Christ himselfe,  
that whatsoeuer authoritie the Church  
hath, is properly not giuen to men, but to  
the worde, the ministracion whereof is

committed to them: And therfore it was  
neuer lawfull for the Church, to teach  
any other thing, than that which she re-  
ceiuēd of the Lord, 4.8.1,2,3,4,8,9.

Christ hath euer taught his Church:  
and yet he hath vsed diuers manners of  
teaching according to the diuersitie of  
times, ere the law was written, in the time  
of the law & the Prophets, and last of all  
since that he himselfe was openly shew-  
ed in the flesh, 4.8.5,6,7.

*False Church.*

Where lying and falsehood hath gotten  
the vpper hand and reigneth, there is not  
the Church. And this is prooued to be in  
the papacie, althoghi they there boast of a  
perpetual successio of bishops, 4.2.1,2,3,4.

They are not heretikes or schismatiques  
that depart from the papacie, 4.2.5,6.

How much souer a man make the best  
of the faultes of the popish Church, yet  
the state thereof is no better than was in  
the kingdome of Israell vnder Jerobeam,  
4.2.7,8,9,10.

Yet by the goodness of God there re-  
main in the papacy certaine footstepes of  
the Church: and so is that fulfilled which  
hath been written, that Antichrist should  
sit in the temple of God, 4.2.11,12.

A comparison of the power which the  
true Church hath in teaching, with the  
tyrannie of the pope and his ministers in  
forging new articles of faith, 4.8.10. Of  
the Papists principle, that the Church  
cannot erre, 4.8.13.

It is false to say that it behoued that  
the Church should adde to the writings  
of the Apostles, 4.1.14,15,16.

A cōfutation of the arguments which  
the Papists make, to prooue that there is  
power giuen to the Church to coine new  
articles offaith, 4.8.11,12.

*Christ.*

The Godhead of the Sonne is proo-  
ued, 1.13.7.

Against certaine dogs, which doe pri-  
uily steale away from the Sonne of God  
his eternitie, affirming that he then first  
began to be, when God spake at the crea-  
tion of the world, 1.13.8.

Diuers testimonies of scripture, which  
affirme Christ to be God, and first out of  
the

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the old testament. 1.13.9,10, then out of the new testament. Sect. 11.

A proove of the same Godhead, by the workes that are in the Scriptures ascribed vnto him. 1.13.12. also by his miracles and certaine other things. Sect. 13.

A difference betweene Christes working of miracles, and the Prophets or Apostles dooing of the like. 1.13.13.

It is prooved by many and most strong testimonies of Scripture, that Christ tooke vpon him a true substance of mans flesh, & not a Ghost or counterfaite shape of man, as the Marcionites fained, nor yet a heauenly body as the Manichees lyingly affirmed. 2.13.1.

An exposition of the places of Scripture, which *Marcion* writhed to the confirmation of his error, and also of those which *Manicheus* wrested, and many of their Disciples doe wrest at this day. 2.13.2,3. where also are confuted the new Marcionites, which to proue that Christ tooke his body of nothing doe hold that women haue no feede: There are also certaine other thinges confuted, which are obiectes as absurdities. 2.13.4.

See *Ascending of Christ into heaven.*

See *death of Christ.*

See *descending of Christ into hell.*

See *Mediator Christ.*

See *Merite of Christ.*

See *Priesthood &c. of Christ.*

See *Redeemer Christ.*

See *Resurrection of Christ.*

*Christian libertie.*

How necessarie is the knowledge thereof. 3.19.1.

Christian libertie consisteth in three parts: The first is entreated of. 3.19.2,3. The second. Sect. 4.5.6. The third. Sect. 7.8.

Christian libertie is a spirituall thing and all they doe wrongfullie expound it, which either make it a cloke for their lusts, or doe abuse it with offence of their weake brethren. 3.19.9,10.

*Ciuitall gouernement.*

See *publike gouernement.*

*Clerkes or Clergie*

Of Clerkes in the olde Church. 4.4.9.

*Concupiscence or Lust*

The difference betweene concupiscence and counsell. 2.8.49.

That all the concupiscences of men are euill and guiltie of sinne, not insomuch as they are naturall, but because they are all inordinate by reason of the corruption of nature. And so did *Augustine* thinke, if he be diligently weighed. 3.3.12. and this is prooved by many places of his writings. 3.3.13.

*Confession Auricular.*

Concerning Confession, the schoole Divines doe fight against the Canonists, affirming that it is not by the commandement of God. A confutation of the argumentes whereupon the first sort doe stand, first because the Lord in the Gospell did send the Leprous whom hee had cleansed to the Priestes: and there is shewed the true meaning of the dooing. 3.4.4.

A confutation of their second argument, for that the Lord commauded his Disciples to loose and vnwinde *Lazarus* when he was raised from death. 3.4.5.

A true exposition of two places by which they trauell to vphold their confession: that is to say, that they which came to the Baptisme of *Iohn* did confess their sinnes, and *James* willeth vs to confess our sinnes one to another. 3.4.6.

The vse of confessing to a Priest was verely ancient, but yet free as a politike order, not as a law set by Christ or his Apostles: and afterwarde the same was abrogated by Nectarius Bishop of the Church of Constantinople, because of a Deacon which had vnder that pretence abused a woman. This tyrannous law was not laid vpon Churches before the time of *Innocent* the third, about three hundred yeeres past, and the foolishnesse and barbarousnesse of that ordinance is declared. 3.4.7.

Witnesses of the said abrogation, out of *Chrysostome* Bishop of Constantinople. 3.4.8.

An exposition of *Innocentes* law concerning the confession of all sinnes, where are rehearsed the diuers opinions of the Romish Divines concerning the number and vse of keyes, and the power of binding and loosing. 3.4.15.

The lewdnes of all the particular articles of the law of confessing, and specially of that concerning the rehearsing of all sins. 3.4.16. & a plaine description of the cruetie

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wherewith poore consciences were by diverse circumstances tormented therein. 3.

3.4.17.

By a similitude is described how a great part of the world hath hitherto obeyed such illusions. That it is an impossible lawe, and maketh men hypocrites. And then is shewed a most certaine rule of confession according to the example of the publicane. 3.4.18.

A confutation of this article, that sinnes are not forgiuen, and that the gate of Paradise is shut, &c. vniess there be first firme-ly conceiued a vow of confessing, where al-though their obiection is confuted that judgement cannot be pronounced till the cause be heard, that is to say, that absolution can-not be giuen till all the sinnes be rehearsed. 3.4.18.

It is no maruell that we condemne and abolish auricular confession, and our aduersaries doe falsely assigne so great profite vnto it, for so much as on the other side it ar-meth men to boldnes of sinning. 3.4.19.

They doe falsly pretende that they haue the power of the keyes, sith they are not the successors of the Apostles, nor haue the ho-ly Ghost, forasmuch as they doe daily with-out consideration loose those things which the Lord hath commanded to be bound, and binde what he hath commaunded to be loosed. 3.4.20.

It is proved false that they say that the power of the keyes may sometime be vsed without knowledge, forasmuch as by that meane the absolution should be vncertaine. Where also is spoken of the absolution or condemnation which the ministers of the Gospell or the Churche doe pronounce ac-cording to the word, and of the certainty therof. 3.4.21.

The absolution of the Priests in the Pa-pacie is vncertaine, as well on the behalfe of him that assorleth as of him that con-fesseth; but contrariwise it is in the absolu-tion of the Gospell, which hangeth vpon this onely condition, if the sinner seeke his purging in the onely sacrifice of Christ, and to yelde to the grace offered vnto him. 3.4.22.

The Popish Doctors, when they alleadge for themselves the power of loosing giuen

to the Apostles, doe wrongfully wrest to au-ricular confessio those sayings which Christ spake partly of preaching of the Gospell, and partly of Excommunication. The er-rors of Lombard and such other in this matter: and concerning the manner of remis-sion with enioyning of penance and satis-faction. 3.4.23

A summe of all before spoken: and what the faithfull ought to thinke of auricular confession. 3.4.24.

## True Confession.

What kinde of confession is taught vs by the word of God, namely to confess to God the knower of our harts and of all our thoughts. 3.4.9.

Out of this secret confession made to God, followeth a voluntarie confession be-fore men, so oft as it is behouefull for the glorie of God or the humbling of our selues. And of this second kinde there was an ordinarie vse in the olde Church, and is also in the Church at this day. But yet extra-ordinarily it ought after a speciall manner to be vsed, whensoever it shall happen that the people be guiltie in any generall of-fence, or to be plagued with any calamity. Of the profite of such confession. 3.4.10,11.

Of two other sorts of priuate confession: of which the first is vsed for our own cause, when we require comfort of our brethen, because the feeling of sinnes doth vex and trouble vs: in which case we must chiefly resort to our Pastors: and this remedie is warlike and moderately to be vsed, that no bondage be brought in. The other sort is to appease and reconcile our neighbour, if he be in any thing offended by our fault, vnder which kinde is contained their Con-fession which haue sinned so far as to the of-fence of the whole Church. 3.4.12,13.

The power of the keyes hath place in the three kindes of Confession. Of the fruit which they that confess doe receive there-by, because they know that forgiuenes of sinnes is declared to them by the messenger of Christ. 3.4.14.

Of confession of sinnes one sort is gene-rall, another speciall. 3.20.9.

## Confirmation Popish.

The ceremonie of laying on of handes, when the children of the faithfull, which were

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were baptised in their infancie, did yeeld an accomp of their faith. 4.19.4.

Of the popish sacrament of Confirmation foisted in place of that holy institution. 4.

19.4.

That the example of the Apostles is wrongfully alleaged for defence thereof 4. 19.6.

It is blasphemie when they call it the oyle of saluation. 4.19.7,8. and when they say that none are made full Christians till they bee annointed with the bishops Confirmation. Sect.9, and when they say that this annoi-ting is to bee had in greater reuerence than baptism. Sect.10,11.

It is to be wished, that the manner of the olde Church were brought in vse againe, to call children to give accomp of their faith. 4.19.13.

## Conscience.

Consciences, when they seeke affiance of their iustification before God ought to forget all the righteousnes of the lawe 3.19. 2,3.

The Consciences of the faithfull doe not follow the lawe as constrained by necessitie of the lawe, but being free from the yoke of the lawe, doe voluntarily obey the will of God. 3.19.4,5,6.

Of the freedom of conscience in outward and indifferent things. 3.19.7,8.

The consciences of the faithfull being set at libertie by the benefit of Christ, are made free from the power of al men: and how this is to be vnderstood: where also is spoken of the spirituall and ciuill gouernement, and what difference is to be put betweene them. 3.19.14,15.

What is Conscience: and in what sense Paul saith, that the magistrate must be obeyed for conscience. 3.19.15,16.

What is Conscience: and of the common difference betweene the temporal court, and the court of Conscience. 4.10.3.5.

## Of Councils.

We must keepe a meane in honouring of Councils, that we take nothing away from Christ, and our doctrine for the most part is confirmed by ancient Councils 4.9.1.

By the Scripture the Councils haue no authoritie, vnlesse they be assembled in the name of Christ: and what that is. 4.9.2.

It is false which the Papists affirme: that truth remaineth not in the church vntill it be among the Pastors, & that the church it self is not vnlesse it remaine to bee seene in gene-ral counsels. 4.9.3,4,5,6,7.

What things are to be wewed in searching the authoritie of any councell: and that *Augu-stine* prescribeth a very good way therein. 4.9.8.

Councils one against another. 4.9.9. and even in those former and ancient councils are found faults and errors. 4.9.10,11.

## Creation of the world.

Although God ought to bee knownen by the Creation of things, yet least the faithfull should fall away to the fained inventions of the heathen, his will was that the historie of the creation should remaine written, and the time thereof expressed in the Scripture. 1.14. 1. where their vngodly scoffing is confuted, which aske why it came not sooner in Gods minde to create heauen and earth 1.14. 1.

For the same purpose it is rehearsed that God ended his worke, not in a moment, but in sixe daies: and likewise the order is see forth, namely that *Adam* was not created til God had first furnished the world with all plentie of good things 1.14.2,22.

A confutation of the error of *Mani-ehus* concerning two originall beginnings 1.14.3.

It is prooved by the Scriptures that the knowledge of God which appeareth in the workmanship of the world can not by it selfe alone bring vs into the right way. 1.5.13. & yet are we rightfully without all excuse, Sec. 14.

Although the beholding of heauen and earth and the consideration of the ordering of things pertaining to men, do moue vs to worship God, yet al these things passed away without profit, euen from the wiest philoso-phers 1.5.10.

Heereupon came the infinite number of gods, & the contrarieties of opinion among the se ftes of Philosophers concerning God 1.5.11.

The substance of God is incompre-hensible: but in his works, by engraving cer-tain points of his glorie therein he hath after

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a certaine maner presented himselfe to bee  
seen. 1.5.1.

The wisedome of God is testified, not  
only by those things which philosophers and  
learned men do finde by speculation in hea-  
uen and earth, but also which common men  
do perceiue by the onely helpe of their eies.  
1.5.2.

That we may with true faith conceiue so  
much as behoueth vs to know concerning  
God, it is good to learne the historie of the  
Creation of the world, in such sort as Moses  
hath set it foorth, the chiefe points whereof  
are briefly rehearsed. 1.14.20.

The consideration of the works of God,  
that is to say, of the Creation of all things,  
ought to bee applied to two principall ends:  
first that we do not with vthankfull negle-  
cting or forgetfulnesse passe ouer his ver-  
ties which he presenteth apparently to bee  
seen in his creatures. 1.14.21. Secondly,  
that wee may learne to apply them to our  
selues whereby we may sturre vp our selues  
to the trust, iuuocation, praise, and loue of  
him. 2.14.22.

## Crosse.

See bearing of the Crosse.

## D.

### Deacons.

O F Deacons and the two sorts of them.  
4.3.9.

In the old Church the office of Deacons  
was the same that it was in the apostles time.  
Of subdeacons and archdeacons, and when  
they first began. 4.4.5.

How the Church goodes were vsed and  
bestowed in the old Church. 4.4.6.7.

Of Popish Deacons, their office, and the  
ceremonie of their ordering. 4.19.32.

Of Popish subdeacons, and their trifling  
office, and the fond maner of their ordering.  
4.19.33.

Of Popish Deacons and their institution.  
4.5.15.

The Papistes haue no true Deaconie left,  
forasmuch as all the disposition of Church  
goods among them is openly turned to sa-  
cralidge and robbery. 4.5.16.18.19.

A cōfutation of the shameleenes of certain  
Papistes, which say that the riotous excesse  
of priests and of all the Popish church, is the

gloriouſnes of the kingdom of Christ which  
the holy prophets ſpake of before. 4.5.17.

## Death of Christ.

Although Christ hath by the whole course  
of his obedience, that is to say, by his whole  
life and all the partes thereof, redeemed vs,  
yet the Scripture to ſet foorth more plainly  
the manner of our ſaluation, doth aſcribe the  
ſame as peculiar and proper to the death  
Christ. In the which the voluntarie yeel-  
ding of Christ hath the firſt place, which  
yet was ſo voluntarie as hee gaue ouer his  
owne affection not without ſtrife. Also his  
condemnation is to be conſidered: Wherin  
two things are to be noted, namely that christ  
was reputed among the wicked, and yet  
that his innocencie was oftentimes ſerti-  
fied even by the judges owne mouth. 2.  
1.5.

The manner of his Death is to be mar-  
ked, that is to say, the accursed croſte. And  
it is declared by many testimonies of Esiae  
and the Apostles, that this behoued ſo to  
be, that the curse which was due to vs being  
caſt upon him and ſo ouercome and taken  
away, we ſhould be deliuered. And this was  
figuratiuely repreſented in the ſacrifices of  
Moses lawe, which at the laſt was performed  
in Christ the Originall truth of all figures.  
2.1.6.

Both in the Death and buriall of Christ  
a double benefit is ſet before vs, that is to  
ſay, deliuernace from Death wherunto we  
were in bondage and the mortifying of our  
fleſh. 2.1.6.

## Descending of Christ to hell.

The Descending of Christ to Hell con-  
taineth the mysterie of a great thing, and is  
of no ſmall importance to the effect of our  
redemption. Diuers expositions of this artic-  
le are rehearsed and confuted. 2.16.8.9.

A true, godlie, holie and comfortable  
expofition thereof out of the word of God,  
which is alſo confirmed by the testimonie  
of the old doctors, that Christ did not only  
ſuffer a bodily death, but alſo did feele the  
rigour of Gods vengeance, whereby hee  
might both appease his wrath and ſatisfie  
his iuft judgement: and therefore it behoo-  
ued that he ſhould, as it were hand to hand  
wrangle

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wraſtſe with the power of hell and with the horror of euerlaſting death, yet was God not at any time either his enemie, or angrie with him. But he did ſuffer the greeoulnies of Gods feueritie, in reſpect that he being ſtriken and beaten with the hand of God, did feele all the tokens of Gods wrath, and punishment. 2. 16. 10, 11.

A conſutation of certayne wicked and vnlerned men, which at this day doe finde fault with this exiſtation crying out that the Sonne of God hath wrong done to him, & that he is charged with desperatio, which is contrarie to Faith. Therefore it is prooued againſt them with manifest testimonies, that theſe two things doe very well ſtand together, that Christ feared, was troubled in Sprite, was afraide, was tempted in euerie point as we are, and yet that he is without ſinne. 2. 16. 12.

## Diuels.

Those things that the Scripture teacheth concerning Diuels, tend commonly to this end, that we ſhould be carefull to beware of their deceits, and furniſh our ſelues with thofe weapons which may be able to beate backe the moſt mightie enemies. 1. 14. 13.

That we ſhould be the moſt ſtirred vpto doe ſo, it sheweth vs that there is not one or two Diuels, but great armies of euill ſpirits that make warre againſt vs: and in what ſenſe it ſometime ſpeaketh of the Diuell in the ſingular number. 1. 14. 14.

This ought to enflame vs to a continuall warre with the Diuell, for that he is euerie where called enemie to God & vs. 1. 14. 15.

The Diuell is naturally wicked, a murderer, a lyer, and forger of all malicioſenes. 1. 14. 15. But this euilnesſe of nature is not by creation, but by corruption. 1. 14. 16.

It is curioſtie to enquire of the cauſe, maner, time and fashion of the fall of the euill Angels, forasmuch as the Scripture leaueth it vnspeken. 1. 14. 16.

This the Diuell hath of himſelfe and of his owne naughtineſſe, deſirouſly and purpoſely to ſtrive againſt God, but he can doe and perfore nothing vnaueſt God be wil-ling and graunt it. 1. 14. 17

God ſo tempereth this gouernment, that he giueth Satan no reigne ouer the Soules

of the faithfull, forasmuch as in the ende they euer obtaine the victorie, although in ſome particular dooings they be wounded and beaten downe: but he onely giueth the wicked to him to gouerne, and to vſe his power vpon their Soules and bodies. 1. 14. 18.

A conſutation of them which ſay that Diuels are nothing else but euill affections or perturbations: and it is prooued by testimonies of Scripture, that they are mindes or Spirites endued with ſenſe and vnder-ſtanding. 1. 14. 19.

## Discipline.

Discipline is a thing moſt neceſſarie in the Church. 4. 12. 1.

Of priuate admoniſhings, which is the firſt foundation of the discipline of the Church. 4. 12. 2.

Of the Ecclesiatical Senate, that is to ſay, the Seniors or Elders, which together with the Bifhops haue the ouerſight of manners. 4. 3. 8.

Princes as well as the common people ought to be ſubiect to the Discipline of the Church, and ſo was it wont to be in the old time. 4. 12. 7.

Of the olde Discipline of the Cleāgic, and the yeerely aſſembling of prouinciall synodes: and how this order is buried in the Papacie, ſauing that they keepe certaine shadowes thercof. 4. 12. 22.

## E.

### Excommunication.

VV Hat is the power of the iurisdiction of the Church, and how neceſſarie and auncient it is. 4. 11. 1, 4.

Of the power of binding and looſing ſo much as pertaineth to Discipline, wherein there is ſpoken of Excommunicatiō. 4. 11. 2.

This power of the Church is diſtinct from the Ciuill power, and the one is a helpe to the other. Therefore the opinion of ſome men is false, which thinke that it ought to haue no place where are Christian Magiſtrates. 4. 11. 1, 3, 8.

This is a stayed and continuall order in the Church, and not enduring onely for a time. 4. 11. 4.

Of the right vſe of this iurisdiction in the olde Church: and how this power belonged

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not to one man alone, but to the assembly of Elders. 4.11.5,6. and Chap.12. Sect.7.

Of the Excommunicatio[n] of the Church, and the authoritie thereof. 4.12.4.

The endes which the Church hath regard vnto in corrections and Excommunication. 4.12.5.

Of exercising the discipline of the church according to the proportion of sinnes, forasmuch as some be priuate & some be publicke, some be negligent defaults, some be hainous offences. 4.12.3,4,6.

In Excommunication seueritie ought to be tempered. And in this behalfe is noted the extreme rigorousnesse of them in olde time. 4.12.8.

Euery priuate man ought to esteem them that be Excommunicate as strangers from the Church, but not to accompt them past hope, but to endeouer to the vttermost of their power to bring them into the way againe. 4.12.9,10.

If the bench of Elders doe not so diligently correct faults as they ought, or if the Pastors cannot amende all things as they would, yet priuate men ought not to depart from the Church, neither ought the Pastors to shake off their ministerie. 4.12.11.

Against the precisenes of the olde Donatistes and of the Anabaptistes of our dayes, which doe acknowledge no congregation of Christ, but where there is in euerie point an Angelike perfection. 4.12.12.

If the corruption of any sinne haue infected the whole multitude, the rigorousnesse of discipline must bee tempered with the mercie, least the whole body be destroyed. 4.12.13.

## F.

### Faith.

The name of Faith otherwise taken among holy writers than it is among the prophane. 4.22.13.

How it is to be vnderstode that God is the obiect of Faith. 2.6.4.

Of Faith. And here the Sophisters are reproced, which vnderstand nothing else by this word Faith, but a common assent to the historie of the Gospell, and doe simple call God the obiect of Faith, in the meane time leauing out Christ, without whom there is

no Faith, nor any accessie to God. 3.2.1.

A confutation of the Schoole mens doctrine concerning vnexpressed Faith, wheras Faith requireth an expresse reknowledging of the goodnessse of God, in which standeth our righteouesnesse. 3.2.2.

Our Faith, so long as we are wauering in the world, is enwrapped with many remants of ignorance, and in all things indeilitie is euer mingled with Faith, wherof many examples are seene in the Disciples of Christ before that they came to perfecte light, yet this is still most true, that vnderstanding is euer toynd with Faith. 3.2.3,4.

There is a certaine obedience to Christ, and aptnesse to learne, with a desire to profit, which is called by the name of Faith, whereas it is but a preparation to Faith, and that same may be called an vnexpressed Faith: yet it farre differeth from the Papists inuention. 3.2.5.

The true Faith or knowledge of Christ, is when we conceiuе him in such sort as he is offered of the Father, that is to say, clothed with his Gospell. And Faith hath a mutuall relation to the word and the word to Faith, because the word is the fountaine of Faith, the ground of Faith, and the mirror in which Faith beholdeth God. 3.2.6.

Faith, although it assent to all the parts of the word of God, yet most properly it hath regard therein to the good will and mercie of God, that is to say, the promises of grace grounded vpon Christ, for the vnderstanding & certainetie wherof, the holy Ghost lightenneth our minds and strengtheneth our harts: Hereupon is gathered the definition of Faith. 3.2.7.

A confutation of the Sophisters distinction of Faith, formed and formelesse: whereby it appeareth that they never thought of the singular gifte of the holy Ghost, for as much as Faith can in no wise be seuered from a godly affection. 3.2.8.

This word Faith hath diuerse significations, and is sometime taken for the power to doe miracles, with which gifte of God, sometime the wicked are endued: Sometime it is figuratiuely taken for that knowledge of God which is in some wicked men, which is rather a shadow & image of Faith, of

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of which faith there are diuers sorts in them  
3.2.9.10.

The reprobate haue also sometime such a like feeling as the elect haue , yet they doe not fully conceiue the force of spirituall grace, but only confusely. Neuertheles the lame is a certaine inferiour working of the holy ghost. But this feeling differeth far from the peculiar testimonie which hee giueth to the elect. 3.2.11.

Yet is not the Spirite deceitfull , which lightly sprinkeleth the reprobate sometime with such a knowledge of the Gospell , and feeling of the loue of God as afterward doth vanish away. Sometime also there is stirred vp in their hearts a certaine desire of muuall loue towarde God, but such a loue as is a hyred and not a hartie loue. At length it is cōclūded that ther be somwhich do not faine a faith , and yet do lacke the true faith. Which is also proued by testimonies. 3.2.12. and such a feeling is in the Scripture called faith, although it be vnproperly so called. 3.2.13.

Faith is sometime taken for the sound doctrine of religion, & the whole summe thereof : contrariwise sometime it is restrained to some particular obiect , and sometime it signifieth the ministerie of the Church. 3.2.13.

Faith is most rightfully called knowledge and science, and yet is such a knowledge as rather consisteth of certaine perswasion than of vnderstanding, for as much as that which our minde conceiueth by faith is most infirmitie. 3.2.14.

Faith is not content with a doubtfull opinion or a darke conceiuing, but requireth a full and settled assurednesse: and hereunto are to bee referred all those titles of commendation wherewith the holy Ghost setteth forth the authority of the word of God, 3.2.15.

Many doe so conceiue the mercie of God , that they receive verie little comfort thereof, because they doubt whether he will be mercifull to themselves or no : but there is a farre other feeling of the abundant store of Faith , the chiefe ground whereof is that we do not thinke the promises to bee true without our selues only, but rather that by inwardly imbracing them we may make

them our owne. Hereupon is gathered, who may truly be called faithfull. 3.2.15.16.

Though the faithfull in recknolodging the goodnesse of God toward them are not onely oftentimes tempted with vnquietnesse , but also are sometime shaken with most grievous terrors: yet this withstandeth not but that faith bringeth assurednesse with it , because howsoeuer they bee troubled , yet they never fall and departe from that sure affiance which they haue conceiued of the mercie of God, but striuyngh with their owne weakenesse they alway get the vpper hand at last: which is proued by many examples in *David*. 3.2.17.

A description of the battell of the flesh & the spirit within a faithfull soule. 3.2.18.

The assurednes of Gods good wil. 3.2.18.

A confutacion of the most pestilente sutele reasoning of certaine halfe Papistes, which although they confess that so oft as wee looke vpon Christ, we finde plentifull matter to hope well , yet will needes haue vs to wauer and doubt in consideration of our owne vnworthinesse. And it is proued that we ought neuertheress to looke for assured salvation , forasmuch as Christ by a certaine maruellous communion doth dayly grow togither more and more into one bodie with vs. 3.2.24.

So soone as we haue any one drop of faith we begin to beholde God merciful vnto vs, although a far off in deed,yet with so assured sight, as we know we are not deceipted : Both these pointes are proued by testimonies of *Paul*. 3.2.19.20.

It is shewed by examples , how Faith armeth and fortifieth it selfe with the worde of God to beare the violent assaults of tentatiōns , and how the godly minde never suffreth the affiance of Gods mercie to be plucked away from it,although it be assailed with many remnantes of vnbeleefe and distrust. 3.2.21.

In the good will of God : which faith is saide to haue respect vnto , although faith do chiefly looke vnto the assured expectation of eternall life , yet there are also contained promises of this present life and a perfect suretie of all good things , but the same such as may be gathered of the word : both these points are confirmed by testimonies

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of Scripture. 3.2.28.

Faith although it embraceth the worde of God in euerie pointe , that is to saie , in the commaundementes also and in the prohibitions and threatnings , yet hath her foun-dation and proper marke whereunto it is directed , in the free promise of mercy : and for this reason the Gospell is called the word of faith , and is set as contrarie to the law. 3.2.29.

Yet doe we not by this distinction teare faith in sunder as *Pigibus* shamefully cauileth 3.2.30.

Faith doeth no lesse neede the worde of God , than the fruit doth neede the lively roote of the tree , and with the worde must be ioyned a consideration of the power of God , without the which mens eares will either not willingly , heare the worde , or not esteeme it worthily . His power is to be considered : in that that it is effectuall , that is to say , by the workes of God , and by his benefits either particular or auncient , & iuch as he hath bestowed vpon the whole Church. 3.2.31.

The faithfull oftentimes so behaueth them-selues , that some errors are mingled with their faith , & they seeme to passe the bounds of the word , but yet so that faith hath alway the vpper hand : This is proued by the exam-ples of *Sara* and *Rebecca* , whom in the crooked turnings of their mind , God did by a se-cret bridle hold fast in the obedience of his word. 3.2.31.

By , reaon of our blindnes and stiffenednes , the worde sufficeth not to make vs haue faith , vnlesse the spirit of God do enlighten our minde , and strengthen our hart with his power : and the same spirite is not onely the beginner of our faith , but also doth encrease it by degrees 3.2.33.

Although it seeme to the most parte of men a most strange doctrine , that no man can beleue in Christ , but he to whom it is gien , yet it is proued to be most true by realons , testimonies of Scripture , and exam-ples 3.2.34.

Therefore faith is called the Spirite of Faith , the worke and good pleasure of God : and it is a singular gifte , which he giueth by singular priuiledge to whom he will , as it is proued by notable sentences taken out of

*Augustine*. 3.2.35.

It is not enough that the mind be enligh-tened with vnderstanding of the word , vn-lesse also the assurednes of the word be pou-red into the verie heart , both which things the Spirit worketh , which is therefore called the seale , the pledge , and the spirit of promise 3.2.36.

Although faith be tossed with diuers dou-btings , yet it alway at the last , escapeth out of the golfe of tentations , & receiueth most sweete quietnes . 3.2.37.

A confutacion of the damnable doctrine of the Schoolemen , which say that we can none otherwise determine of the grace of God toward vs , than by moral coniecture . 3.2.38.

They are prooued to be miserably blinde , in saying that it is rashnes for vs to conceiue an vndoubted knowledge of the wil of God : A good comparison of them & *Paul* in this point of doctrine 3.1.39.

A confutacion of their trifling shift that although wee may take vpon vs to judge of the grace of God according to the present state of righteousnes , yet the knowledge of perseuering to the end abideth in suspente . 3.2.40.

It is proued that the definition of faith taught in this chapter , Sect. 7. agreeth with the Apostles definition : Heb. cap. 11. And the error of the schoolemen , that charitie is before faith and hope , is confuted by the te-stimoniie of *Bernard*. 3.2.41.

Hope is alway engendred of faith , and is the vndiuied companion of faith , so that whosoeuer lacketh hope , is proued also to haue no faith . Also faith is nourished and strengthened by hope , and how necessarie are the helpeis of hope to stablish faith , which is assailed with so many sorts of tentations . 3.2.42.

By reason of this conioyning and alliance of faith and hope , the scripture doth many times vse those two wordes without differ-ence , and sometime ioyneith them together . A confutacion of the error of *Peter Lombarde* , which maketh two foundations of faith , that is to say , the grace of God , & the merit of works . 3.2.43.

Of the imperfection offaith , and the con-firming and increase thereof . 4.14.7.8.

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Of the summe of our faith, which we call the Creede, or Symbole of the Apostles.2.16.18.

The conclusion of the 16. Chapter, wherin are briefly conteined the benefites that came to vs by those things that are spoken concerning Christ in the Symbole of the Apostles.2.16.19.

*See iustification of Faith.*

## Fasting.

Of that part of discipline of the Church, which concerneth the appointing of Fastings, or extraordinarie praieres: and howe pastors ought to vise it.4.12.14.16.17.

It is to bee provided that no superstition creepe in in fasting.4.12.19.

The holy and righfull Fasting hath three endes.4.12.15.

The definition offasting.4.12.18.

Of the superstition of Lent, and the diversitie of obseruynge the same Fasting. 4. 12. 20.21.

## Feare.

The faithfull are oftentimes troubled with Feare and distrust by reason of the feeling of their owne weakenes.3.2.17.

Another kinde of Feare conceiued in a godly hart, either by examples of gods vengeance against the wicked, or by consideracion of his owne miserie: Such feare is so much not contrarie to faith, that the faithfull are much exhorted to haue it. Neither is it any maruell, if there be in a faithfull soule both feare and faith, sith on the other side in the wicked there are both dull negligence and carefullnes.3.2.22.23.

The feare of God proceedeth out of a double feeling, namely when we honor god as our father, and feare him as our Lorde: Neither is it any maruell if one minde haue both those affectiōns.

This feare differeth from the fear of the vnfaythfull, which they commonlie call a seruile feare.3.2.27.

## Of forsaking of our selues.

The first beginning of framing our life after the rule set foorth in the law, is to consider that we are not at our owne libertie, but hallowed and dedicate to God. And therefore we ought to forsake our selues, and our owne reason (which as the Philosophers

thinke, ought alone to be obeyed) to the end that we may be gouerned by the worde and Spirite of the Lord.3.7.1.

Also that wee ought not to seeke those things that are our owne, but those things that are according to the will of the Lorde, and do serue to aduance his glorie. And that this is the forsaking of our selues, without the which there is a world of vices enclosed in the soule of man, and if there be any seeming of vertue at all, the same is corrupted with wicked desire of glorie.3.7.2.

The forsaking or mortifying of our selues, is partly in respect of men, and partly, yea, and chiefly in respect of God. Towarde other men, the scripture commandeth vs to do two things: namely to preferre them in honour before our selues, and with vnfaigned truth to employ our selues wholy to procure their commodities. How the first of these points is to bee performed is taught in the 3.4.7. and also how the scripture leadeth vs by the hand to the second point is shewed in the 3.7.5.

*See certaine things pertaining to this purpose.* 3.20.43.

## Freewill.

Man was endued with Freewill in the first estate of his creation.1.15.8. which hee lost by his fall. Of this the Philosophers were ignorant, and so all such as follow them, giuing freewill to man, are vtterly deceipted, 1.15.8.

The pliablenesse or weake power of free-wil, which was in the first man, doth not excuse his fall.1.15.8.

It is as well for our profit, as for the glorie of God, to acknowledge all our strength to be but a staffe made of a reede, yea, but a smoke. In the meane time we must beware, that while we take all vprightnes from man, wee doe not thereof take occasion of slothfullnes. But rather wee ought thereby to bee stirred vp to seeke in God all the goodnesse whereof we our selues are void. The defenders of freewill doe rather throw it downe headlong than stablish it. 2.2.1.

The Philosophers determine three powers of the soule, Vnderstanding, Sense, and Will or Appetite: and they thinke that the reason of mans vnderstanding sufficeth for his good gouernance: that will is by sense

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sense mooued to euill, so that it doth hardly yeld itselue to reason, and sometime is diuersly drawn from the one to the other, but yet that it hath a free election and can not be stopped, that it may followe reason her guide in all things: finally that vertues and vices are in our powers. 2.2.2.3.

The Ecclesiastical writers, although they acknowledged the soundnesse of vnderstanding, and the freedome of will to haue been sore wounded by sinne, yet haue spoken too much Philosophically of this matter. The olde writers did it for this purpose, first because they were loth to teach a thing that shoulde bee an absurditie in the common iudgement of men, and also specially least they should giue a newe occasion of slothfulnes to the flesh being alreadie too much dull to goodnesse, as appeereth by manie sayings of *Chrysostome* and *Hierome*. The Greeke doctours aboue all other, and specially *Chrysostome*, doe exceede measure in aduancing freewill. But all the olde writers generally, except *Augustine*, do so varie and wauer in this point of doctrine, that there can almost no certaintie bee gathered of their writings. They which came after the, fell one after another to worse and woorser. The definitions offreewill out of *Origen*, *Augustine*, *Bernard*, *Anselme*, *Peter Lombard*, and *Thomas*. 2.2.4.

In what things they do commonlie give freewill to man, and of the three sortes of mans will. 2.2.5.

Also of the common distinction of the three sorts of libertie. 2.2.5.

Whether man bee wholly deprived of power to doe good, or whether hee haue yet some power though it be weake: where it is spoken of the common distinction of grace working and grace working togither, and what is amisse in the same distinction. 2.2.6.

For asmuch as it can not otherwise bee said that man hath free will, but because he doth euill of his owne will, and not by compulsion, it had bin very good for the church that this worde freewill had never bin vsed, which had raised vp men to a damnable trust of themselues. The old writers also do oft declare what they meane by that word, speciallie *Augustine*, out of whome there

are many places alleaged, where he weake-  
neth and mocketh the strength therof, both  
when he calleth it Bondwill, and when he  
expoundeth the thing it selfe as it is at large.  
2.2.7.8.

Although the old Ecclesiastical writers do sometime too much aduaunce freewill, and haue spoken doubtfully and diuersly in that matter: yet it appeereth by very manie of their sayings, that they little or nothing esteeming mans power, gauie the whole praise of all goodnesse to the holy Ghost. Many such sentences are rehearsed out of *Cyprian*, *Augustine*, *Eucherius*, *Chrysostome*. 2.2.9.

The power of mans will is not to bee weyghed by the successe of things, but by the choise of iudgement and the affection of will. 2.4.8.

It is proued against the defenders of free-will that sinne is of necessitie, and yet neuerthelesse ought to be imputed: also that it is voluntarie, and yet cannot be auoided. 2.5.1.

A solution of another obiection of theirs, where they say that vnlesse both vertues and vices proceed of Free election of wil, it were no reason that man shoulde either be punished or rewarded. 2.5.2.

Also another obiection, where they saie that if this were not the power of our will, to choose good or euill, then of necessitie either all men should be good, or all men euill. 2.5.3.

Against the same men also it is proued that exhortations, admonitions, and rebukings are not in vaine, although it be not in the power of the sinner to obey: and there is shewed what effect the same do worke both in the wicked and in the faithfull. 2.5.4.5.

It is not to be gathered by the commandements and law of God, that man hath free will and strength to performe them, for God doth not onely command what ought to be done, but also promiseth grace to obie. 2.5.6.7.9.

This is proued as well in the commandements which require the first conuerstion to God, as also in those which speake simble of the obseruing of the lawe, and those which command men to continue in the received grace of God. For the same

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same God which requireth those things, doth testifie that the conuersion of a sinner, holinesse of life, stedfastnesse of continuance, are his free giftes, and the praise thereof is not to be parted betweene God and man. 2.5.8,9,11.

The conditionall promises, as, if ye will, if yee heare, and such like, doe not proue that there is in man a free power of willing or hearing: yet it is proued that God doth not mocke men in lo bargaining with them, Also what is the vse of such protestations, both toward the godly and towarde the vngodly. 2.5.10.

The reprochings, wherein God saith to his people that they were the cause that they receiued not all kinde of good things at his hande, doe not proue that it was mans power to escape the euils where-with they were afflited. And there is spoken of the vse of such reprochings as well toward them that obstinately goe forwarde in their faultes, as toward the conformable that are conuerted to repentaunce. Also whereas the Scripture doth sometime giue to vs the office of doing, it doth so for no other reason but to awaken the slothfulnesse of the flesh. 2.5.11.

The saying of *Moses*, The commaundement is neere to thee, in thy mouth, and in thy hart &c. maketh nothing for the defenders of free will, for as much as hee there speaketh not of the bare commaundements, but of the Euangelicall promises of the Law. 1.5.12.

No more do those places make for them, where it is saide that the Lorde looketh and wathceth to see what men wil doe. 2.5.13.

Also those places where good works are called ours: and wee are saide to doe that which is holy and pleasing to the Lord. And here is shewed that the only Spirit of God worketh all good motions in vs, but yet not as in stocks. 2.5.14,15.

An exposition of certaine other places of Scripture, which the enemies of the grace of God doe abuse, to stablish Free will. 2.5.16, 17,18, 9.

G.  
God.

T He Scripture teaching the immeasurable and spirituall substance of God,

doth ouerthrow not onely the follies of the common people, but also the subtle inuentiones of prophane philosophie, and the errour of the Manichees concerning two originall beginnings, and the false opinion of the Anthropomorphites concerning a bodily God. 1.13.1.

In what sense it is said that God is in heauen, and what doctrine is to bee gathered thereof. 3.20.40.

What, is the name of God to be sanctified. 3.20.41.

Of the kingdome of God among men, and of the encreasing and fulnesse thereof. 3.2.42.

See Knowledge of God.

See Image of God in man.

Gospell.

Christ, although hee were knownen to the Iewes in time of the lawe, was yet shewed in deede onely by the Gospell: and the holy Fathers tastid of that grace, which is nowe offered to vs with full abundance: they sawe the day of Christ albeit with a dim sight, the glorie whereof now shineth in the Gospell, without any veile betweene vs and it. 2.9.1,2.

In the same place also is shewed, that the Gospell is properly and specially called the publishing of the grace giuen in Christ, and not the promises that are written by the Prophets concerning the remission of sins. Against the doctrine of *Seruettus*, whicht taketh away the promises vnder this pretence, that by the faith of the Gospell we haue the fulfilling of all the promises, it is proued that though Christ offer to vs in the Gospell a present fulnesse of spirituall good things, yet the enjoying thereof lieth hidden vnder the custodie of hope so long as wee liue in this worlde, and therefore we must yetrest vpon the promises. 2.9.3.

A confutation of their eror, which compare the law with the Gospell, none otherwise than the deseruings of workes with the imputation of free righteousnesse. 2.9.4.

John the Baptist had an office meane betwene the Prophets expositours of the lawe, and the Apostles publishers of the Gospell. 2.9.5.

Gouvernment.  
See Politike Gouvernment.

Hands.

# The Table.

H.

*Handes.*

See laying on of Handes.

*Holy water of Papists.*

See Booke 4. Chap. 10. Sect. 20.

*Holy Ghost.*

Testimonies whereby the Godhead of the holy Ghost is prooved. 1.13.14, 15.

The holy Ghost is the bond wherewith Christ doth effectually binde vs to him, and without it, all that Christ hath suffered and done for the saluation of mankind doth nothing profit vs. 3.1.1.3.

Christ came after a singular maner furnished with the holy Ghost, to seuer vs from the world, and therfore he is called the Spirite of sanctification. Why he is sometime called the Spirite of the Father, and sometime the Spirite of the Sonne. He is called the Spirite of Christ, not onely in respect that Christ is the eternall word, but also according to his person of Mediator 3.1.2.

An exposition of the titles wherewith the Scripture setteth foorth the holy Ghost: and there is entreated of the beginning and whole restoring of our saluation: The titles be these, the Spirite of adoption, the earnest and seale of our inheritance, life, water, oile, ointment, fire, a fountaine, the hand of God, &c. 3.1.3.

Faith is the cheefe worke of the holy Ghost, and therefore to it for the most part are althose things referred which are commenly founde in the Scripture to expresse the force and effectuall power of the holy Ghost. 3.1.4.

*Humilitie.*

It is not the true Humilitie which God requireth of vs vniuersall we acknowledge our selues vterly voide of all goodnessse and righteousness. 3.12.6.

Of this Humilitie there is an example shewed in the Publicane. 3.12.7.

That we may giue place to the calling of Christ, both presumption and carelesnesse must be far away from vs. 3.12.8.

There is no danger least man should take too much from himselfe, so that he learne that which wanteth in himselfe is to be recovered in God. It is a devillish worde, although it be sweete to vs, that liftest vp man in himselfe: for repulling whereof, there are

recited out of the Scripture many weightie sentences, which doe rigorously throwe downe man: and also there are recited certaine promises, which doe promise grace to none but to them that doe pine away with feeling of their owne pouertie. 2.2.10.

Certaine notable sayings of Chrysostome and Augustine concerning true Humilitie. 2.2.11.

I.

*Idoles.*

The Scripture setteth out God by certaine titles of addition and marks, not to the intent to binde him to one place or to one people, but to put difference betwenee his holy Maestie and Idols. 2.8.15.

An exposition of the first commaundement: where is shewed that worshipping, trust, invocation, and thanksgiving, beleng wholy to God, and no whit thereof may be conueied any otherwhere without great iniurie to him to whose eies all things are open. 2.8.16.

An exposition of the second commaundement: where is spoken of Idols and Images. 2.8.17.

The Scripture, to the intent to bring vs to the true God, doth exprestly exclude all the gods of the Gentiles. 1.10.3. and specially all Idols and Images 1.11.1.

God is seuered from Idols, not onely that he alone shoulde haue the name of God, but that he alone shoulde bee wholy worshipped, and nothing that belongeth to the Godhead shoulde be conueied to any other. 1.12.1.

The glorie of God is corrupted with false lying, when any forme is appointed to it. 1.11.1.

It is prooved by textes and reasons, that God generally mislikeith al Portraitures and Images that are made to expresse a figure of him, and this prohibition pertained not to the Iewes onely. 1.11.2.

God did in old time so shew his presence by visible signes either to the whole people or to certaine chosen men, that the same signes admonished them of the incomprehensible substance of God. 1.11.3.

It is prooved even of Iuuensals testimoniie that the Papists are mad, which defende the Images of God & of Saints with the example

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ample of the Cherubs conering the propiciatory. I. i. 3.

The stufte it selfe and also the workmanship which is done with the handes of men, do shew that Images are not gods. I. i. 4.

Against the Grecians, which make no grauen Image of God, but doe give themselves leue to paint him. I. i. 4.

The saying of *Gregorie*, vpon which the Papistes say that they stand, that Images are vnlerned mens bookees, is confuted by the testimonie of *Hierome*, *Habacuc*, *La&ethantius*, *Eusebius*, *Augustine*, *Varro*, and the decree of the *Elebertine councell*. I. ii. 5,6,7.

The Papistes Portraiturees or Images whereby they represent the holie Martyrs & virgins, are paternes of most wicked riotous excessie and vnchaftnes. I. ii. 7,12.

The people shall learne much more by the preaching of the word and ministrition of sacraments, than by a thousand wodden crosses. I. ii. 7.

The antiquite and beginning of Idolatry, for that men thinking God not to bee necre them, vnlesse he did shew himselfe carnallie present, raised vp signes in which they beleued that he was carnally conuersant before their eies, I. i. 8.

After such an inuention by and by foloweth the worshipping of the Image, like as of god or of any other creature in the image: both which the law of God forbiddeth. I. ii. 8,9.

Against them, which for defence of abominable idolatrie, do pretend that they doe not take the Images for Gods, it is prooued that neither the Iewes did thinke their calfe to be God, nor the heathen when they made to themselues images did euer thinke the same to be God, whom yet no man excuse. I. ii. 9.

The Papistes are so perswaded as the heathen and the Idolatrous Iewes were, that they worship God himselfe vnder Images. I. ii. 10. Neither can they escape away with their distinction of seruice and worship. I. ii. 11,12,16, and I. ii. 2.

When Idolatrie is condemned grauing and painting are not vtterly reprooued, but there is required a true & right vse of them both, that God bee not counterfaited with bodily shape but onely those things which

our eies may behold. I. ii. 12.

Of Images in the temples of Christians.

4. 9. 9.

Euen the Idolaters themselves in al ages, naturally vnderstood that there is one onely God: but this vnderstanding auailed no further than to make them to be vnexcusable. I. i. 10,3.

Idolatrie is an evident prooef that the knowledge of God is naturally planted in the minds of all men. I. 3,1.

*Image of God in man.*

What it is, that man was create after the Image of God: And heere are confuted the fonde expositioines of *Osiander* and of other: and here is declared that though the Image of God do appeare also in the outward man & do extend to the whole excellencie wherwith the nature of man passeth all kinde of lining creatures, yet the principall seat therof is in the minde and in the hart, or in the soule and the powers thereof. I. i. 15,3. and

2. 2. 1.

The Image of God at the beginning appeared in *Adam*, in light of minde, vprightnes of hart, and the soundnes of al his parts: which is prooued by the repairing of corrupted nature, wherein Christ newly fashio[n]eth vs after the image of god, and by other arguments. I. i. 15,4.

*Indulgences.*

*See Pardons.*

*Infants.*

*See Baptising of Infants.*

*Last Judgement.*

Of the visiblie presence of Christ when he shall appeare at the last day. Of the Iudgement of the quicke and dead, and that our faith is well and righfully directed to the thinking vpon that day: and of the notable comforting that thereby ariseth in our conciences. 3. 25,7,8.

Of the incomprehensible grieuousnes of Gods vengeance against the reprobate. 3. 25,12.

*Judicall proceedings in Law.*

Of the vse of Judicall proceedings, Magistrates, and Lawes, among Christians. It is lawfull for Christians to sue for their right before a Magistrate, so that the same be don without hurting of pietie and of the loue of our neighbour. 4. 20,17,18.

*Desire.*

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Desire of reuenge, is alway to be auoide, whether it be a common or conuinciall action wherein men striue before a Judge. 4. 20.19.

The commandement of Christ, to give thy cloke to him that taketh away thy coate, and such like prooue not but that a Christian may sue before a Magistrate, and vse his helpe for the preseruynge of his goods. 4.20.20.

Paul doth not vitterly condemne suites, but reproueth the vnmeasurable rage of suiting at law among the *Corinthians*.4.20.21.

## *Justification of faith.*

Of the Justification of faith, and first of the definition of the name, and of the thing it selfe.3.1.1.

The article of doctrine concerning the Justification of faith is of great importance.

3.11.1.

It is shewed by the scripture what it is to be iustified by works, and what it is to be iustified by faith.3.11.2,3,4.

A confutation of the errour of *Ossander*, concerning essentiall righteousness, which taketh from men, the earnest feeling of the true grace of Christ. 3. 11.5, 6,7, &c. to the 13.

A confutation of *Ossander* inuention, that whereas Christ is both God and Man, hee was made righteousness to vs in respect of his nature of Godhead and not of his Mankind.3.11.8,9.

Against them which imagine a righteousness compounded of faith and workes, it is prooued that when the one is stablished, the other must needs be ouerthrown. 3.11.13, 14,15,16,17,18.

It is prooued by the scripture against the Sophisters, that this is a sure principle, that we are iustified by faith onely,3.11.19,20.

It is prooued by testimonies of scripture, that the righteousness of faith is reconciliation with God, which consisteth onely vpon the remission of sins.3.11.21,22.

By the onely intercession or meane of the righteousness of Christ, we obtaine to be iustified before God.3.11.23.

That we may be throughly perswaded of the free iustification, wee must lift vp our mindes to the judgement seate of God: before which, nothing is acceptable but that

which is whole and perfect in every behalfe, the dreadfull maiestie whereof is described by many places of scripture,3.12.1,2.

All godly writers do shew that when men haue to do with God, the onely place of refuge for conscience is in the free mercie of God, excluding all trust of works: And this is prooued by testimonies of *Augustine* and *Bernard*.3.12.3.

Two things are to be obserued in free Iustification: the first, that the Lord keepe fast his glorie vnmiminished: which is done when he alone is acknowledged to be righteous, for they glory against God, which glorie in themselves.3.13.1,2. the seconde, that our consciences may haue quietnes in the sight of his judgement.3.13.3,4,5.

What manner of beginning is of Iustification, and what continuall proceedings. 3.1.4.

A briefe sum of the foundation of Christian doctrine, taken out of *Paul*.3.15.5.

This foundation being laide, wise builders do well and orderly builde vpon, whether it be to set forth doctrine and exhortation, or to give comfort.3.15.8.

Good works are not destroied by the doctrine of Iustification of faith.3.16.1.

It is most false that mens mindes are drawen away from affection of well doing, when we take from them the opinion of deseruing.3.16.2,3.

It is a most vaine slander, that men are prouoked to sin, when we affirme a free forgiuenes of sins, in which we say that righteousness consisteth.3.16.4.

In what sense the scripture oftentimes saith that the faithfull are iustified by works.3.17.8,9,10,11,12.

The dooers of the lawe are iustified. 3. 17.13.

Hee that walketh in vprightnes is righteous.3.17.15.

An exposition of certayne places, wherin the faithfull doe boldlie offer their righteousness to the iudgement of God to be examined, and praie to bee judged according to the same, and it is prooued that this disagreeth not with the free iustification of Faith,3.7.14.

The saying of Christ, If thou wilt enter into life, keepe the commandements, disagreeth

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agreeth not with the free iustification of  
faith 3.18.9.

K.

*Kingdome of Christ.*

*See Priesthood.*

*Knowledge of God.*

To knowe God, is not onely to conceiue  
that there is some God, but to understande  
so much as behoueth vs to knowe of him,  
and so much as auaileth for his glorie, and is  
expedient. 1.2.1.

The Knowledge of God ought to tende  
to this ende, first to frame vs to feare and re-  
uerence: and then that by it guiding and  
teaching vs we may learne to aske all good  
things of him, and to account the same re-  
ceiuied at his hand. 1.2.2. & 1.5.8.

The Philosophers had no other Know-  
ledge of God than that which made them  
vnxexcusable, but did not bring them to the  
truth. 2.2.18.

This perswasion is naturally planted in  
all men, that there is some God. 1.2.3. and  
that to this ende, that they which doe not  
worship him, may bee condemned by their  
owne judgement. 1.3.1.

Though all men knowe by nature that  
there is a God, yet some become vaine in  
their superstitions, and other some of set  
purpose doe maliciously depart from God.  
1.4.1.

*See certaine things pertaining to this matter,  
in the Title of Creation of the world.*

L.

*Laying on of handes.*

O F laying on of handes in ordering of  
Ministers. 4.14.20.

Of the laying on of handes in making of  
Popish priests. 4.19 31.

*Laws.*

The Lawe, that is to say, the forme of re-  
ligion set foorth by Moses, was not giuen to  
holde the olde people stll in it, but to nou-  
rish in their harts the hope of saluation in  
Christ vntill his coining: which is prooued  
by this that Moses repeateh the men-  
tion of the covenant: and by the order of  
the ceremonies appointed as well in sacri-  
fices as in washings, also by the office of  
priesthood of the tribe of *Leui* and the ho-  
nor of kingdome in *David* and his posteri-

tie. The lawe also of the ten commanide-  
ments was giuen to prepare men to seeke  
Christ. 2.7.1,2, and that is done, when it ma-  
keth vs vnexcusible being on every side  
convictid of our sinnes, to moue vs to seeke  
for pardon of our guiltinesse. 2.7.3,4.

. It is prooved by the Scripture and de-  
clared that the obseruing of the lawe is im-  
possible. 2.7.5.

There are three vses and offices of the  
morall Lawe: The first is, that shewing vnto  
vs the righteousnesse which onely is accep-  
table vnto God, it may be as a glasse for vs,  
wherein we may behold our weaknesse, and  
by it our wickednesse, and finally by them  
both our accusenes: Neither turneth this  
to any dishonour of the Law, but maketh for  
the glory of the bountifullnes of God, which  
both with helpe of grace aideth vs to doe  
that which wee are commaunded, and by  
mercie putteth away our offences. Neither  
yet doth this office altogether cease in the  
reprobate. 2.7.6,7,8,9.

The second office, is to restraine the re-  
probate with feare of punishment, least they  
vnbridledly commit the wickednesse which  
inwardly they alway nourish and loue: and  
also to draw backe the children of God be-  
fore their regeneration from outward li-  
entiousnesse. 2.7.10,11.

The thirde office, concerneth the faith-  
full: for the Lawe although it bee alreadie  
written with the finger of God in their harts,  
yet profiteth them two waies: For by study-  
ing vpon it they are more confirmed in the  
vnderstanding of the will of the Lorde, and  
are stirred vp and strengthened to obedi-  
ence, that they goe not out of kinde by the  
fluggishnesse of the flesh. 2.7.12,13. For as  
touching the curse of the Lawe, it is taken  
away from the faithfull, that it can no more  
extend it selfe against them in damning and  
destroying them. 2.7.14.

By the ten commandements of the Lawe  
wee learne the same things which wee but  
slenderly taste by instruction of the lawe of  
nature: First that we owe to God reverencie,  
loue, and feare, that righteousness please him:  
finally, that examining our life by the  
rule of the Lawe, we are vnwoorthie to be  
accounted among the creatures of God,  
and

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and that our power is vnsufficient, yea no power at all to performe the lawe. Both these points engender in vs humilitie and abasing of our selues, which teacheth vs to flee to the mercie of God, and to craue the helpe of his grace. 2.8.1,2,3.

For as much as God the Lawe-maker is spirituall, that is to say, speketh as well to the soule as to the body, therefore the lawe likewise requireth not only an outward honestie, but also an inward and spirituall righteousnesse and a very angelike purenesse. 2.8.6. which is prooued by Christes owne exposition, when hee confuted the Pharisees wrong interpretation, which required only a certaine outward obseruation of the law. 2.8.7.

There is alway more in the commandements and prohibitions of the lawe, than is expressed. Therefore for the right and true expounding of them, it behooueth to wey what is the intent or end of euery of them: Then from that which is commaunded or forbidden, we must drawe an argument to the contrarie, that we may vnderstand, that not only an euill is forbidden, but also the good is commaunded which is contrarie to that euill. 2.8.8,9.

Why God spake by way of implied comprehending, in setting forth the forme of his commaundements. 2.8.10.

Of the diuision of the Lawe into two Tables: and howe therein wee are taught that the first foundation and the very soule of righteousness is the worshipping of God. 2.8.11.

Of the diuision of the ten commaundements, and how many commaundements are to bee appointed to the firstable, and how many to the second. 2.8.12,50.

An exposition of the commaundements of God: Where is declared that the Lord is the beginning of the Lawe, to stablish his owne maiestie, vseth three arguments: First by challenging to himselfe the soueraigne power and right of dominion ouer vs, he doth as it were by necessarie drawe vs to obey him: secondly hee allureth vs with the sweetnesse of the promise of grace: thirdly hee mooueth vs to obedience with rehearsall of the benefit that we haue receiued. 2.8.13,14,15.

The Lawe teacheth not onely certaine introductions and principles of righteousnesse, but the very accomplishment thereof, the expressing of the image of God, and the perfection of holinesse: which Lawe is all contained in two points, that is to say, the loue of God and of our neighbour. 2.8.51.

The Lawe of Nature. 2.2.22.

## Lawes Politike.

Neither can Lawes be without the Magistrate, nor the Magistrate without Lawes. A confutation of them which say that a commonweale is not well ordered, vnfesse it be governed by the politike Lawes of Moses. For this purpose is rehearsed a diuision of the Lawes of Moses into morall Lawes, ceremonies, and iudicciall Lawes, and the ende of every one of them being discussed, it is prooued that it is lawfull for every seuerall nation to make politike Lawes, 4.20.14,15. so that they agree with that naturall equitie, the reason whereof is set forth in the morall Lawe of Moses. Therefore it is shewed by examples that they may alter the ordinances of penalties according to the diuersitie of the country, time, and other circumstances. 4.20.16.

## Libertie.

See Christian Libertie.

## Lying.

An exposition of the ninth commaundement, wherein the Lorde forbiddeth falsehood, wherewith we by Lying or backbyting, doe hurt any mans good name, or hinder his commoditie. 2.8.47.

We many times sinne against this commaundement, although we doe not Lie. But in this point there must be a difference wisely made betweene the flaundering which is here condemned, and iudicciall accusation or rebuking, which is vsed vpon desire to bring to amendment. 2.8.48.

## Life of a Christian man.

The Law containeth a rule how to frame a mans Life, and diuers places also of the Scripture doe here and there declare it, and not without an orderly maner of teaching, although not so exquisite and curious as the Philosophers doe. 3.6.1.

Herein the Scripture doth two things: it stireth vs vp to the loue of righteousness and teacheth a rule how to follow the same.

The

# The Table.

The first pointe it worketh by diuers arguments and reasons. 3.6.2. and herein the Scripture layeth much better foundations, than can be found in all the booke of the Philosophers. 3.6.3.

Against them that pretend a knowledge of Christ, when their life and manners resemble not the doctrine of Christ. 3.6.4.

Though perfection were to be wished in all men, yet we must also acknowledge for Christians the most part of men which haue not yet proceeded so farre. We must alway endeouer forward, and not despaine for the smalnesse of our profitting. 3.6.5.

Out of a place of Paul these are gathered to be the parts of a well framed Life: consideration of the grace of God, forsaking of wickednesse and of worldly lustes, sobernes, righteousness, godlinesse, (which signifieth true holinesse) and the blessed hope of immortalitie. 3.7.3.

*Life present, and the helpe thereof.*

The Scripture teacheth the best way how to vse the goods of this Life. 3.10.4.5.

Two faultes must be auoyded: that we doe neither bind our consciences with too much rigorousnesse nor give loose reines to the intemperance of men. 3.10.1.3.

God both in clothing and in foode prouided not onely for our necessitie, but also for our delight. 3.10.2.

It is most necessarie, that euery one of vs in all the dooings of his Life doe looke vpon his vocation, that we attempt nothing rashly or with doubtfull conscience. 3.10.6.

God disdaineth not to prouide also for the necessities of our earthly body, and in what sense we aske of him our dayly bread. 3.20.4.4.

*Life to come.*

God doth by diuers mysteries teach vs the contempt of this present Life, that we may earnestly desire Life to come. 3.9.1.2.4.

Such a contempt of this Life is required of vs, that we neither hate it nor be vnthankfull to God, of whose clemencie it is a testimonie to the faithfull. 3.9.3.

An admonition to them which are holden with too much feare of death, that Christians ought rather to desire that daie which shall make an end of their continual miseries, and fill them with true ioy. 3.9.5.6.

Of the incomprehensible excellencie of the eternall felicite (which is the end of the Resurrection) the taste of the sweetenesse whereof we ought here continually to take, but yet to auoide curiositie whereupon doe arise trifling & noysome questions, yea and hurtfull speculations. And there shall be an equall measure of glorie to all the children of God in heauen. 3.25.10,11. In which place also is an answere to the questions which some men do mooue concerning the state of the children of God after the resurrection.

In what sense eternall Life is sometime called the reward of workes. 3.18.2,4.

## M.

### Magistrates.

The office of Magistrates is not onely holy and lawfull before God, but also the most holy and honorable degree in all the life of men, and this is prooved by diverse titles wherewith the Scripture doth set it foorth, and by the examples of holy men, which haue borne ciuill power. 4.20.4.

This consideration is a pricke to godly Magistrates to mooue them to the dooing of their duerie, & also it is a comfort to ease the hard trauellers of their office. 4.20.6.

A confutation of them, which say that though in the old time vnder the law Kings and Judges ruled ouer Gods people, yet this seruile kind of gouernement doth not agree with the perfection which Christ hath brought with his Gospell. 4.20.5,7.

They erre which exclude the Magistrates from the charge of religion, forasmuch as their office extendeth to both the tables of the law. It is prooved by Scripture, that they are ordeneed Protectors and defenders as well of the worshipping of God as of common peace and honestie, which they can not thorowlie performe without the power of the sword. 4.20.9.

A declaration of this question by Scripture, how the Magistrates may be godlie, and also draw their sworde, and shed the blood of men, and it is prooved, that they are so farre from sinning in punishing offenders, that this is one of the vertues of a King, and a prooef of their godliness. Herein the Magistrates must beware of two faultes

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namely extreme rigorousnes, and superstitious desire of pitie. 4.20.10.

It is the duetie of subiectes towards Magistrate, to thinke honorable of them as of the Ministers and Deputies of God, forasmuch as concerneth their degree, but not that they should esteeme the vices of men for vertues. 4.20.22.

It is also their dutie with mindes hartily bent to the honoring of them to declare their obedience towarde them, whether it be in following their decrees or in paying of tributes, &c. to pray to God for their safetie and prosperite, to raise no tumults and not to thrust themselves into the office of the Magistrate. 4.20.23.

Euen wicked Princes of euill life, and which rule tyrannously (for somuch as pertaineth to publike obedience) ought to be had in as great reverence and honor as we would giue to the best King that might be, 4.20.24, 25. because euen they also haue the publike powr not without the prouidence and singular power of God. Which is prooved by diuers testimonies and examples of Scripture: and there is shewed with what considerationis those subiectes ought to bridle their owne impatience which liue vnder such vngodly and wicked tyrantes. 4.20.26,27,28,29,31.

It is not lawfull for priuate men to rise vp against tyrants, but onely for them which by the lawes of the Kingdome or of the countrie, are the defenders of the liberty of the people. 4.20.31.

The Lorde by his maruellous goodnesse and prouidence, doeth sometime raise vp some of his seruantes to punish tyrantes, and sometime also hee directeth thereunto the rage of wicked men while they intende an other thing. 4.20.30.

In the obedience which is due to the commaundementes of Kinges and Rulers this is alway to be excepted, that it draw vs not away from the obedience of God: Neither is any wrong done to them when we refuse to obey them in such things as they command against God: And this is our duetie, how great and present perill souer doe hang vpon such constancie. 4.20.32.

## Man.

Man is by knowledge of himselfe not onely mooued to seeke God, but also led as it were by the hand to finde him. 1.1.1.

The creation of Man is a notable shew of the power, wisdome, and goodnesse of God: Wherefore Man is by some of the Philosophers called a little world. 1.5.3.

The vnthankefulnesse of men which feeling tokens of the prouidence of God both in their Soule and body, yet doe not giue God praise. 1.5.4.

Two sorts of knowledge of our selues, the one in our first Original estate, the other after *Adams* fall, and the latter is not to be receiued without considering the first, least we should seeme to impute corruption to God the Author of nature. 1.15.1.

The knowledge of himselfe is most necessarie for Man, which consisteth in this (as the truthe of God prescribeth) that first considering to what ende he is created and endued with excellent gifts, he should hang altogether vpon God, of whom he hath all things by gift: then, that weyng his owne miserable estate after the fail of *Adam*, he should truely loth himselfe and conceiue a new desire to seeke God, that in him hee may recover these good things, of which he himselfe is found vtterly vnde and empie. Wherefore we must beware that in this point we hearken not to the iudgement of the flesh and to the booke of Philosophers, which while they withhold vs in considering onely our good things, would carry vs away into a most wicked ignorance of our selues. 2.1.1,2,3.

Man can never come to the true knowledge of himselfe, vnlesse he haue first beholden the face of God, that is to say, till he haue begon to know and weigh by the word of God what and how exact is the perfection of his righteousesse, wisdome, and power, to the which we ought to be made of like forme. 1.1.2.

Euen the most holy men were stricken with feare and astonishment, when God did extraordinarily shew his presence and glory vnto them. 1.1.3.

That whole Man is corrupted in both partes of him (that is to say both in vnderstanding, minde, and in heart or will) is prooved

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prooued by diuers titles wherwith the scripture describeth him, specially when it saith that he is flesh: And there is declared that this worde flesh is not referred onely to the sensuall part, but also to the superiour part of the soule. 2.3.1.

That men do in vaine seeke for any good thing in their owne nature, is prooued by *Paul*, which intreating of the vniuersall kinred of the childe of *Adam*, & not rebuking the corrupted maners of some one age alone but acculing the perpetual corruption of nature, taketh from men rightheoufnes, that is to say, vprightness & purenes, and then vnderstanding, and last of al the fear of God. 2.3.2.

A confutation of the obiection concerning certain heathen men, which forasmuch as they were al their life long by the guiding of nature bent to the endeuour of vertue and honestie, do seem to warne vs, that we shoulde not esteeme the nature of Man, altogether corrupt. Therefore it is declared that in the vnbeleeuers God doth not inwardly cleanse the corruption of nature wherewith Man is in eche part defiled, (as he doth in the elect) but by this prouidence sometime he bridleth it in them, that it breake not foorth into deedes, and restraineth it by diuers waies, so much as he knoweth to be expedient for preseruing of the vniuersall state of things. 2.3.3.

Those vertues which wee reade to haue beene in heathen Men, are not sufficient prooues of the purenesse of nature, for as much as their minde was inwardly not upright, being corrupted with ambition or some other poison, and not directed with desire to set foorth the glorie of God: and also forasmuch as those vertues are not the common giftes of nature, but the speciaill graces of God, which he diuersly and by a certaine measure giueth to prophane Men, as oftentimes to kings, and sometime to priuate Men. 2.3.4.

*See Image of God in Man.  
Mariage.*

An exposition of the seventh commaundement, wherein the Lord forbiddeth fornication and requireth chasttie and cleannessse, which we ought to keepe and preserue

both in our mind, and in our eies, and in the apparel of our bodie, and in our toong, and in the moderate vse of meate and drinke. 2. 8.41,41.

Continence is a singular gifte of God, which he giueth not to all men, but to some, yea and that sometime for a reason: As for them to whom it is not granted, let them alway flee to Marriage, which is ordained of the Lord for the remedie of mans necessitie. 2.8.41,42,43.

Maried persons must beware that they commit nothing vnbeseeeming the honestie and temperance of Marriage: Otherwise they seeme to bee adulterers of their owne wifes, and not husbands. 2.8.44.

The Papists do wrongfully call mariage a Sacrament: And their reasons are confuted. 4.19.34. It is prooued that the place of *Paul*, wherewith they seeke to cloke themselves, maketh nothing for them. 4.19.35.

In the meane they disagree with themselves when they exclude priestes from this sacrament, and do say that it is vncleannes and defiling of the flesh. 4.19.36.

By this false colour of Sacrament, the Pope with his clergie haue drawn to themselves the hearing of causes of Matrimonie, & haue made lawes of mariage, which partly are manifestly wicked against God, and partly most vniust toward men, which lawes are rehearsed. 4.19.37.

## *Mediator Christ.*

It behooueth that Christ, to the ende that he might performe the office of Mediatour, shoulde bee made man, for as much as God had so ordained, because it was best for vs, sith none other could be the meane for restoring of peace betweene God and vs, none other could make vs the children of God, none other could assure vnto vs the inheritance of the heauenly kingdome, none other coulde for remedie set mans obedience against mans disobedience. 2.12.1. 2.3.

A confutation of their fantasticall conceite, which affirme that Christ shoulde haue become man, although there had needed no remedie for the redēcming of mankind. And it is prooued by many reasons and textes, that for as much as the whole

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Scripture crieth out that hee was cloathed with flesh, to the ende that he might be the redeemer, therefore it is too great rashnes to imagine any other cause or purpose. 2.12.

4.

Neither is it lawfull to search further concerning Christ: and those that doe search further, do with wicked boldnes runne forwarde to the faining of a new Christ: And herein *Osiander* is reprooued, which hath at this time renewed this question, and affirmeth that this error is confuted by no testimonie of Scripture. 2.12.5.

And the principle is ouerthrown which hee bulderth on, that man was created after the image of God, because he was formed after the likenesse of Christ to come, that hee might resemble him whom the father had alreadie decreed to cloath with flesh: And there is shewed that the image of God in *Adam*, was the markes of excellencie wherewith God had garnished him, which doeth also shine in the Angels. 2. 12, 6,7.

A solution of other objections or absurdities which the same *Osiander* feareth: namely, that then Christ was borne and created after the image of *Adam* but as it were by chaunce: and that the Angels should haue lacked their head, and men should haue lacked Christ their king, 2.12.6,7.

How the two natures do make one person of the Mediatour in Christ: Which is shewed by a similitude taken of the ioyning of the soule and bodie in one man: And then it is prooued by diuers places that the scripture doeth many times giue vnto Christ those things which properly belonge to the Godhead, and sometime those things which must be referred onely to the manhoode, and sometime giueth to the one nature that which is proper to the other: which figuratiue manner of speech is called Communicating of properties. 2.14. 1, 2, and sometime also giuith to Christ those things which doe comprehend both natures together, but doe severally well agree with neither of them. Which last point the most parte of the olde writers haue not sufficiently marked: Yet it is good to be noted, for the dissoluing of manie doubts, and for auoiding of the errors of *Nesporius* and

*Eutiches*.2.14.3,4.

A confutation of the error of *Seruettus*, which had put in the stede of the sonne of God, an imagined thing made of the substance of Gods spirit, flesh, & three elements increat: His subtletie is disclosed, and there is prooued (which thing he denieth) that Christ was the sonne of God, euen before that he was borne in the flesh, because he is that word begotten of the father before all worlds. 2.14.5.

Also it is prooued that he is truly & properly the sonne of God in the flesh, that is to say in the nature of Man, but yet in respect of his Godhead, and not of his flesh, as *Seruettus* babbleth. 2.14.6.

An exposition of certaine places which *Seruettus* and his disciples do enforce for defense of their error: There is also another cauillation of his disclosed, that Christ before that he appeared in the flesh, is in no place called the sonne of God but vnder a figure. 2.14.7.

Also there is opened the error of al them which do not acknowledge Christ the Sonne of God but in the flesh: and there are briefly rehearsed the grosse subtleties of *Seruettus*, wherewith he hath bewitched himselfe and other, ouerthrowing that which pure faith beleaueth concerning the person of the sonne of God: And thereupon is gathered that with the craftie subtleties of that filthie dog, the hope of saluation is vtterly extinguished. 2.14.8.

Merite of Christ.

It is truly and properly laide that Christ merited for vs the grace of God and saluation. Where it is prooued that Christ was not onely the instrument or minister of salvation, but also the author & principal doer thereof: And in so saying, the grace of God is not defaced, because the merit of Christ is not set against mercy, but hangeth vpon it. And those things which are *Subalterna*, fight not as contraries. 2.17.1.

The distinction of the Merit of Christ and of the grace of God is proued by many places of scripture. 2.17.2.

There are alleaged many testimonies of Scripture, out of which it is certainly and soundly gathered, that Christ by his obedience hath truly purchased and deserued fauour

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fauour for vs with his Father. 2.17.3.4.5.

It is a foolish curiositie to enquire whether Christ hath deserued any thing for himselfe : and it is rashnesse to affirme it. 2.  
17.6.

### *Merites of workes.*

The boastings that are made of the Merites of works, doe ouerthrow as well the praise of God in giuing righteousness, as also the certaintie of salvation. 3.15.1.

Whosoeuer first applied the name of Merite to good works in the sight of Gods judgement, he did against the purenesse of Faith. And though the olde Fathers ysed that name, yet they so ysed it that they haue in many places shewed that they attribute nothing to workes. 3.15.2.

An exposition of certaine places, where-with the Sophisters go about to prooue that the name of Merite toward God is found in the Scripture 3.15.4.

It is prooved by authoritie of the Apostles and *Augustine*, that the rewardes of righteousnesse doe hang vpon the meree liberalitie of God. 2. 5. 2.

It is proued that this is a false saying, that Christ Merited for vs onely the first grace, and that afterward we doe Merite by our owne workes. 3.15.6.7.

There be certaine thinges touching Merites in  
the title of Iustification by Faith.

## *Ministerie of the Church.*

Of the Ministerie of the Church, and of  
them which despise this maner of learning.  
4.1.5.

## Of the efficacie of the Ministerie. 4. 5. 6.

**God, which might teach the Church ei-**

ther himſelfe alone or by Angels, yet doth it by the Ministerie of men for three causes.

The Ministerie of the Church is garnished with many notable titles of commendation in the Scripture. 4.3.2,3.

Of Apostles, Prophetes, Euangelistes,  
Pastors, and Teachers : and what is the se-  
uerall office of euery of them. 4.3.45.

The chiefe partes of the office of Apostles and Pastors are to preach the Gospell, and Minister the Sacraments 4.3.6.

Pastors are so bound to their Churches,  
that they may not remoue to any other  
place without publike authoritie.4.3.7.

They are called in the Scripture, Bishops, Priests, Pastors and Ministers which governe Churches. 4.3.8.

No man ought to thrust in himselfe in the Church to teach or gouerne : But there is a calling required. 4. 3. 10.

The preaching of the worde of God is compared to seede which is scattered in the gronde : Whereby we understand that the whole encrease proceedeth of the blessing of God and the effectuall working of the holy Ghost 4.14.11.

What manner of men ought to be chosen Bishops, and in what sort and of whom they are to be chosen, and with what forme or ceremony they are to be ordered. 4.3.1. I. 12, 13, 14, 15, 16.

The olde Church before the Papacie, di-  
uided all their Ministers into three degrees,  
Pastors, Elders, and Deacons. 4.4.1.

Of the commission to remit and retaine  
finnes, or to binde and loose, which is a part  
of the power of the keyes, and pertaineth to  
the Ministerie of the word 4, II. I.

## Monkerie,

Monasteries in olde time were the seede  
plottes of Ecclesiasticall orders: And there  
is described out of *Augustine* the forme of  
the olde Monkerie, and how they were wont  
at that time to get their liuing with the la-  
bor of their handes. Whereby appeareth  
that at this day the maner of Popish Mon-  
kerie is farre otherwise. 4.13.8,9,10.

Of the proude title of perfection where-with the Monkes doe set our their kinde of life. 4.13.11. because they binde themselues to keepe the counsels of the Gospell (as they call them) whereunto other Christian men are not bound. Sect. 12. and because they haue forsaken all their possessions. Sect. 13.

As many as goe into Monasteries, doe  
depart from the Church, sith they openly  
affirme that their Monkerie is a forme of se-  
cond Baptisme. 4.12.14.

The Popish Monkes do in maners much  
differ from the olde Monkes. 4. 13. 15.

Some things are to be misliked even in  
the profession of the olde Monkerie, and  
they that were the Authors thereof brought  
a perillous example into the Church. 4.  
12. 16.

Monkes with their vowes doe consecrate

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themselves not to God but to the Diuell.4.  
13.17.

As all vowes vnlawfull and not rightly made, are of no value before God, so they ought to be voide to vs. 4.13.20.

Therefore they which depart from Mon-  
kery to some honest trade of life, are wrong-  
fully accused of Faith breaking and perury.  
4.13.21.

*Of Mortification.*  
See forsaking of our selues.

## O.

*Obedience of Children to Parents.*

**A** N exposition of the fift Commandeme-  
nt: The end and sum thereof. 2.8.35.

How farre this word honoring extend-  
eth, and there be three partes thereof, Re-  
uerence, Obedience, and Thanksgiving.  
2.8.36.

Of the promise adioyned to the fifth  
Commandement, concerning long conti-  
nuance of life, and how faire the same per-  
taineth to vs at this day. 2.8.37.

How and by how diuerse meanes, God  
sheweth his vengeance vpon the disobedient:  
Yet obedience is not due to parentes  
and other, but sauing the law of God 2.8.38.

## Offences.

What offences are to be avoided, & what  
to be neglected: what is an Offence giuen,  
and what an Offence taken. 3.19.11.

It is declared by the doctrine and exam-  
ple of Paul who be weake, to whō we must  
Lewke that we give no Offencce. 3.19.12.

Whereas we are commanded to beware  
that we offend not the weake, the same is  
meant onely in things indifferent: There-  
fore they doe wrongfully abuse this doctrine  
which lay that they heare Masse for the  
Weakes sake. 3.19.13

## Officials.

Of Popish Bishops Officials, as they call  
them. 4.11.7,8.

## Orders Papisticall.

The Sacrement of Order breedeth to  
the Papistes seuen other petic Sacraments,  
of whose names and differences they them-  
selves be not yet agreed. 4.19.22.

Their fond and vngodly foolishnes, for-  
asmuch as they make Christ fellow Officer  
with them in euery one of them. 4.19.23.

Of Acolythes, Doorekeepers and Rea-  
ders, whom the Papistes doe make Orders  
of the Church and Sacraments, 3.19.24.  
and with what ceremonies they consecrate  
them. Sect.27.

Of Exorcistes or Coniurers an order of  
the Popish Church. 4.19.24.

The orders of Psalmistes, Doorekeepers  
and Acolythes, are vaine names among the  
Papistes, forasmuch as they themselves doe  
not execute the Offices, but some boy, or  
any layman. 4.19.24.

Of the shauing of the Clergie, and the  
signification thereof by the doctrine of the  
Papistes. 4.19.25.

They doe wrongfully applie it to Paules  
example, which shaued his heade when he  
tooke a vowe, or to the olde Nazarites. 4.  
19.26.

It is shewed out of Augustine whence it  
first began. 4.19.27.

Of the three higher Orders: and first of  
Priesthood or sacrificer ship: where is shew-  
ed that the Papistes haue most wickidlie  
peruerted the order appointed by God, and  
doe wrong to Christ the onely and eternall  
sacrificing Priest 4.19.28.

Of their blowing at the making of the  
Popish Priests, and how in that ceremonie  
they doe wrongfully counterfaite Christ:  
Where is declared that the Lord did many  
things which he would not haue to be ex-  
amples for vs to follow. 4.19.29.

Of the vndeble character or vndeface-  
able marke of the oyle wherewith Popish  
Priestes are annointed at their creation.  
And how the same is wrongfully applied to  
the children of Aaron. But these Priestes in  
coueting to be like the Leuites, are Aposta-  
taes from Christ. 4.19.30,31.

## Originall Sinne.

A definition and expounding of Orig-  
inall sinne. 4.15.10,11,12.

A true definition of Originall and a de-  
claration of the same definition: Wherein  
is shewed, that not onely punishment came  
from Adam vpon vs, but also that the infec-  
tion distilled from him remayneth in vs,  
and how it is the sinne of another and also  
our owne sinne: Finally, that such infection  
pearced not onely into the inferiour de-  
sire, but also into the vertie understanding  
minde

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mind and bottome of the heart, so that there is no part of the soule free from corruption. 2.1.8,9.

A confutation of them that dare charge God with their faults, because wee say that men are naturally faultie: And there is prooved, that man is corrupt by naturall viciouſneſſe: (to the ende that no man should thinke it to be gotten by euill custome) but yet ſuch as proceeded not from nature, but is an accidentall qualitie, and not a ſubſtantiall propertie from the beginning. 2.1.10.11.

Othe.  
See Swearing.

P.  
Patience.

A Part of the forsaking of our ſelues, in a respect of God, is contentation of mind and ſufferance: Which we ſhall perorme, if in ſeeking the commoditie or quietnes of this preuent life wee yeele our ſelues wholly to the Lord, and do not desire, hope for, or think vpon any other meane of proſpering than by his blessing. 3.7.8.

So ſhall it come to paſſe that we ſhall neuer ſeeke our owne commodities by vnlawfull meaneſ or with wronging of our neighbours: also that we ſhall not burne with vnmēaſurable deſire of riches or of honořs: finally if things proſper well with vs, we ſhall yet beholden from pride, and if they happen ill, we ſhall yet bee reſtrained from impatieneſ. 3.7.9. Which extendeth to all chaunces whereunto our preuent life is ſubiect, whereof the faufull doe alwaies acknowledge the hand of God their father, and not fortune, to be the gouernor. 3.7.10.

The Patience of the faufull is not ſuch as is without all feeling of ſorrow, but ſuch as being vpholden by godly comfort, fighteth againſt the naturall feeling of ſorrow. Therefore the Patience of the Stoikes is to reiecte: neither is it in it ſelfe any fault to weep or feare. 3.8.8,9.

A deſcription of that ſtriving which is in-gendred in the hearts of the faufull by the feeling of nature, which feeling cannot bee clean done away, & by the affection of godlines wherewith that ſame feeling muſt bee subdued and tamed. 3.8.10.

There is a great diſference between Phiſoſophical & Christian patiencē: For almoſt as the phiſophers doe teach vs to obey because we ſo muſt of neceſſitie: but Christ teacheth it, because it is righteous, and alſo because it is profitablie for vs. 3.8.11.

## Pardons.

The ſo long continuing of pardons declareth in how deepe darkenes of errours men haue been drowned theſe certaine ages paſt 3.5.1.

What pardons are by the Papistes doctrine: Whereby is prooved that they are a dishonoring of the blood of Christ: A comparison of Christ and popiſh pardons. 3.5.1.

A confutation of the wicked doctrine of pardons, by the notable ſaying of *Leſ Bishop of Rome*, and of *Augustine*. And there is ſhewed that the blood of martyres is not vnlawfull, although it haue no place in forgiuenes of ſins. 3.5.3,4.

Either the Gofpel of God muſt lie, or pardons muſt bee lying deſerts. And there is ſhewed what ſeemeth to haue been the beginning of them. 3.5.5.

## Penance, the Popiſh Sacrament.

Of the uſage of the olde Church in publicke penance: and of the laying on of hands at reconciliation. Also how in proceſſe of time the laying on of handes was uſed in priuate absolutions. 4.19.14.

The diuers opinions of the ſchoolemen how penance is a Sacrament: And there is ſhewed that the definition of a Sacrament doth not agree with it. 4.19.15,16.

It is a lie, & a deceitfull error which they haue inuented concerning the Sacrament of Penance: and it is a wicked and blaſphemous title wherwith they haue garniſhed it, a ſecond boord after ſhipwracke from Baptisme. 4.19.17.

## Perſeuerance.

See booke 2. Chap. 5. Sect. 3.

A confutation of the moſt wicked error, that Perſeuerance is giuen of God according to the Merite of men, ſo as every man hath ſhewed himſelfe not vnthankful for the firſt grace: and in this opinion is ſhewed a double error. Of the common diſtinction of grace working, and working together: and how *Augustine* uſed it, qualifying it with an apt

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apt definition. 2.3.11.

*Politike government.*

There is a difference to be made betweene policie, and the inward government of the soule. Their doctrine is to be rejected which goe about to ouerthrowe policie as a thing not necessarie for Christians, or as a thing that ouerthroweth the spirituall libertie of the soule. Also those flatterers are to be rejected, which do give too much vnto it, and do set it in compayson against the authorite of God. 4.20.1,23.

Policie is the gifte of God, which bringeth great commodities to mankinde and no small helpe to the defence of the state of religion. Politike government hath three parts, the magistrate, the lawes and the people. 4.20.3.

Of the three formes of Ciuell gouernement, *Aristocracie* the gouernement of the best choyse of men, *Democracie* the gouernement of the people, *Monarchy* the gouernement of one: it can not simply bee determined which of these is the best: yet it commeth to passe by the faulfe of men, that it is safer and more tolerable to haue many to gouern than one to reigne. But all these formes are of God, and diuersly disposed by him, therefore it is the duty of priuate men to obey, & not to make innovacion of states after their owne will. 4.20.8.

Of the immunitie that the Romish clergie take to themselues, which was altogether unknownen to the Bishops of the old Church 4.11.15.

In matters of Faith, the judgement in the olde time pertained to the Church and not to Princes, although sometime princes entermedled their authoritie in ecclesiastical matters, but the same was done to preserue and not to trouble the order of the church. 4.11.15,16.

Of the authoritie of the sword vsurped by the bishops in the papacie: and how they haue by little and litle from so small beginnings growen to so great encrease. 4.11.9,10

*Pope.*

It is prooved that the supremacie of the sea of Rome is not by the institution of Christ 4.6.1,2,3,4.

Neither had Peter any principality in the Church or among the Apostles. 4.6.5,6,7.

Neither is it profitable nor may bee, that one man shoulde bearre rule ouer the whole Churche. 4.6.8,9,10.

Although Peter had had a supremacie in the Church, yet it followeth not that the seat of that supremacie ought to be at Rome 4.6.11,12,13.

It is prooved by many arguments that Peter was not bishop of Rome. 4.6.14,15.

The supremacy of the sea of Rome is not according to the vse olde Church. 4.6.16,17.

Of the beginning and encreasings of the Romish papacie, vntill it aduanced it selfe to that heighth, whereby both the libertie of the Church is oppressed and all moderate government hath beeene ouerthrwen. 4.7.

In the most part of the councils, the Bishoppe of Rome nor his legates had not the chiefe place, but some other of the Bishops had it at the Council of Chacedon: but yet without order. 4.7.1,2.

Of the title of supremacie and other titles of pride wherwith the Pope boasteth himselfe, and when and how they crept in 4.7.3.

*Gregorie* pronounceth that the title of vniversall bishop was devised by the deuil, and published by the crier of Antichrist. 4.7.4.

It is prooved by the vse of the old church, that it is false which the bishoppe of Rome boasteth, that hee hath iurisdiction ouer all Churches. 4.7.5. Whether ye consider the ordering of bishops, Sect. 6. or ecclesiastical admonitions and censures, Sect. 7. or summoning of Councils, Sect. 8. or authoritie of higher appeals. Sect. 9,10.

The olde Bishoppes of Rome in the most part of their Epistles did ambitiously set foorth the glorie of their sea, but thofe Epistles at time had no credite. Also they did thrust in certaine forged things as though they had been written in the old time by holy men. 4.7.11,20.

Although in the time of *Gregorie*, the authoritie of the Bishop of Rome was greatly increased, yet it is prooved by his writings that it was then far from vnbridled dominion and tyranny. 4.7.12,13,22.

There was strife for the supremacie betwene the bishop of *Constantinople* and the bishop of *Rome*. 4.7.14,15,16. vntill *Phocas* grated to *Boniface* the third, that *Rome* should be

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be the head of all Churches: which afterward *Pipine* confirmed, when he gaue to the Sea of *Rome* iurisdiction ouer the Churches of France. 4.7.17.

From thenceforth the tyrannie of the sea of *Rome* encreased more and more, partlie by ignorance and partly by negligence of Bishops: which destruction of the whole order of the Church *Bernard* lamenteth and layeth to the Popes charge. 4.7.18.22.

The insolencie and shamelesnesse of the Bishops of *Rome* in setting foorth their owne supreme authoritie. 4.7.19.20. which is reprooued by sayings of *Cyprian* and *Gregorie*. Sect. 21.

*Rome* can not be the mother of all Churches, forasmuch as it is no Church. Neither can the bishop of *Rome* bee head of bishops, sith he is no bisho. p.4.7.23.24.

It is prooued by *Paul*, that the Pope is Antichrist. 4.7.25.

Although the Church of *Rome* in olde time had had the honor of supremacie, yet the same is not to bee bounde to a place. 4.7.26.29.

Of the maners of the citie of *Rome*, of the Pope, and of the Cardinals and their diuinitie. 4.7.27.28.

The Bishop of *Rome* first laid hand vpon kingdomes, and then vpon the Empire: Which is proued by most sharpe reprehensions of *Bernarde* to be vniuste for him that boasteth himselfe the successor of the Apostles. 4.11.11.

Of the gift of *Constantine*, wherewith hee laboreth to hide his robberie. 4.11.12. and howe there are not yet ffe hundred yeeres past, since the Popes were in subiectio[n] of Princes, and by what occasion they haue shaken it off Sect. 13. and how they brought the citie of *Rome* into their power, but about a hundred and thirtie yeeres ago. Sect. 14.

## Prayer.

True faith can not bee idle from calling vpon God 3.20.

How necessarie & how many waies profitable is the exercise of praying, 3.20.2. although the Loide will not cease while we craue not, nor needeth any to put him in minde. Sect. 3.

The first rule of well framing our prayer, is that we be no otherwise disposed in hart and

minde than becommeth them that enter into talke with God. 3.20.4.5.

The second rule is, that in praying we alway feele our own needines, & that earnestly considering that we want all these things that wee aske, wee ioyne with our prayer an earnest and feruent desire to obtaine, 3.20.6.

Wee ought to priae at all times, and in the greatest quietnes of our estates, the one-ly remembrance of our sinne ought to be no small prouocation to mooue vs to that ex-ercise. 3.20.7.

The thirde rule of praying well, is that we forsake all confidence of our owne glorie, least if wee presumptuously take any thing, be it never so little, vnto our selues, we with our vaine pride, fall downe from his face. 3.20.8.

The beginning of praying well, is the obtaining of pardon, with an humble & plaine confession of offence. 3.20.9.

In what sense the Praiers of certayne holy men are to bee taken, in which to intreate God, they seeme to alleage their owne righ-teousnes. 3.20.10.

The fourth rule of prayng well, is that being so ouerthrown and beaten downe with true humilitie we be neuerthelesse en-couraged to priae with an assured hope to obtaine: So in our prayers, faith and repen-tance do meeet togither. 3.20.11.

Of the certaintie of faith, whereby the fauorite do determine that God is fauourable vnto them. And how necessarie the same is in Praier: Neither is that certaintie weakened, when it is ioynd with acknowledging of our owne miserie. 3.20.12.

God commandeth vs to call vpon him: he promiseth, that wee shall be heard: both these things are necessarie, that we may pray in faith. 3.20.13.

There are rehearsed diuers promises of God, with the sweetenes whereof they that are not stirred vp to praiers, are altogether vn-excusable. 3.20.14.

An exposition of certayne places wherein God seemeth to haue assynted to some mens Praiers which yet were grounded vpon no promise. 3.20.15.

The fower rules of Praying well, are not examined with so extreme rigor, but that

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that God heerein doth bear with many infirmities, yea many intemperances in them that be his, which is prooved by manie examples.3.20.16.

We must alway pray in the name of Christ onely.3.20.17.neither were the faithful euer heard any otherwise.Sect.18.

They which Pray otherwise, haue nothing left for them at the throne of God, but wrath and terror.3.20.19.

It is not againt Christs office of mediator: that we be commanded to Pray one for another.3.20.19.

A confutacion of the Sophisters devise, which lay that Christ is the mediator of redemption, and the faifthfull are mediators of intercession.3.20.20.

Againt them, which make dead Saints intercessors to God for them, or doe mingle the intercession of Christ with the Prayers and merites of dead men.3.20.21.

This foolishnes hath proceeded in the papacie to grosse monstroulnes of vngodliness, and to horrible sacrileges.3.20.22.

A confutacion of the arguments wherwith the papastes labour to confirme the intercession of dead Saints.3.20.23,24,25,26.

It is vnlawfull to direct our praiers to dead Saints, forasmuch as this kind of worshiping doth most properly belong to God alone.3.20.27.

Of the sortes of Prayer, and cheefly of thanksgiving: Also of the continuall exercise of the faighthfull in prayer and thanksgiving.3.20.28,29.

Of the babbling of the Papistes, and of avoiding all boasting in prayers, of departing into secret places, and of publike Prayers.3.20.29.

Publike Prayers must bee made in the common and natvie speech of the land. And there is entreated of kneeling and vncouering of the head at Prayer.3.20.33.

Of the infinite goodnes of Christ, which hath also appointed vs a forme of Prayer: And how great comfort commeth vnto vs thereby.3.20.24.

A diuision of the Lords Prayer,3.20.35.

An exposition of the same Prayer.3.20.36.

The same in every point is a perfect and vpright prayer.3.20.48. whereunto nothing

ought to bee added, although wee may vse other words in making our prayers, Sect.49.

Of the confidence which the name of the children of God doth bring vnto vs, which euen the conscience of our sinnes ought not to ouerthrow.3.20.36,37.

Although wee ought to pray for all men, and specially for them of the householde of faith, yet this withstandeth not, but that wee may pray specially, both for our selues and certaine other.3.20.38,39,47.

Of the boldnes of asking which the Lord granteth to his, and the iust of obtayning.3.20.47.

It is good that every one of vs for exercise, appoint to himselfe certaine peculiar hours to pray, so that it be done without superstitious obseruation.3.20.50.

In all our prayer wee ought diligentlie to beware that we go not about to blinde God to certaine circumstances.3.20.50.

Of perseuerance and pacience in the exercise of prayer.3.20.51,52.

## Predestination.

It is prooved that the doctrine of predestination is a doctrine of most sweete fruite. There are rehearsed three principall profits thereof: and they are admonished which being moued with a certainte curiositie doe beyond the bounds of Scripture breake into the secrets of the wisedome of God. 3.1.1,2, and also they which would haue all mention of Predestination to bee buried. Sect. 3. 4.

What is Predestination, and what is the foreknowledge of God, and how the one of them is wrongfully set after the other. The example of Predestination in al the offspring of Abraham in respect of other nations, is confirmed by many testimonies of Scripture.3.21.5.

Also there is shewed a speciaill Predestination, whereby euen among the children themselves hee hath made difference betweene some and other some.Sect.6.7.

A confirmation of the doctrine of Predestination taken out of testimonies of scripture.3.22.

Of them that make a foreknowledge of Merits the cause of Predestination. Allo of other men that blame God, because he eleceth some and passeth ouer other.3.22.1.

God

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God as wel in election as in reprobation hath no respect of workes neither passed nor to come, but his good pleasure is the cause of both. 3.22.2,3,4,5,6,7,11.

This is prooued by *Augustine*, Sect.8, and the trifling subtle devise of *Thomas* to the contrarie is confuted. Sect.9.

The promises of saluation are not directed to al, but peculiarily to the elect. 3.22.10.

These two sayings doe not disagree that God by the outward preaching of the word calleth many, and yet he giueth the gift of faith to few. 3.22.10.

Against them which so confesse election, that yet they denie any to bee reprobate of God. 3.23.1.

The reprobate do in vaine contend with God, for as much as God oweþ them nothing, and wilþ nothing otherwise than righteously, and they themselves may finde iust causes of their damnation in themselves. 3.23.2,3,4,5.

An answere to the wicked question of certaine men, why God should blame men for these things whereof hee hath layed a necessarie vpon them by his Predestination. 3.23.6,8,9.

A definition of Predestination. 3.23.8.

A confutation of them which gather of the doctrine of Predestination, that God hath respect of persons. 3.23.10,11.

Against those hogs which vnder colour of Predestination doe goe carelesly forward in their sinnes: and against all them which say that if this doctrine take place, all endeavour of well working decaith. 3.23.12.

Against them which say that this doctrine ouerthroweth all exhortations to godly life, it is prooued by *Augustine* that preaching hath his course, & yet the knowledge of Predestination is not hindered thereby. 3.23.13.

In this point of doctrine we must so temper our manner of teaching the truth, that so far as we may, we wisely beware of offence. 3.23.14.

Whereas some obey the preaching of the word of God, and other some despite it, or be more blinded and hardened thereby, although this come to passe by their owne malice and vnthankfulnesse, yet wee must therewith also know, that this diuersitie han-

geth vpon the secret counsell of God, than which it is vnlawfull for to search for any further cause. 3.24.12,13,14.

An exposition of certayne places, wherein God seemeth to denie that it commeth to passe by his ordinance that the wicked perish, but in as much as against his wil they wilfully bring destruction vpon themselues. And there is shewed that those places make nothing against the doctrine of Predestination. 3.24.15,16.

The vniuersalnesse of the promises of saluation, maketh nothing against the doctrine of the Predestination of the reprobate: and yet not without cause are they framed vniuersally. 3.24.16.

Here also are confuted certayne obiections of them which denie this point of doctrine.

*Priesthood, Kingdome, and Propheticall office of Christ.*

That we may know to what ende Christ was sent of his father, and what he brought vnto vs, three things are cheefely to bee considered in him, his Propheticall office, his Kingdome, and his Priesthood: and therefore is giuen to him the title of Christ (or Messias which signifieth annointed) althoþ hee be specially so called in respect of his kingdome. Albeit that God alway gaue prophets and teachers to his Church, yet it is prooued that all the Godly looked for full light of vnderstanding, onely at the comming of Messias: and that he when he appeared was annointed a Prophet, not onely for himselfe, but also for all his body. 2.15.1,2.

As touching his Kingdome, first wee must note the spirituall nature thereof, whereupon also is gathered the eternall continuance of it, which is of two sortes: the one pertaineth to the whole bodie of the Church, the other is proper to every member: both sortes are declared and plainly set forth by testimonies of scripture. 3.15.3.

It is declared that the profit of the kingdome of Christ cannot otherwise bee perceived of vs, but when wee knowledge it to be spirituall: and the same profit consisteth in two things, namely that it enricheth vs with all good things necessarie to eternall

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eternall saluation, secondly, that it fortifieth vs with strength and vertue against the diuell and all his assaultes. And so Christ reigneth for vs rather than for himselfe, whereupon wee are rightfully called Christians: Where it is saide that at the last day he shall yeld vp his kingdome to God and his father, and such like sayings, the same maketh nothing against the eternitie of his kingdome. 4.15.4.5.

As touching his Priesthood, that the efficacie and profit thereof may come to vs, it is shewed that wee must beginne at the death of Christ. Hereupon it followeth that hee is an euerlasting intercessour, by whose mediation we obtaine fauour, whereby ariseth to godly consciences both boldnesse to pray, and quietnesse: finally that he is so a Priest, that hee ioyneth vs in the fellowship of so great an honour, to the end that the Sacrifices of prayers and praise which come from vs, may be acceptable to God. 2.15.6.

## Promises.

Not without cause all the Promises are concluded in Christ: for as much as every promise is a testifying of the lawe of God toward vs, and none of vs is beloved of God without Christ. Neither was Naaman the Syrian, Cornelius the Captaine, nor the Eu-nuche to whome Philip was caried, without knowledge of Christ, although they had but a very small taste to him, and a faith in some part vnexpressed. 3.2.32.

The Lord, to the end to sil our harts with loue of righteousnes and hatred of wickednesse, was not content to set foorth bare commandements only, but addeth Promises of blessings both of this present life and of eternall blessednes, and also threatenings both of present miseries, and of eternall death: The threatenings declare the great purenesse of God: The Promises doe shewe his great loue to righteousness, & his wonderfull goodness toward men. 2.8.4.

Of the Promise of Gods mercie to be extended to a thousand generations. 2.8.21.

Although the Promises of the lawe bee conditionall, yet they are not giuen in vaine.

2.7.4.

Propheticall office of Christ.  
See Priesthood.

## Prouidence of God.

Prophane men, by fleshly vnderstanding doe confesse God the Creator, otherwise than wee doe by faith: for as much as faith doth teach that hee is also the gouernor of all things not by a certayne vniuersall motion, but by a singular prouidence which extendeth cuen to the least sparowe.

1.16.1.

They which giue any thing to fortune, doe burie the Prouidence of God, by whole secrete counsell all successes are gouerned.

1.16.2.

Things without life, although each of them haue their propertie naturally planted in them, yet doe not put foorth their force, but so farre as they be directed by the present hand of God: which is prooved by the sunne, before which he would both light to be, and the earth to abound with all kinde of good things: which also wee reade to haue stand still by the space of two daies, and gone backe two degrees at the commaundement of God. 1.16.2. also by the staires and signes of the heauen, which the vnbelieuers doe feare. Sect.3.

The almightynesse of God is busied in continuall doing, so that it extendeth to euery particular act, and nothing happeneth but by his counsell: Which who so doe not acknowledge they defraude God of his glorie and doe extenuate his goodnessse: But we on the other side doe receue double fruite thereof. 1.16.3.

It is prooved that the Prouidence of God doth not onely beholde things that are done, but gouerneth all successes: Whereby is ouerthrown the fained inuention of bare foreknowledge and of vniuersall Prouidence onely: also the error of the Epicures is confuted, and of them which giue to God a gouernance onely aboue the middle region of the aire. Yet there may a certaine vniuersall Prouidence bee graunted, but so, that the speciaill Prouidence be not darkned, which doth gouerne not only certaine but all particular doings.

1.16.4.5.

That not onely the beginning of motion is in the disposing of God, is prooved by the plentifullnesse of one yeere and the barrennesse of an other, for whereas God calleth

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callcth the one his blessing, and the other his curse and vengeance. 1.16.5.

The prouidence of God in gouerning the worlde, is cheefely to be considered in mankinde, and in the diuerse estate of all men, and diuerse disposing of successes, 1.16.6.7.

Against them which cauil, that this doctrine of the Prouidence of God, is the Stoikes doctrine of fate or destinie. 1.16.8.

Whether any thing happen by fortune or chance : Where is rehearsed the saying of *Basilii Magnus*, that Chance and Fortune are wordes of heathen men : also the saying of *Augustine*, that he repented that hee had vsed the name of Fortune. Yet those things may be saide to happen by fortune in respect of vs, which being considered in their nature, or weighed according to our knowledge doe seeme so, although in the secrete counsell of God they be necessarie: Also all things that are to come, may bee saide to bee happening, inasmuch as they be vncertaine to vs. 1.16.8.9.

What things are to be considered, that the doctrine of the Prouidence of God, may be referred to a righthand, that we haue the profit thereof: and where the causes of those things that happen, appeere not vnto vs, wee must beware that wee doe not thinke, that things are rolled by the sway of fortune: but we must so reverence his secrete judgements, that wee esteeme his will the most iust cause of all things 1.17.1.

Against certaine dogges which at this daie doe barke against the Prouidence of God, it is prooved by the Scripture that whereas God hath so revealed his will in the Lawe and the Gospell that hee illuminateth the mindes of them that bee his with the spirite of vnderstanding, to perceiue the mysteries therein contained, which otherwise are incomprehensible, yet the order of gouerning the world is called a bottomlesse depth, because when we knowe not the causes thereof, yet we ought reverently to honor it. 1.17.2.

Such prophane men do foolishly comber themselves, when they alleage that if the doctrine of the Prouidence of God be true, then the prayers of the fauill in which they aske anie thing for time to come are

vaine, no counsell is to be taken for things to come, and then men which do any thing against the Lawe of God, doe not sinne: These dangerous errours they shall avoid, which in considering the Prouidence of God, shall frame themselues to true moderate. 1.17.3.

As concerning things to come, it is prooved that the Scripture doth well ioyn the aduertisements of men with the Prouidence of God: because wee are not hindered by his eternall decrees, but that vnder his will, we may both foresee for our selues, and order our owne things: For the knowledge of consulting and taking heede, are inspired into men by the Lord, whereby we may serue his Prouidence, in the preferuynge of our own life. 1.17.4.

In all successes of time past the will of God doth gouerne: and yet the dooers of wicked deedes are not excused, because they are accused by their owne conscience, and doe not obey the will of God, but their ownelust. They are indeed the instruments of Gods prouidence, but so, that they finde the whole euill in themselues, and in God is founde nothing but a lawfull vse of their euilnesse. 1.17.5. and 1.18.4. Where also the same thing is shewed in the election of king *Ieroboam*, the tenne tribes forsaking the house of *David*, the slaughter of the sonnes of *Achab*, and in the betraying of the sonne of God.

A godlie and holie meditation of the Prouidence of God, which is taught by the rule of godlinesse: first that being certainly perswaded that nothing happeneth by fortune, wee alway cast our eyes to God the chiefe cause of all things: then that wee doubt not that his singular Prouidence watcheth for vs, whether we haue to do with men as well euill as good, or with his other creatures: To which vse we must applie the promises of God in the scripture which testifie the same, the examples wherof are rehearsed. 1.17.6.

We must alioyne those testimonies of Scripture which teach that all men are vnder the power of God, whether we neede to get their good wils or restraine the malice of our enimies: which last pointe God worketh diuerse waies, sometime by taking

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taking away their wit, sometime when hee granteth them wit, he fraieth them that they dare not go about that which they haue concieued. and sometime also when he suffreth them to go about it, he breaketh their enterprises: Vpon which knowledge necessarilie followeth a thankfulnes of minde in so prosperous successe of things. 1.17.7.

In aduersitie when wee are hurt by men, is required patience and quiet moderation of minde: Which is shewed in the examples of *Ioseph* being afflicted of his brethren, *Job* persecuted of the Chaldees, and *David* tailedd vpon of *Semei*. If we happen to be distressed with any myserie without the worke of men, this selfefame doctrine is the best remedie against impatience because the scripture testifieth, that euen aduersities also do come from God. 1.17.8.

A Godly man principally regarding the prouidence of God, yet will not leue inferiour causes vnmarked. Therefore if hee haue received a benefit of any man, he will harily know and confess himselfe to be bound vnto him. If hee haue taken harme or done harme to any other by his negligence or want of heede, he will impute it vnto himselfe, much lesse will he excuse his owne offences. In things to come chiefly hee will haue consideration of inferiour causes, but yet so that in determining he wil not be carried away with his own wit, but comitt himselfe to the wisedome of God: neither shall his trust so stey upon outward helpe, that he will carelesly rest vpon them if hee haue them, nor be dismayed for feare if hee want them. 1.17.9.

A large description of the inestimable felicitie of a godly minde which resteth vpon the prouidence of God: and on the other side the miserable carefulness wherewith we must needs be distressed when the weakenes of this earthly cottage maketh vs subiect to so many diseases, fith our life and safetie is besieged with infinite dangers at home, abroad, vpon the land, in the water, by men, and by duuels. 1.17.10.11.

Those places of Scripture, where it is saide that God repented him: make nothing against the doctrine of Prouidence, forasmuch as therein (like as also when hee is said to be angry) the scripture applying, it

selfe to our capacitie describeth him, not such as he is, but such as we seele him to be. Likewise, where he spared the Niniuites, to whom he had threatened destruction within fortie daies: whereas he prolonged the life of *Ezechias* for many yeres, to whom he had declared present death: bicause such threatenings containe an vncexpressed condition. Which is well prooued by a like example in king *Abimelech*, which was rebuked for *Abrahams* wife. 1.17.12,13.14.

A confutation of them which coueting to get a praise of modestie, goe about to maintaine the righteousnesse of God with a lying defence, when they say: that those things which Satan and all the reprobate do naughtily, are done by the sufferance of God, and not by his prouidence and will. And it is prooued by the affliction of *Job*, the deceiuing of *Achab*, the killing of Christ, the incestuous adulterie of *Ab solon*, and manie other examples, that men doe worke nothing but that which hee hath alreadie decreed with himselfe, and doth appoint so to be by his secret direction. 1.18.1.

And this hath place, not onely in outward doings, but also in secret motions. For it is prooued by the hardning of *Pharaon*, and other testimonies, that God worketh euen in the mindes also and harts of the wicked. Neither maketh it any thing to the contrarie, that oftentimes the worke of Satan is vsed therein: for God worketh neuertheles, but after his own maner, vsing a iust revenge 1.18.2. therefore God is not the author of sins. Sect. 4.

They are prooued guiltie of intollerable pride, which refuse this doctrine vnder pretence of modestie. A confutation of their obiection when they say, that if nothing happen but with the will of God, then hath hee in himselfe two contrary wils, forasmuch as he doth appoint those things to be done by his secret counsell, which he hath openlie forbidden by his lawes. And there is shewed, that God doth not disagre with himselfe, that the will of God is not changed, that hee doth not faine himselfe to nill that which hee willetteth: but whereas there is in God, but one simple will, the same to vs appeareth diuers, because for the weaknes of our understanding, we conceiuie not how he diuersly

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diuersly both willett not, and willett one selfe thing to be done. Finally it is prooued by *Augustine*, that man sometime with good will willett some thing which God willett not: and sometime willett that thing with euill will, which God willett with good will. 1.18.3.

The consideration of Gods power in governing this frame of heauen and earth, and all the partes that are in them. 1.5.5.

The fellowship of men is so gouerned by the prouidence of God, that hee sheweth himselfe liberall, mercifull, righteous, and seuer. 1.5.6.

Those things which in the life of men are counted chaunces, as well of prosperitie as aduersitie are so many tokens of the heauenly prouidence, 1.5.7. and ought to awaken vs to the hope of the life to come, Sect 9.

How God worketh in the harts of them that be his, and Sathan in them that be his, but yet so, that they are not excused. 2.4.1.

God worketh also in the wicked, and euen in the same waight wherein Satan worketh, and yet is not God so said to be the author of sinne, neither is Satan or the wicked excused, but there is difference between the one and the other, both in the end and manner of doing. 2.4.2,5.

The olde writers oftentimes referred these things, not to the working of God, but to his foreknowledge or sufferance, least the wicked shoulde thereby take occasion to speake irreuerently of the works of God. But the Scripture when it saith that God blindesth, hardeneth, and such like, declarereth somewhat more than a sufferance: although God doe worke two waies in the reprobate, namely by forsaking them, and taking his Spire from them, and also by deliuering them to Satan the minister of his wrath. 2.4.3,4.

The ministrie of Satan is vised to stirre forwarde the reprobate, when soever the Lord by his prouidence directeth them hither or thither. 2.4.5.

## Purgatorie.

Wee ought not to winke at the doctrine of Purgatorie, for as much as it is a damnable inuention of Satan which maketh voide the crosse of Christ, &c. 3.5.6.

An exposition of certaine places of scripture which the Papistes doe wrongfully wrest to the confirmation of their Purgatorie. 3.5.7,8,9.

An answere to the obiection of the Papistes, that it hath beeene an ancient vsage of the Church that prayers should be made for the dead. Where is shewed that this was done by them in the olde time, without the word of God, by a certaine wrongfull imitation, least Christians if they were slowe in hauing care of funeralls and the dead, should seeme worse than heathen men. Yet herein was a great difference between this slipping of these old men, and the obstinate error of the Papists. 3.5.10.

R.

## Redeemer Christ.

**T**He knowledge of God the Creator is vnyprofitable vnto vs, vnslesse faith doe also follow, setting him foorth in Christ a Father and Redeemer to vs, and this doctrine from the beginning of the world in all ages hath beeene holden among the children of God. 2.6.1.

It is prooued by diuers arguments and testimonies of scripture, that the happy state of the Church hath alway beeene grounded vpon the person of Christ. For both the first adoption of the chosen people, and the persecuting of the Church, the deliuernace of them in perils, and the restoring after their dissipation, did alway hang vpon the grace of the Mediator. And the hope of all the godlie was never reposed any other where than in Christ. 2.6.2,3,4.

It is to be diligently considered how Christ hath fulfilled the office of redeemer, that we may finde in him all things necessarie for vs, sith (as *Bernard* iuth) he is to vs light, meate, oyle, salt, &c. 2.16.1.

An exposition how we shoulde say that God was our enemie vntill he was reconciled to vs by Christ, whereas to giue Christ to vs, and to prevent vs with mercie, were signes of the loue wherewith he before imbraced vs. And there is shewed that the Scripture vseth this speech and such other, to apply it selfe to our capacitie: and yet it doth not the same fassily. And all this is prooued by the authoritie of Scripture, and the testimonie of *Augustine*. 2.16.2,3.

Regeneration.

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## Regeneration.

Against certaine Anabaptists, which invent a phrentike intemperance insteede of spirituall Regeneration, namely that the children of God being now restored into the state of innocencie, ought no more to be carefull to bridle the lust of the flesh, but onely to followe the spirite for their guide. 3.3.14.

The rest pertaining to this matter, see in the title of *Repentance*.

## Religion.

Necessitie enforceth the reprobate to confess that there is some God. 1.4.4.

They are deceiued which say that Religion was devised by the suttletie of certaine men to holde the simple people in order. 1.3.2.

The very wicked and godlesse men are compelled whether they will or no to feele that there is a God. 1.3.2. and in what sense David saith, that they thinke that there is no God. 1.4.2.

## Remission of sinnes.

Against them which dreame a perfection in this life, which taketh away neede of asking pardon. 3.20.45.

Of Remission of sinnes: and in what sense sinnes are called debtes, and howe wee are faide to forgive other that haue offended against vs 3.20.45.

Of the distinction of fault and paine: where with most strong testimonies of scripture the doting error of the Papists is confuted, namely that when the fault is forgiven, yet God retaineth the paine, which remaineth to bee redeemed with satisfactions. 3.4.29,30. and there also is shewed that they cannot scape away with their distinction betwene everlasting paine and temporall paines.

Of certaine places of Scripture wherewith they goe about to confirme their errore: where is declared that there are two kindes of the judgement of God: the one of Vengeance, the other of chaitement, which are wisely to be distinguished asunder. 4.4.31.

The first of these, that is to say, vengeance, the faithfull haue alway earnestly praied to escape: the other that is to say, chaitement, they haue received with

quiet minde, because it hath a testimonie of loue. And where it is faide that God is angrie with his Saints, the same is not meant of his purpose or affection to punish them, but is spoken of the vehement feeling of sorrow wherewith they are striken so soone as they beare any part of his seueritie: and this is profitable for them. On the other side the reprobate, when they are striken with the scourges of God doe alreadie after a certaine manner begin to feele the paines of his judgement. All which things are prooued by testimonies of the Scripture, and also by the expositons of Chrysostome and Augustine. 3.4.32,33.

God when hee had forgiuent the adulterie of David, chastised him both for common example, and also to humble him: and for this reason hee daily maketh the faithfull ( to whome hee is mercifull ) subject to the common miseries of this life. 3.4.35.

An exposition of the article of the Creed concerning Remission of sinnes. 4.1.20,21.

The keyes were giuen to the Church, to forgive sinnes, not only to men at their first conuersiōn to Christ, but to the faithful all their life long. 4.1.22.

This doctrine is prooued by testimonies of Scripture against the Nouatians, and certaine of the Anabaptists which faine that the people of God are by baptisme regenerate into an angelike life, & afterwarde there remaineth no pardon for them that fall. 4.1.23,24,25,26,27.

A confutation of them which make a voluntarie transgression of the lawe a sinne vnpardonable. 4.1.28.

## Repentance.

Repentance commeth of faith, and goeth not before it. 3.3.1.

A confutation of their reasons, which thinke otherwise, but hereby is not signified any space of time wherin faith breedeth repentance: but onely is shewed that no man can earnestly endeouer himselfe to Repentance vnfesse he know himselfe to be Gods. Of the error of certaine Anabaptists, Jesuits, and such other, which appoint to their nouices certaine daies for repentance. 3.3.2.

Certaine learned men long before this time, made two partes of Repentaunce, namely

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namely Mortification, which they commonly call contrition, Viuification which they wrongfully expound to be comfort by the feeling of the mercy of God: whereas it rather signifieth a desire to liue well.  
3.3.3.

They doe also make two other sortes of Repentance, the one of the Law, the other of the Gospell: where also are shewed examples of either sort out of the Scripture.  
3.3.4.

A true definition of repentance taken out of the Scripture, & here Repentance though it cannot be seuered, yet ought to be distinguished from Faith.  
3.3.5.

A plainer declaration of the definition of Repentance: where first is shewed, that there is required a turning to God, that is to say, an alteration, not onely in outward workes, but also in the soule it selfe.  
3.3.6. then that it proceedeth of an earnest feare of God: where also is entreated of the sorrowfulnesse that is according to God.  
3.3.7.

Thirdly, that saying is declared that Repentance consisteth of two partes, the Mortification of the flesh, and the quickening of the Spirite.  
3.3.8.

Both thole thinges doe we obtaine by partaking of Christ, the first by communicating of his death, the second of his Resurrection. Therefore Repentance is a new forming of the Image of God in vs, and a restoring into the righteousnesse of God by the benefite of Christ: and this restoring is not fulfilled in vs in one moment.  
3.3.9.

But there remayneth in all the Saintes, while they liue in mortall body, matter of strife with their flesh, and so thought all the Ecclesiasticall writers that haue beeene of sound judgement: and specially *Augustine*, which calleth this nourishment of euil and disease of lusting in the elect, weake[n]esse, and sometime sinne: and indeede it is sinne.  
3.3.10.

This is confirmed by the testimonie of *Paul*, and by the summe of the commaundementes. Whereas it is saide that God cleanseth his Church from all sinne, the same is spoken rather of the guiltines of sin, then of the matter of sinne it selfe, which

ceaseth not to dwell in the regenerate (but ceaseth to reigne in them) though it be not imputed.  
3.3.11.

A declaration of the seuen causes or effectes, or partes or affections of Repentance, which *Paul* rehearseth: Thoſe be ſtudie or carefulneſſe, excusing, diſpleaſure, feare, deſire, zeale, reuenge. Whereunto alſo is added out of *Paul*, and declar'd by an excellent admonition of *Bernard*, that in ſuch renewing we muſt keepe a meaſure.  
3.3.12.

The fruities of Repentance are deuotion toward God, charitiſ toward men, holines and pureneſſe in all our life: but all theſe ought to begin at the inward affection of the hart, from whence outward testimonies may afterward ſpring forth: where alſo is ſpoken of certayne outward exercises of Repentance, which the olde Writers ſeeme to enforce ſomewhat too much.  
3.3.13.

Turning of the hart to God is the chiefe point of Repentance: Sackcloth and Ashes, weeping and fasting, were uſed of them in the olde time before Christ, as tokens of publike repentaſce: of which the two laſt may yet be uſed to appeaſe the wrath of God in the miſerable times of the Churche.  
3.3.14.

The name of Repentance or penance is vnproperly drawne from his naturall ſenſe to this outwardē profeſſion. Publike confeſſion is not alway neceſſarie in ſinnes: but priuate confeſſion to God may never be omitted, wherein we ought to confeſſe not onely thoſe thinges that we haue lateſly committed, but the diſpleaſure of our greeuous fall ought alſo to call vs backe to remembrance of our paſſed offeſſes. Of ſpeciall penance which is required of hainous offendours and certayne other: and of the ordinances which the children of God, euen the moſt perfect, ought to uſe all their life long.  
3.3.15.

God doth therefore freely iuſtifie them that be hiſ, that he may alſo with the ſanctification of his Spirite restore them into true righteouſneſſe: therefore *John*, Christ, and the Apoſtles preached Repentance and remiſſion of ſinnes. The effect of which ſaying is declared.  
3.3.16.

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Christians ought to exercise themselves in a continual Repentance, & he hath most profited, that hath learned most to mislike himselfe. 3.3.20.

Repentance is a singular gift of God, vnto which he calleth all men, which he giueth to all them whom he purposeth to sauе, and whch the Apostle pronounceth, that it shall never be given to wilfull Apostates whose wickednes is vpardonable, that is to say, such as haue sinned against the holy Ghost. 3.3.8.

Although fained Repentance doth not please God, yet hee sometime for a season spareth hypocrites which make a shewe of some conuersion, which hee doth not for their sakes, but for common example, that we may learne more chearefully to give our mindes to vnsayned Repentance: and this is prooued by the examples of *Ahab*, *Esan*, and the Israelites 3.3.25.

The Schoole Sophisters doe fowlie erre in those definitions which they make of re-pentance, and no better doe they deuide it, when they parte it into contrition of hart, confession of mouth, and satisfaction of worke: where is entreated of certayne questions which they mooue: whereupon is easilie gathered, that they babble of things which they know not, when they speake of Repentance. 3.4.1.

When they require those three things in Repentance they must needs binde thereunto forgiuenesse of sinnes: And if it be so, then are we most miserable, forasmuch as we can never haue quietnes of conscience: which is prooued first in that contrition of hart such as they require. 3.4.2.

There is a great difference betweene the doctrine of such contrition, and that contrition which the Scripture requireth of sinners, that they truely hunger and thirst for the mercy of God. 3.4.3.

In what sense the olde writers thought that solemaie penance, which was then required for hauous offences, might no more be estsoones done then Baptisme. 4.1.29.

## *Reason of Man.*

Mans vnderstanding is not so to be condemned of perpetuall blindness, that we leauie it no whitte of understanding in any

kinde of thing: but it hath some knowledge in as much as he is naturally caried with desire to search out truth: And yet this desire by and by falleth into vanitie, because the minde of Man cannot for dulnes keepe the right way to search out truth, and for the most parte he discerneth not of what things it is behouefull for him to seeke the true knowledge. 2.2.12.

As touching earthly things it is prooued by examples that the minde of Man hath a sharpe vnderstanding, as first of households, sith every Man vnderstandeth that the fellowship of men must be holden together by lawes, and comprehendeth in minde the principles of those lawes. 2.2.13.

Also in liberal Artes and handy crafts for leatning whereof, yea for amplifying and garnishing of the same, there is in man a certaine aptnesse, although some be more apt then other. But the light of reason and vnderstanding of men, is so a generall good qualite in all men, that yet it is a free gift of Gods liberaltie towarde every man: which thing God sheweth when he createth some Idiots and dull witted: also when he maketh one man to excell in sharp invention, an other in judgement, an other in quickenesse of minde, againe when he powreth into men singular motions according to euerie mans calling, and according to the time and matter that is to be done. 2.2.14.17.

The inuention of Artes, the orderlie teaching of deepe and excellent knowledge thereof, which appeare to haue beeene in the olde Lawyers, Philosophers, Philistians, being prophane men, doe declare vnto vs, that the minde of men how much soever it be fallen from his first vprightnes, is yet still garnished with excellent giftes of God. 2.2.15.

They are the giftes of the holy Ghost which the Lord giueth to whom hee will, even to the vngodly for the publike benefitte of mankind: therefore we ought to vse them although they be communicate vnto vs by the ministerie of the wicked, to whom they are but transitorie and fleeting, because they are without the sound foundation of truth 2.2.16.

It is shewed in the first two pointes that mans

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mans reason seeth nothing that concerneth the kingdom of God and heauenly matters, which are contained in three things, that is to say, to know God, his fatherly fauour toward vs, and the way to frame our life according to the rule of his law. 2.2.18. and to that purpose are alleged diuers testimonies of scripture. Sect. 19. 20. 21. In the thirde it seemeth that hee hath some more vnderstanding than in the other , for as much as man is instructed by the lawe of nature to a right rule of life. But such knowledge is vnperfect in the vnbeleeuers , and availeth to no other ende , but to make them vnex-ensable : neither doe they by that naturall light, see the truth in every thing. And here is expounded the laying of *Themistius*, that vnderstanding in the vniuersall definition is seldom deceiued, but the error is when it descendeth to particular caufes, & there is shewed, that mans vniuersall iudgement in the difference of good and euill , is not alway sound and vpright. For it attayneth not those which are the chiefe things in the first table of the law , namely of confidence in God, &c. In the second table, although it haue some more vnderstanding, yet it appeareth that it sometime erreth : as when it iudgeth that it is an absurditie to suffer too imperious gouernment , and not to reuenge wrongs ; also it knoweth not the disease of desire in the whole obseruation of the law. 2.2.22,23,24.

It is prooued by the Scripture , that the sharpenes of our reason in all the parts of our life, is nothing before the Lord, and our mindes do reape the grace of enlightening, not onely at the beginning, or for one day, but at every moment. 2.2.25.

See vnder the title of freewill , certaine things pertaining to this matter.

## Resurrection of Christ.

Without the resurrection of Christ all is vnperfect that we beleue concerning his croſſe, death, & burial, therof we receiu three profites : forasmuch as it hath both purchased vs righteousness before God, and is to vs a pledge of the Resurrection to come, and by his life , we are now regenerate into newnes of life. 2.16.13.

A declaration of the historie of the Re-

surrection of Christ. 3.25.3.

## Last Resurrection.

For as much as the faithfull, doe chiefly neede hope and patience , least they should faint in the course of their calling : hee hath soundly profited in the Gospell which is accustomed to a continual meditation of the blessed Resurrection. 3.25.1,2.

The article concerning the last Resurrection, containeth a doctrine of great weight, graue and hard to beleue: for the ouercomming of which hardnes by faith , the Scripture giueth two helps, the example of christ, and the almightynes of God. 3.25.3,4.

A confutation of the Saddues, which denie the Resurrection : and of the Millenaries which appointe the kingdome of Christ to endure but a thousand yeres. 3.25.5.

A confutation of their error, which imagine that soules at the last day shall not receiue againe the bodies wherewith they are now cloathed, but shall haue new and other bodies. 3.25.7,8.

Of the maner of the last Resurrection. 3.25.8.

By what reason, the last Resurrection, which is a singular benefit of Christ, is common also to the wicked and the accursed of God. 3.25.9.

## S. Sabbath.

A N exposition of the fourth comande-  
ment, the end therof, and then three causes wherupon wee must note that it consisteth. 2.8.28.

The first cause is a shadowing of spiritual rest, that is to say, of our sanctification: this is prooued by diuers places to haue beene the chiefe thing in the Sabbath. 2.8.29.

Why the Lord appointeth the seventh day. 2.8.30.31.

This part , for as much as it was Ceremoniall, is taken away by the death of Christ. 2.8.31.

The two later causes, that is to say, that there should be certaine daies appointed for assemblies in the church, & that there should be giuen to seruants, a rest from their labor, do serue for all ages. 2.8.32.

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Of daies of meeting in the church to hear the worde of God and common praiers : where is spoken of obseruing of the sunday. 2.8.32,33. and of superstition to be auoided in thus behalfe.2.8.34.

## Sacraments.

What is a Sacrement. 4.14.1.

For what reason the old writers vsed this word in that sense. 4.14.2,13.

A Sacrement is neuer without a promise going before, which the Lord sealeth by that meane, wherein he prouideth helpe for our ignorance and dulnesse, and also for our weakeenes. 4.14.3,5,6,12.

A sacrament consisteth of the worde and the outward signe: but the sacramental word is to betaken otherwise than the papists think. 4.14.4.

Sacraments cease not to be testimonies of the grace of God, although they be giuen also to the wicked, which do gather to themselves more grieuous damnation thereby. 4.14.7.

Our faith is so confirmed by sacraments, that yet it hangeth vpon the inward effectuall working of the spirit. 4.14.9,10,11. and no vertue is to be put in the creatures. Sect.12.

A confutation of the diuelish doctrine of the sophistical schooles, that the sacraments of the new law do iustifie and do giue grace, so that we do not stop it with deadly sinne. 4.14.14.

*Augustines* good distinction betweene a sacrament and thing of the sacrament, whereby is prooved that though God in Sacraments do truly offer Christ, yet the wicked receiue nothing but the sacrament, that is to say, the outward signe. 4.14.15,16.

We must not thinke that there is ioyned or fastened to the sacraments any secrete vertue, whereby they by themselves do giue vs the graces of the holy Ghost. 4.14.17.

In the old time God gaue vnto his people some sacramentes in miracles and some in naturall things. And there is spoken of the tree of life and of the rainebowe. 4.14.18.

Sacramentes are on the Lordes behalfe testimonies of grace and saluation, and on our behalfe tokens of our profession. 4.14.19.

The sacramentes of the olde Church vnder the lawe, tended to the same ende that our sacramentes doe, that is to say, Christ: whom yet our sacraments do more plainlye represent, wherefore the scholemens doctrine is to reiect, which say, that the old sacraments did shew a shadowe of the grace of God, and ours do giue it presently. 4.14.20,21,22,23,&c.

## The ffe fealstie called Sacraments.

When we denie those ffe to bee Sacraments, which are inuented by men, we striue not about the name but the thing: because the papists will haue them to be visible forms of invisible grace. 4.19.1.

Many reasons are brought, why it is not lawfull for men to make sacraments. Also there is a difference to be put betweene sacraments, and other ceremonies. 4.19.2.

The number of seauen sacraments cannot be prooved by the authoritie of the olde church. 4.19.3.

Although the old church vnder the lawe, had mo sacraments, yet at this day, the christian Church ought to be content with those two, which Christ hath ordained: and it is not lawful for men to make other, nor to ad vnto those any thing of their owne. 4.18.20.

## Sacrifices.

A difference betweene the sacrifices of Moses his law, and the supper of the Lord in the christian church. 4.18.12.

What the name of a sacrifice properly signifieth: and of the diuers kinds of sacrifices vnder the lawe: which may be deuided into two sorts, whereof some may bee called of thanksgiving, and other some propitiatorie or of cleansing. 4.18.13.

Our onely propitiatory sacrifice, is the death of Christ. Sacrifices of thanksgiving we haue many, as all the duties of charite, praiers, praises, giuing of thanks, and all that we do to the worshipping of God. 4.18.13, 16,17.

This maner of sacrificing is daily vsed in the church, and in the supper of the Lord: And thereupon all Christians are sacrificing priests.

## Satisfactions Papisticall.

Of satisfaction, which they make the tharde thing in penance, of retaining the paine,

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paine, the fault being forgiuen, and such like lies, which all are ouerthrownen, by setting against the free forgiuenesse of sinnes, by the name of Christ. 3.4.25.

A confutacion of the blasphemous error of the schoolemen, that forgiuenes of sins, and reconciliation is once done in baptisme, but after Baptisme we must rise againe by satisfactions. 3.4.26.

By such error, Christ is spoyled of his honor, & the peace of conscience is troubled, forasmuch as they can never certainly determine, that their sins are forgiuen them. 3.4.27.

In Daniel, when Nabuchadnezar is commanded to redeeme his sinnes with righteousnesse: that same redeeming is referred to God, rather than to men, and the cause of pardon is not there set forth, but rather the manner of true conuersion. The same is to be saide of certaine other places of Scripture. 3.4.36.

An exposition of that place in the Gospell, *Many sinnes are forgiuen her, because she hath loued much*: Meaning that loue is not the cause, but the prooef of forgiuenesse. 3.

4.37.

The olde writers of the Church did not speake of satisfactions, in such sence as the Papistes doe: for they vnderstand that the penitent doe make satisfaction to the Church, and not to God. 3.4.38,39.

*Scripture, the Word of God,  
and the authoritie  
thereof.*

Men doe not sufficiently know God the creator, and discerne him from fained gods, by consideration of his creatures, vntes they be also holpen by the light of the word. And God hath kept this order in teaching them that he is his, not only since that he chose the Iewes for his peculiar people, but also from the beginning, euen toward Adam, Noe, and the other Fathers. 1.6.1.

Either by oracles, or by visions, or by the ministerie of other, the Fathers had the word which they were certainly perswaded to be the word of God, whereby they knew the true GOD the creator and gouernor of all things: which word afterward, that he might prouide for men in all ages, he caused to be written in the Law and the

Prophetes, as it were in publike registers. 1.6.2,3. in which place also is prooved by testimonies of Scripture, that the doctrine of the word, must be ioyned to the consideration of creatures, least we conceiuē a fickle knowledge of God.

Of them which say that the authoritie of Scripture hangeth vpon the iudgement of the Church, and in how ill case we should be, if it were so. 1.7.1.

This error is well confuted by the place of *Paul* in the second chapter to the Ephesians, where he saith that the faithfull are builded vpon the foundation of the Apostles and Prophetes. 1.7.2.

In what sence *Augustine* sayeth, that hee would not haue beleueed the Gospell, vntes the authoritie of the Church did mooue him: which place they doe cauillously wrest to the confirmation of their error. 1.7.3.

Although there be many other argumentes, which do prooue, yea, doe enforce the wicked to confess, that the Scripture came from God, yet by none other meane than by the secret testimonicie of the Holy Ghost, our hartes are truely perswaded that it is GOD, which speaketh in the Lawe, in the Prophetes, and in the Gospell. And this is prooved by many places of *Ezeie*. 1.7.4,5.

The orderly disposition of the wisedome of God, the doctrine sauoring nothing of earthlinesse, the goodly agreement of all the partes among themselues, and specially that basenesse of contemptible wordes, vttering the high mysteries of the heauenly kingdome, are second helpe to stablish the credit of Scripture. 1.8.1,2,11.

Also the antiquity of the Scripture, wheras the booke of other religions, are later than the booke of *Moses*, which yet doth not himselfe invent a new God, but setteth foorth to the Israelites, the God of their fathers. 1.8.3,4.

Whereas *Moses* doth not hide the shame of *Leui* his Father, nor the murmuring of *Aaron* his brother, & of *Mary* his sister, nor doth advance his owne children: the same are arguments, that in his booke is nothing fained by man. 1.8.4.

Also the miracles which happened, as well at the publishing of the law, as in all the rest of time. 1.8.5.

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Which miracles, when the prophane writers could not deny, they cauled, that *Moses* did then by Magicall Artes. Which *Sclander* is confuted by most strong reasons. 1.8.6.

Also whereas *Moses* speaking in the person of *Iacob*, assigneth the government to the Tribe of *Juda*, and where he telleth before of the calling of the Gentiles, whereof the one came to passe four hundred yeares after, and the other almost two thousande yeeres: these are arguments, that it is God himselfe which speakest in the Bookees of *Moses*. 1.8.7.

Whereas *Esay* telleth before of the captiuitie of the Iewes, and their restoring by *Cyrus* (which was borne a hundred yeares after the death of *Esaï*) and where *Ieremie* before that the people was ledde away appooreth their exile to continue three score and tenne yeeres, whereas *Ieremy* and *Ezeciel*, being farre distant in places the one from the other, doe agree in all their sayings, where *Daniel* telleth before of things to come, for sixe hundred yeeres after: these are most certaine prooues, to stablish the authoritie of the Bookees of the Prophetes. 2.8.8.

Against certaine vngodly scoffers which aske how we know that those are the writings of *Moses* and the Prophetes, which are read in their names: and how we know that there was euer any such. *Moses*. 1.8.9

Also of them that aske, from whence the copies of the Bookees of the Scripture came to vs, forasmuch as *Antiochus* commanded them all to be burned. And there is spoken of the woondershul prouidence of God in preseruing them so many ages, among so many enenies, and so cruell persecutions. 1.8.10.

The simplicite of speech of the first three Euangelistes, containing heauenly misterie, the phrase of *John* thundering from on high with weightie sentences, the heauenly maiestie shuning in the writings of *Peter* and *Paul*, the sudden calling of *Matthew* from the boorde, the calling of *Peter* and *John* from their fisherbotes to the preaching of the Gospell, the conuersion and calling of *Paul* being an enemie to Apostleship, are signes of the holy Ghost speaking in

them. 1.8.11.

The consent of so many ages, of so sundrie nations, and of so diuerse mindes in embracing the Scripture, and the rare godlinesse of some, ought to stablish the autoritie thereof among vs. 1.8.12.

Also the blode of so many Martyrs which for the confession thereof, haue suffered death with a constant and sober zeale of God. 1.8.13.

Against certaine phrentike men, which forsaking the reading of Scripture and learning, doe boast of the Spirite and doe flie to reuelacions. 1.9.1.2.

A confutacio of their obiection, that it is not meete that the Spirite of God, to whom all things ought to be subiect, should be subiect to the Scripture 1.9.2.

Also where they say that we rest vpon the letter which slayeth 1.9.3.

The Lord hath ioyned with a mutuall knot the certaintie of his doctrine and of his Spirite. 1.9.3.

Such as the beholding of the heauen and earth and other creatures doth depaint out God vnto vs, such doth the Scripture set him foorth, that is to say, eternall, full of goodness, clemencie, mercie, righeteoufulness, judgement and truth: and also to the same end. 1.10.1.2.

What is to be thought of the power of the church in exposition of scripture. 4.9.13

The Romish Doctors doe wrongfully abuse this colour to the confirmation of their errors and blasphemies 4.9.14.

## Of Singing in the Church.

Voyce and singing availe nothing in prayer, without affection of the harte. 3.20.31.33.

Of the vsage of Singing in Churches. 3.20.32.

## Single life.

The shamelesnes which doth set foorth the comelineesse of Single life for a thing necessarie, to the great reproch of the olde Church. By what degrees this tyranny crept into the Church: and how it cannot be defended by the preuence of certaine old Canons. 4.12.26,27,1.8.

Priestes were forbidden to marry by wicked tyranny, and against the word of God, and against all equitie. 4.12.23.

An

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An answer to the aduersaries obiection, that the priest must by some marke differre from the lay people. 4.12.24.

The blasphemie of the Pope, saying that mariage is defiling and vncleannes of the flesh. 4.12.24.

It is fonde to defend the forbidding of mariage with the examples of the Leuiticall priests, which when they should go into the sanctuary lay asunder from their wiues. 4.12.25.

## Sinne.

A confutacion of Platoes saying, that men Sinne not but by ignorance: also of their opinion which say that in all Sinnen there is an aduised malice and frowardnes. 2.2.22, 23,25.

Against the false imagination of the Sophisters concerning veniall sines, which they cal desires without a determined assent, which do not long rest in the hart: it is proued that every sinne, even the lightest desire deseruereth death, and is deadly, except in the saints which obtaine pardon by the mercie of God. 2.8.58,59.

A confutacion of their fonde distinction between deadly and veniall sins, and of their scander when they say that we make all sins equall. 3.4.28.

How it is to be expounded, that God visiteth the iniquite of the Fathers vpon the children ynto the third and fourth generation: and whether such reuengement be vnseneely for the righteousnes of God. 2.8.19.20.

## Sinne agaist the holy Ghost.

The true definition of Sin against the holy Ghost, & examples thereof out of the scripture. 3.3.22.

It is not one or another particular falling, but a generall forsaking, the description whereof is declared by the Apostle. Neither is it any maruell if God wil be alwaies vnpeaceable to them that haue so fallen. 3.3.23. forasmuch as he promiseth pardon onely to them that repent, which they shall never do. And though the scripture do say that some such haue groaned and cried, yet that was not repentance or conuersion, but rather a blind torment by desperation. 3.3.24.

## Of the Soule.

That the Soule or Spirite of man is not only a breath, but an immortall substance, although it were created, is proued by conscience, by the knowledge of god, & by so many excellent gifts wherewith the minde of man is endued, yea, and by those things which it conceiueth in sleepe, and also by many arguments taken out of the scripture 1.15.2. Finally by this that it is said, that man was created after the image of God. Sect. 3.

Against them that vnder the colour of Nature do denie the prouidence and gouernance of God vittering it selfe in the maruellous and in a maner innumerable powers of the soule. 1.5.4,5.

A confutacion of the error of the Manichees and of Sermittus, that the soule is a derivation of the substance of God: also of the errore of Ofiander, which acknowledgeth no image of God in man without an essentiall righteousness. 1.15.5.

Concerning the immortality of the soule, in a manner none of the Philosophers hath certainly spokēn: but they doe binde the powers thereof to this preuent life, whereas the scripture doth so give to it the chiefe rule in gouernance of life, that it also stirreth vp man to the worshipping of God. Also of the diuersitie of soules, and of the diuision of the powers of the soule according to the Philosophers. 1.15.6.

Another diuision more agreeable with Christian doctrine, that is to say, that the powers of the soule are understanding and will: and the office and force of either of them in mans first estate. 1.15.7,8.

That there yet remaineth somewhat of the seede of religion yet imprinted even in the corruption of the soule. 1.15.6.

Of their error which thought that whole man perisheth by death, and that the soules at the last shall rise againe with the bodies. 3.25.6.

Of the state of soules from death to the last day. 3.25.6.

A delcription taken out of Bernarde, of the miseries of a faithfull soule, being considered as it is in it selfe and of it selfe: and on the other side, of the assured glorying of a faithfull soule in Christ, which blotteth

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out all her vnworthinesses. 3.2.25.

## Superstition,

The simplicities of the superstitious doth not excuse them, because their blindnes is found to be mingled with vanitie, pride, and obstinacie. 1.4.1,3.

When superstition goeth about to please God, it mocketh him with lying colours. 1.4.3.

The superstitious do not approche vnto God but against their will and with seruile feare. 1.4.4.

Whoever do corrupt the true religion, although they follow the consent of antiquitie or the custome of any citie, yet they depart from the one and true God. 1.5.12.

It is proued by the etymologie of the words *Superstition*, *Religion*, *Eusebeia* or godlines, what difference is betweene Religion and superstition. 1.12.1.

The craft of superstition, when graunting the chiefe place to the one God, it besetteth him with a rout of smaller Gods. 1.12.1,3.

## Supper of the Lord.

Of the bread and wine the signes in the holy supper: and it is declared by his own words at his Supper, why the Lord willed that we shoulde vse them. 4.17.1.

Wee gather a great fruit of confidence and sweetnesse out of this sacrament, which testifieth that wee are so growen togither into one bodie with Christ, that whatsoeuer is his, wee may lawfully call it ours. 4.17.2.

This is declared by the words of the supper. 4.17.3.

The chiefe office of the sacraments is not to give vnto vs the body of Christ without any higher consideration, but rather to seale that promise wherein hee testifieth that his flesh is verily meat. 4.17.4.

The supper maketh not Christ then first to beginne to bee the bread of life, but that wee shoulde feele the force of that bread. He once gane his flesh for the life of the world, & dayly giueth it to them that bee his. Wee must beware that we do not too much abase or aduance the signes. The eating of the flesh of Christ is not faith, but rather the effect of faith. 4.17.5.

So thought Chrysostome and Augustine: and in what sense Augustine said, that in believing we eat the flesh of Christ. 4.17.6.

They do not say enough, which passing ouer the mention of flesh and bloode, doe thinke that wee are made partakers onely of the spirite of Christ. The mysterie of the Supper is so great, that neither the toong can expresse with speaking, nor the heart comprehend with thinking the greatness thereof. 4.17.7.

How farre the perfect communicating of Christ extendeth. Where is declared that Christ, which from the beginning was the life giuing word of the father, made the flesh which he took vpon him to be also life giuing to vs. 4.17.8,9.

The faithfull doe truely eate of the same flesh howe great distance of places souer there be between them and it. 4.17.10.

The mysterie of the supper consisteth of two things, the bodily signes, and the spirituall truth: Whiche spirituall truth containeth three things, signification, matter, and effect. 4.17.11.

Of the transubstantiation of bread & wine into the body and blood of Christ, which the crafestmen of the court of Rome haue forged 4.17.12,13. &c. & 20.

They are without testimony of antiquity. And in what sense the old writers said, that in the consecration is made a secret turning. Also the signification of the supper agreeth not, vnlesse the substance of the outwarde signes remaine. 4.17.14.

The bread is a sacrament to none but to men to whom the worde is directed. And here are confuted certaine arguments of the teachers of transubstantiation. 4.17.15.

Of some men, which though they do at one word graunt that the substance of the signes remaineth, yet placing the body of Christ in breade and vnder breade, they fall backe into the locall presence, and faine a being every where. 4.17.16,17,18,20.

A confutation of their obiections. 4.17.21,22,23,&c.

It is proued that this doctrine is not maintained, neither by the testimonie of Augustine, nor by authoritie of scripture. 4.17.28. 29.30.31.

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A confutacion of certaine other of their obiections, and cheefly of this that they say, that whatsoeuer wee teach of spirituall eating, is against the true and reall eating: where also is declared that the body of Christ is in the supper offered to the infidels, but they receive it not. 4.17.33.

Neither can the saying of *Augustine* bee drawn to this purpose, that the Sacraments are nothing appaireed by the infidelities of men. Which is prooved by diuerser other testimonies of the same man. 4.17.34.

How the body and bloud of Christ is giuen to vs in the Supper, and what maner of presence of Christ we ought to hold therein. 4.17.18,19,32.

Of the exposition of the words of Christ in the supper. 4.17.20,21.

The body of Christ is conteined in quantite, and comprehended in heaven vntill the last day, as it is prooved by the scriptures, 4.17.26,27.

Of the papistes carnall adoration, and concomitance, and consecration of the host (as they call it) and carrying it about in pompe. 4.17.35,36,37.

The mysterie of the supper ought to stirre vs vp to giuing of thankes, to exercise vs in remembraunce the death of Christ, to kindle vs to holines of life, and chieflie to charity. 4.17.37,38.

In the papacie the Supper (the true ministration whereof is not without the word) is turned into a dumme action. And heere is spoken of the laying vp of the Sacrament to bee extraordinarily distributed to sickle men. 4.17.39.

The doctrine of the papistes, when they go about to prepare men to the worthinesse of eating the body of Christ, doth in cruell wise torment coniences: And the diuell coulde not by any readier way destroy men. Of the best remedie to auoid this destruction. They erre which in the supper doe require of the faithfull perfection of faith. 4.17.41,42.

As touching the outward vse of the ministration of the Supper, there are manie things indifferent: And how it ought to bee ministred most comely. 4.17.43.

Of the small assemblie at this daie at the partaking of the Supper, which is a

token of contempt, wherewith the holy fathers in olde time were much displeased: And how the custome which commandeth men to communicate once every yeare, was a most certaine inuention of the diuell. 4.17.44,45,46.

It is proved by authoritie of the scripture and by the vsage of the old Church, fower hundred yeeres before the death of *Gregory*, and by many other argumentes, that the constitution which tooke away from laie men the cup of the Lord, came out of the diuels worke-shop. 4.17.47,48,49,50.

Of the concomitance of the bloud in the flesh of Christ, which is a popish inuention. 4.17.47.

The Supper of the Lord is profanely abused, if it be giuen to all men without choice. Of the dutie of ministers in rejecting the vnoorthoie. 4.12.5.

A briefe sum of those things which wee ought to knowe concerning the two Sacraments. And why the supper is oftentimes ministred, and Baptisme but once. 4.18.19.

## *Swearing.*

An exposition of the thirde commandement, in which these three things are contained, that we neither thinke or speake anie thing of God, nor of his word and honorable mysteries, nor yet of any of his workes, otherwise than reverently. 2.8.22.

A definition of Swearing: where is declared that it is a kinde of worshipping of God. And therefore wee must beware that our othes conteine not any dishonor to the name of God, which is done in forswearing; or any contempt of it, which is done in superfluous othes, or in which the name of any other than God is vsed. 2.8.23,24,25.

It is prooved by Scripture against the Anabaptists: that all othes are not forbidden vs, that Christ in the Gospell changed nothing as touching the rule of Swearing, set forth in the lawe. 2.8.26. Which is prooved by his owne example: and not onely publike, but also priuate othes are permitted, keeping the moderation which the lawe commandeth. 2.8.27.

## T *Temples.*

Of Temples of Christian men for assemblies of the congregation. 3.20.30.

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It is prooved by the authoritie of the old Church, and the reasons of *Augustine*, that it is not expedient, that there shoulde bee any images in Christian temples. 1. 11. 13.

The preaching of the word and the Sacramentes, are liuely images which onely are fit to bee in Christian Temples. 1. 11. 7. 13.

The wickednesse of the Nycene Synode which was holden by the commandement of *Irene* the Empresse, and the filthy follies thereof in allowing images in Temples, and the worshipping of them. 1. 11. 14, 15. 16.

Of the garnishing of Temples and holie thinges in the olde Church. 4. 4. 8. and 4. 5. 18.

## Temptations.

Of diuerse kindes of Temptations: and in what sense it is said that God tempteth vs. 3. 20. 46.

## Testament, old, and new.

Of the likenes of the old, and new Testament: Where is declared, that they are all one in substance and matter, but onely doe differ in ministracion. The likenes standeth chiefly in three points. 2. 10. 1. 2.

The first point is, that the old Testament did not holde the fathers in earthly felicite, but had chiefe regarde to the life to come. Which is prooved by *Paul*, which saith that the promises of the Gospell are contained vnder it. 2. 10. 3.

The same also is prooved by the lawe and the Prophetes: First, by considering the wordes of the couenant: *I am your God*. 2. 10. 7. 8.

Againe, *I will bee the God of your seed after you*. Sect. 9. Also by the life of the holy Fathers, as *Adam, Abel, Noe, Sect. 10. Abraham, Sect. 11. Isaac, Iacob, Sect. 12. 13. 14.* And by many testimonies of *Danid*. Sect. 15. 16, 17. 18. Of *Iob, Sect. 19.* Generally of all the latter prophets. Sect. 20. But namely of *Ezechiel, Sect. 21. Of Esiae and Daniel. Sect. 22.* A conclusion of this point with rehearsing certaine testimonies out of the new Testament. Sect. 23.

The second point is that the olde Testament did not stand vpon the merits of men, but vpon the free mercie of God. The third point is that the couenant of the Fathers

with God, did then stand vpon like knowledge of Christ the mediator. 2. 10. 4.

Also in signification of Sacraments the Israelites vnder the law were equal with the Christian people. 2. 10. 5. 6.

There are fewer differences of the olde Testament from the newe, whereunto wee may adde a fift. The first is, that although in the old time also the Lords wil was to direct the soules of his people to the heauenly inheritance: Yet to the ende that they might bee the better nourished in the hope thereof, hee gaue it them to bee beholden, and after a certayne manner tasted vnder earthly好处. But nowe the grace of the life to come, being more cleerly revealed by the Gospell, hee directeth our mindes the straight way to the meditation thereof, leauing the inferiour manner of exercising which hee vsed among the Israelites. 2. 11. 1.

Therefore the old Church is compared to an heire vnder age, which is gouerned by Gardians 2. 11. 2.

For this reason, the fathers so much esteemed this life, and the blessings thereof. 2. 11. 3.

The second difference is in figures wherwith the olde Testament did shew forth the image and shadowe of spirituall good thinges. The newe Testament giueth the preuent truth and perfect bodie. There is also a reason shewed why the Lorde kept this order: And a definition of the old testament 2. 11. 4.

In this sense it is saide, that the Iewes were by the introduction or schooling of the lawe ledde vnto Christ: before that he was deliuered in the flesh. 2. 11. 5. which appeared in the most excellent Prophets that were endued with singular grace of the spirite. Sect. 6.

The third difference, is taken out of the one and thirtie Chapter of *Ieremie*, and the thirde Chapter of the second Epistle to the Corinthians, that the old Testament is literally, and the newe Testament is spirituall: the old bringeth death, the newe is the instrument of life. 2. 11. 7. 8.

The fourth difference is, that the Scripture calleth the olde Testament, the Testament of bondage, because it engendreth feare

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feare in mens mindes: but the new is called the Testament of libertie, because it rai-seth them vp to confidence and suretie. The three latter differences are comparasons of the lawe and the Gospell. The first containeth also the promises made before the law. The fathers liued so vnder the lawe and the olde Testament, that they staid not there, but alwaies aspired to the new, yea and im-braced a certayne communicating thereof.

2.11.9,10.

The fifth difference is, that before the comming of Christ, the Lorde had seuered one nation, in which hee would keepe the couenant of his grace, in the meane time neglecting all other nations. So the calling of the Gentiles is a certaine signe, where-with the excellencie of the new Testament is set foorth aboue the olde: a thing so in-credible, that it seemed yet newe to the Apostles themselves, being exercised in reading of the Prophets, and endued with the holy Ghost. 2.11.11,12.

A conclusion of this matter, and an an-sweare to diuers objections of some men, which saie that this varietie in the Church, this diuerte manner of teaching, so great change of vslages and ceremonies, is a great absurdite. Where is declared that the con-stancie of God appereth in this chaun-ging, and hee hath done nothing but wisely, righteously, and in mercie, when he gouerneth his Church, after one sort in child-hood, and after another sort in riper age, and also when hee did keepe close in one people the shewing foorth of his grace be-fore the comming of Christ, which after-warde he powred foorth vpon all nations.

2.11.13,14.

## Theft.

An exposition of the eight Commandement: where is intreated of diuers kindes of Thefte, and some which although men judge otherwise, yet are accounted Theftes before God. And so hee that doth not perorme that whiche by the office of his calling hec oweith to other, is a Thefte. 2.8.45.

What we ought to do, that we may obey this commaundement, is shewed by diuers examples according to the diuersitie of per-sons and offices. 2.8.46.

## Traditions.

For as much as the Lord, willing to teach a rule of true righteousnesse, hath drawnen al the partes thereof to his owne will, there-by it appereth, that all the good workes which men deuise of their owne wits, are nothing woorth before him: But the true worshipping standeth vpon obedience onely, which is the beginning, mother, and pre-feruer of all vertues. 2.8.5.

Of Traditions of men, that is to say, or-dinances proceeding from men, concer-ning the worshipping of God: And of the vngodlynesse and necessitie of them. 4.10.1,  
2,5,6,7,8.

A diuision of popishe constitutions, which they call Traditions of the Church, into such as containe ceremonies, and other which are said to pertaine to discipline. The wickednesse of both sortes, because they place the worship of God in them, and con-scences are bound with precise necessitie of them. 4.10.9.

For them the commaundement of God is made voide. 4.10.10.

A true marke of mens Traditions, which ought to be rejected of the Church, and of all godly men. 4.10.16.

A confutation of the pretence which some men vse that defende Popish Traditions to bee of God, because the Church cannot erre, and is gouerned by the holy Ghost. 4.10.17.

It is a meere mockerie to say, that the Apostles were authors of the Traditions, wherwith the Church hath heretofore been oppressed. 4.10.18,19,20.

The example of the Apostles, when they commaunded the Gentiles to abstaine from things offered vnto Idols, from strangled, and from blood, is falsely alleged to excuse the tyrannie of the Popes lawes. 4.10.  
21,22.

The Lords kingdome is taken from him, when hee is worshipped with the lawes of mens Traditions: which is prooued by ex-amples and testimonies of scripture to have alwaies beene a most hainous offence in the sight of God. 4.10.23,24.

The inuentions of men cannot bee de-fended by the example of Menelaus, which being a priuate man offered sacrifice, nor  
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of Samuel which sacrificed in Ramath. 4.10. 25. nor of Christ which willed men to beare the burdens that the Scribes and Pharisees did binde together. 4.10.26.

Of holy and profitable ordinances of the Church; and the ende that they tende vnto. 4.10.1.

Of such ordinances of the Church as ought to bee accounted holy, namely those which serue for comlineesse, or doe preserue order and peace in the Church. 4.10.27,28, 29. We must wisely consider, which bee of that sort. 4.10.30.

It is the dutie of Christian people, to obserue such ordinances: And what errors herein are to be taken heede of: And howe in the meane time, the libertie of consciences may still bee preserued safe. 4.10.31,32.

## Tributes:

Of Tributes, Taxes, Impositions, and Finances, which are paied to Princes: And howe Princes may vse them with a good conscience. 4.20,13.

## Trinitie.

In one simple essence of God, wee must distinctly consider three persons, or (as the Greeks call them) *Hypostases*. 1.13.2.

A confutation of them which in this matter doe condemne the name of person, and reiect it for newncesse. 1.13.3,4,5.

The holy doctors haue beeene compelled to inuent certaine new wordes, to defende the truth of God against certaine subtil men, which mocked it out with shifting: as against *Arrius* they inuented this worde *Homousion Consubstantiall*, and against *Sabellius* the name of three properties or persons. 1.13.4,16.

The diuers sentences of Hierome, Hilarie, and Augustine, in the vse of theire wordes. 1.13.5.

What we call a person, when we entreat of the Trinitie. 1.13.6.

Of the error of Seruettus, in the taking of this word Person. 1.13.22.

As God hath more cleerely opened him selfe by the comming of Christ, so hee is since that time more familiarly made knownen in the three Persons. 1.13.16.'

Testimonies of Scripture, whereby is shewed the distinction of the Father from

the Word, and of the word from the Spirit. 1.13.17.

Also in the Scripture there is a distinction made of the Father, from the Worde and the Spirit, and of the Spirit from them both, as well by obseruation of order, as by prophecies ascribed to them. 1.13.18.

This distinction of Persons maketh not against the most simple vnitie of God. 1.13.19.

In what sense the Fathers say, that the Father is the beginning of the Sonne, and yet that the Sonne hath his essence of himselfe. 1.13.19.

A briefe summe of those things which wee ought to beleue concerning the one essence of God & the three persons. 1.13.20.

And herein we must dispute soberly, and with great moderation, that neither our thought, nor our toong, doe passe beyonde the bonds of the word of God. 1.23.21.

A confutation of the doting errores of Seruettus in this point of doctrine. 1.13.22.

A confutation of the error of certaine lewde men, which say, that the Father is truely and properly the one only GOD, which in making the Sonne and the holy Ghost, did powre his Godhead into them. 1.13.23.

It is false which they say, that when mention is made of God in the Scripture, onely the Father is meant thereby. 1.13.24.

Also it is false which they dreame of vndivided substances, of which every one hath a part of the essence. 1.13.25.

An answer to their obiection, that Christ, if he be properly God, is wrongfully called the sonne of God. 1.13.26.

An answere to many places which they bring out of Irénæus for proofe of their opinion, where hee affirmeth the Father of Christ to be the one only and eternall God of Israel. 1.13.27.

Also to the places of Tertullian. Sect.28.

It is prooued that Iustine, Hilarie, and Augustine, doe make of our fide. 1.13.19.

The Sonne is of the same substance with the Father. 4.8.16.

## V.

Last Vnction as they call it.

What manner of administration is of the Popish last Vnction, and in what forme

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forme of words: And how it cannot be defended by the authoritie of James, or by the example of the Apostles. 4.19.18.

Forasmuch as the grace of healing which was in the olde time giuen to the Apostles, hath long agoe ceased in the Church. Sect. 19.20. And though it still remained, yet this their wicked obseruation is farre from that holie ceremonie of the Apostles. A declaration of the blasphemies thereof when they coniure the oyle, and ascribe vnto it that which is proper to the holie Ghost. 4.19.21.

## Vocation.

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## Vowes.

Of Vowes which are made against the expresse worde of God: whether they may well be vowed of Christian men, and howe they are to be esteemed. 4.13.1.6.

Three things are to bee considerid in Vowes: Who it is to whom we vowe, namely God which delighteth in obedience 4.13.2. Who we be that do Vowe, that wee measure our owne strength and looke vpon our calling, that wee neglect not the benefite of libertie which God hath giuen vs. Sect.3. And with what minde we Vowe. Sect.4.

Of the Priestes, Monkes, and Nonnes Vowe of single life. 4.13.3,17,18,19.

There be fewer endes of Vowes, two haue respect to the time past, and two to the time to come. 4.13.4,5.

There is one common Vowe of all the faithfull which they make in baptisme. 4.13.6.

Of the rashnesse and superstition of the world in making of Vowes. 4.13.1,7.

## W

### Of Warres.

Warres are lawfull, when Magistrates are driven of necessite to take weapon in hand, to execute publike revenge vpon those that trouble the peace of their dominion, whether they bee ciuill or forreine enemies. 4.20.11.

It maketh not to the contrarie heereof, which manie alleage, that there is not in the newe Testament anie testimonie or example which proeweth that Warre is a thing lawfull for Christians. But Magistrates ought to take greathede, that in taking of

weapon in hand, they nothing at all followe their own lustes. As Warre, so garisons also, leagues and ciuill fortifications are things lawfull for Christians to vse. 4.20.12.

## Will of God.

Of the secret will of God. Also of another Will, whereunto answere Willing obedience. 3.20.43. and 3.24.1,7.

## Will of Man.

Whether the Will of man bee in euerie part through defiled and corrupted, so that it bringeth foorth nothing but euill: Or whether it yet reteine some libertie of choise. Where is declared the common saying taken out of the Philosophers, that all things by naturall disposition couet that which is good. And there is shewed that the libertie of wil cannot be prooued thereby. 2.2.26.

The soule hath not onely a weake power but no power at all of it selfe to aspire to goodnes. And sith the whole man is subiect to the dominion of sin, it is prooued by testimonies of scripture and of Augustine, that the will of man is bound with most streight bondes. 2.2.27.

Man by his fall lost not his Will, but the soundnesse of his Will, so that hee cannot mooue, much lesse applie himselfe to goodnes, but is necessarily drawen or lead vnto euill, howbeit not by compulsion but voluntarie. Which is prooued by Augustine and Bernard. A large declaration of the difference betweene compulsion and necessitie. 2.3.5.

Sith the Lorde both beginneth and perfitteth good in our harts, sith he worketh in vs to will, that is to saie the good will, sith he createth a newe hart, taketh away the stonie hart and giueth a fleshy hart, it followeth, that the Will of man is vtterlie corrupted and hath no goodnesse at all. 2.3.6.

It is cleerly prooued by reasons and diverse testimonies of Scripture, that God worketh good will in them that bee his, not onely in preparing or turning them from the beginning so as it may afterwarde doe some good of it selfe. But because it is his onely worke that Will conciueth a loue of goodnes, that it is enclined to the studie thereof, that it is stirred and mooued to an endeour.

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endeuour to folowe it, and againe that the chiose, studie, and endeuour doe not faint, but proceed to effect, finally that man goeth constantly forward in them and continueth to the end 2.3.7,8,9.

Therefore it is prooued by the authoritie of Scripture & of *Augustine* that this which hath bin taught these many ages, that God so moueth our will, that it is afterwarde in our owne chiose to obey or disobey his motion and other like sayings are vtterly false. 2.3.10,11,12,13,14.

Also in doings, which of themselues are neither righteous nor vnrighteous, and belong rather to the bodily than the spirituall life, the wil of man is not free, but by the speciaall motion of God is enclined to clemencie, mercy, wrath, feare, and other diuerse affections, when it pleaseth him to make way for his prouidence. Which is prooued by scripture, by daily experience, and by the authoritie of *Augustine*. 2.4.6,7.

## Workes.

A comparison of the purenes of God with all the righteousnesses of men. 3.12.4,5.

All the ospring of *Adam* being diuided into fower kindes of men, it is prooued that they haue no holines, or righteousnesse: First in them which are endued with no knowledge of God, in whom although there do somtyme appeare excellent qualities (which are the gifts of God) yet there is in them nothing pure. 3.14.1,2,3,4,5,6.

The same is shewed in them which being professed by Sacraments, are Christians onely in name, denying God in their deeds: Also in hypocrites which with vaine false colours doe hide the wickenes of their hart. 3.14.7,8.

Finally, it is prooued that euен the chilidren of God truly regenerated by his spirite, can not stande by any righteousnesse of their owne works before the judgement of God, because they can bring forth no good worke that is not sprinkeled with some vncleanness of the flesh, and therefore damnable. Moreover although they could bring foorth anie such worke, yet one sin is enough to blot out the remembrance of all former righteousnesses. 3.14.9,10,11.

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Those rewardes are giuen to the works of the faithfull, which the Lorde in his lawe hath promised to the followers of righteousness: but thereof there are three caules to be considered. 3.17.3.

We may note in the scripture two acceptances of man with God, of which the later although it haue respect to the good works of the faithfull, yet is also the free mercie of God. 3.17.4,5.

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One good worke or manie do not suffice for righteousnesse before God, although one

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one sinne suffice to condemne. And here the principle hath no place, the contraries haue all one rule. 3.18.10.

Why the Lorde taide that he rendereth to workes that which hee had freely giuen before Workes. 3.18.3. And therein he helpeth our weakenesse least we should be dis-

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Hereupon hangeth the righteousnesse of the good Workes which the faithfull doe, that by pardon they are allowed of God. 3.18.5.

World.

See Creation of the world.

## THE ENDE OF THE TABLE.

### TO THE CHRISTIAN AND STVDIOVS READERS OF this Booke, *Augustine Marlorate* wisheth health.



Hosoeuer shall reade and peruse these two Tables following, and especially the latter, may maruell what I meant (after so many impressions and corrections of this worke) to collect and gather all the places of holy Scriptures therein alledged: and a great part of the authorities therein expounded, whereas if any fruit or profit thereof were to be had, the same long before might haue beeene done: and especially about three yeeres past, when the author himselfe was so diligent therein: who besides the many and profitable additions (which it containeth) bee himselfe setting the same in order, with his owne handes, and reducing it to a most exact perdition did then set and publish it foorth, in such sort, that infoure brookes being diuided into Chapters and divers Sections, bee hath right woorthily and in familiar manner, comprised the summe of the whole Christian Religion. And certainly I cannot denie but it woulde haue beeene very good and commodious, if that any one man would haue taken the paine, faithfully and truely to haue collected those places: whicht thing I thought once to haue done by the aduise of the Imprinter, sauing that my charge and office did else where call mee, as also when I had perused and set it in another order than it was before, and had euern finished it, I was compeled to omit it, or at the least to surcease for the time. And after that this booke being put foorth both in Latine and French, was set to sale in euerie place, because I sawe no man who then did take the paine to reduce the places of Scriptures to a Table, and understanding how profitable the same woulde be to all men: I could not choose but after my power, and as leasure serued in those troublesome times, to employ my whole care and trauell therein. And because all things shoulde be done and come foorth more certaine and in better order: I would not give credite, nor trust to the numbers which the Imprinter had before set and made: for when I had diligently conferred them all, I found many false, many omitted, and some disorderly set: And surely that happeneth very soone to such as are not best skilfull in examining and perusing the places of holy Scripture to bee soone deceived. Wherfore all things diligently restored, and that supplied which seemed to want, I did so order the places of Scripture collected out of the olde and new Testament, that if there were any, through forgetfulness, or by any other meane omitted or overskipped: (as it cannot be but that in a great haruest some one ear of corne shall escape the reapers hande) I durst warrant so fewe shall be found, that this Table being brought to trall you shall not finde one much more plentifull or larger. Neuerthelesse I do pray and request the readers, that if they do finde any, they shal aduertise the Imprinter, whereby the same may better be examined and corrected. And this is to be noted, that such whole verses as I haue comprised in this Table, they were not wholly but in part alledged, much lesse expounded in the Institution: whicht thing I did vpon good consideration. For oftentimes it happeneth that in divers places of the Institutions, some authorities are alledged, which are proved but by some part of the verse. And because in noting the places and numbers, we must

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use repetitions (which for the most part bring a lothsonnesse to the reader) I thought it better to put in the whole verse, than by often diuisions, to vse vaine and superfluous repetitions. And as concerning the commoditie which the reader may gather by this my trauell (besides that which by vise and experiance I am taught by these Tables, which for mine owne priuate studie and exercise I wrote vpon the Institutions heretofore set forth) I durst to affirme this much that they which are not exercised in entreating the holy Scripture, and yet desirous to serue the Church of God, doe diligently endeuour themselves thereto, they shall finde a large and plaine way, both with dexterite to expound the writings of the Prophets and Apostles, as also aptly to apply the authorities here alleaged, and such like to the edifying of the Church, which is the very ende of the whole. And althoogh wee want not good Commentaries to discouer vnto vs the naturall sense of the Scripture, which we doe now studie and apply: yet because they who wrote the same, and who with good successe haue trauelled therein, were contented with the plaine and sincere exposition of the text: none could tell by the vse of the said Commentaries only (vnlesse they were well practised in the principles of religion) how and to what common place they ought to applie the argument then in hand. But who can be so contented to vse this Table, when soone he shall finde the places which he entreateth, he shall see how and to what ende the same is to be applied, whether to the confirmation of true doctrine, or to the confuting of the aduersaries, or to the reconciling of such places as seeme to be repugnant. And this shall be very commodious and profitable, not onely for the amplifying of any argument, but also to satisfie them, which are desirous to be confirmed in the principall points of Christian Religion. For it is manifest how simple and slender is their oration and speech, which bring and alleage nothing else, but as they read in the Commentaries: where the authors themselues (being most woorthe and well learned) doe chiefly desire breuitie, because the readers shoulde vse and studie the common places themselves, to the ende they shoulde the more largely be applied to those things which in the Commentaries are but brefely expounded. Againe, for as much as we haue not alwaies in readinesse, what good authors haue written vpon the Scripture: and very few Commentaries vpon some booke, and namely vpon this Institution, are to be found or had: This Table expounding the obscure and hard authorities, shall greatly further and helpe the readers. For they shall either finde some readie interpretation, or some entrance whereby to search and finde out the true sentence. And as touching the translation, I trust it shall not seeme strange to the reader, in that I haue rather followed the selfe same wordes, as they be in the Bible, than as they be alleaged by Caluin in this his Institution. For he being a man most excellently well learned, and of great reading (as by his works it doth appeare, how readie and familiar the Scriptures were to him) had not alwaies the booke in readinesse, or lying open before him, when he wrote: neither was it necessarie that whatsoeuer he did auouch out of the old or new Testament, he should expresse or write it in the selfe same wordes: for it is sufficient, that the sense be faiintly retaine, and the true proprietie of the worde obserued, and so to eschew the cavillings of all men, sauing such as will finde fault in that, which in the least part cannot be followed nor obserued. Being therefore persuaded, that neither he himselfe will be offended, nor the reader mislike, if the sentences in the Bible be translated according to the Hebrew, as concerning the olde Testament, and according to the Greeke, as touching the newe Testament: I haue aduentured to aduouch the authorities of the Scriptures in another order (as concerning the wordes) than i' vre alleaged in this booke of Institutions. And therefore sometimes that which is recited in the thirde person, this Table doth expresse in the seconde, and so contrariwise: but yet so, that the sense and meaning is alwaies reserved, which thing euerie man shall easilie perceiue, if diligently and without hastie judgement, he doe conferre euerie thing together: for else curios heads doe loose that fruite, which by aduised reading they might haue and receive. And as concerning the names and numbers of the booke, and of the Chapters of the olde Testament, we haue not followed the common translation, but that which is most agreeable to the Hebrew. And therefore we doe aduertise the readers, that they doe not take the first booke of the Kings, for the first of Samuel: nor the seconde of Kings, for the second of the same Prophet: which is so done by them, who heretofore haue quoted the Chapters in this imprinted booke, because they followed the Concordances of the Bible, called the great Concordances, which is collected according to the common translation: and by that meanes, as it may euidently appere

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to all men some booke of the Olde Testament are not lightly intituled: and the Psalms otherwise and in another order diuided, than did the Hebrewes. And forasmuch as all the principall pointes of religion are in this Booke copiouslie and faithfully expounded, we may easilie refute the false opinions of the Aduersaries. Whosoeuer shall come to the reading thereof, either with a minde to learne, or a desire to profit: there is no doubt, but he shall very much profit himselfe, and helpe others: whose consciences he may so strengthen and assure, as they neede not to quaile in any point, because they be assured, that their Faith is grounded vpon the firme foundation of the Propheties and Apostles, who wrote and speake, being inspired by the holy Ghost, who hath willed and commanded his most precious and deare word, to be read, heard, and handled, in all feare and reverence, without adding thereunto, or taking from the same: leafe we be woorthily reprooued of our folly. Let vs therefore, in all simplicitie and feare of God, read so wholesome and necessarie things, and dayly proeceede therein, in the grace and knowledg of God, who onely is the Saviour, heade and Doctor of the Church: To whom now and for euer be all glory. Calend. Maij. 1562.

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1.2 And the spirit of God was vpon the deepest. 1.13.14.8 & 1.13.22  
1.3 And God saide, let light be made, and light was made. 1.13.7  
1.4 and 1.13.8. & 1.16.2  
1.11 Let the earth shoo forth greene flou-  
rishing herbes, and bearing seede accord-  
ing to his kinde. 1.16.2  
2.6 Let vs make man to our image and like-  
nesse. 1.13.24. & 1.15.3.  
2.7 And God created man to his image &  
similitude, he created them to the image  
of God, male and female. 1.11.14. & 1.  
15.3. & 2.1.1  
2.8 And rule you ouer the fishes of the sea,  
and ouer the foules of the heauen, and  
ouer euerie beast that mooueth on the  
earth. 1.14.22  
3.1 And God sawe all things that hee had  
made, and they were exceeding good.  
And euening and morning was made the  
sixt day. 1.14.22. & 3.23.8  
2.1 Therfore heauen & earth was finished,  
and all the garnishing of them. 1.14.4  
2.2 God did throughly finishe the seventh  
day his worke that he had made, and he  
rested the seventh day from all the worke  
that he had done. 1.14.2. & 2.8.30  
7.7 The Lorde God therefore did fashion  
man of the slime of the earth, and inspi-  
red into his figure the breath of life, and  
man was made into a liuing soule. 1.15.5  
9.9 And the tree of life was in the middest  
of Paradise, and the tree of the know-  
ledge of good and emill. 4.14.18  
17.17 In what day soever you shall eate there-  
of, you shall die with death. 3.2.7  
18.18 It is not good that man bee alone, let  
vs make him a helpe like to himselfe. 4.13.3  
23.23 This; now bones of my bones, and  
flesh of my flesh, shee shall be called wo-  
man, because shee was taken of man.  
2.12.7. & 4.19.35  
3.4 3.4 The serpent saide to the woman, yee  
shall not die. 1.14.15  
6.6 Therefore the woman sawe that the  
tree was good to eate, and beautifull to  
the eie, and pleasant to looke vpon, and  
she tooke of the fruite thereof, and did  
eate, and did gue to her husband which  
did eate. 2.1.4  
15.15 I will put hatred betweene thee and  
the woman, betweene thy seede and the  
seede of her, shee shall bruse small thy  
head, and thou shalt lay waite to intrap  
his heele. 1.14.18 & 2.13.2  
17.17 In thy labors thou shalt eate thereof al  
the daies of thy life. 3.14.13. & 2.10.10  
22.22 Now therefore leaft he stretch foorth  
his hand, and take also of the tree of life,  
and eate thereof and live for euer, let vs  
cast him out. 4.14.12  
4.4 4.4 And the Lord had regarde to Abel and  
to his gifte. 3.14.8  
7.7 And her desire shall bee subiect vnto  
thee, and thou shalt be Lorde ouer it, or  
thou shalt rule ouer it. 2.15.26  
8.8 And when they were in the fielde, Cain  
rose vp against his brother Abel, and slue  
him. 2.10.10  
10.10 The voice of the blood of thy brother,  
crieth vnto me from the earth. 3.2.7  
13.13 My iniquitie is greater than that I may  
get

# The Table.

- get pardon. 3.4.4
- 6.3 My Spritte shall not abide in man for euer, because he is flesh, &c. 3.14.1
- 5 But the Lord seeing that there was much wickednes of men on the earth, and that euery thought of their harts was bent to euill at all times. 2.2.25
- 6 Then it repented the Lord that he had made Man on the earth. 1.17.12
- 18 I will make my couenant with thee. 4. 14.6
- 22 Noe made all things that the Lord had commanded him. 2.10.10
- 8.21 The vnderstanding and thought of mans hart, be prone to euill from their youth. 2.2.25. & 2.2.27. & 3.14.1
- 9.2 And the feare and dread of you be vpon all beastes of the earth, and vpon all birdes of the aire, with euerie thing that moueth vpon the earth, all the fish of the Sea be giuen to your hands. 1.14.22
- 8 Behold, I do ordaine my couenant with you, and with your seede after you. 4.14.6
- 13 I will put my bow in the cloudes and it shal be a signe of the league betwene me and betweene the earth. 4.14.18
- 24 But Noe being awaked from his wine, when he had learned what his yoongest sonne had done vnto him. 2.10.10
- 25 He sayd, cursed be Chanaan, he shall be a seruant of seruantes to his brethren. 1.11.8
- 27 Let God inlarge Iaphet, and let Sem dwell in Tabernacles, and let Chanaan be his seruant. 1.11.8
- 12.4 Therefore Abraham went foorth as the Lord had commanded him. 2.10.11
- 10 But there was a dearth in the Land, and Abraham went downe into Aegypt that he might dwell there. 1.10.11
- 13 Say therefore I pray thee, that thou art my sister. 1.10.11
- 17 But the Lord did punish Pharaon and his house for Sara the wife of Abraham. 2.8.19
- 13.7 And there rose a strife betweene the shepheards of the flocke of Abraham: and the shepheardes of the flockes of Lot. 2.10.11
- 11 And the one of them were separated from his brother. 2.10.11
- 14.13 And behold one that escaped told it to Abraham the Hebrewe. 2.10.11
- 18 But Melchisedeck King of Salem, bringing foorth bread and wine (for he was the first Priest of the Almighty) &c. 4.18.2
- 15.1 Feare not Abraham, I am thy defender, and thy reward is very great. 2.11.1. & 3.25.10. & 4.10.11. & 4.16.24
- 5 Looke vp vpon the heauens, and number the starres if thou canst, and he said vnto him, so shall thy seede be. 3.18.2
- 17 Therefore when the Sunne was set there rose a darke mist, and there appearede a smoking furnace, &c. 4.14.18
- 18 I will giue vnto thy seede this Countrey, from the floude of Aegypt, vnto the great floud Euphrates. 4.16.11
- 16.2 Behold, the Lord hath shut me vp, that I should not bring foorth: goe thou into thy handmade, if peraduenture at the least, &c. 3.2.31
- 5 And Sarai said to Abraham, thou dealest vnjustly with me. 2.10.11 I gaue my hand-maid into thy bosome. 3. 2.31
- 9 And the Angell of the Lord saide vnto her, returne vnto thy mistres. 1.14.16
- 15 Agar brought foorth a sonne to Abraham. 2.10.11
- 17.2. I will make my agreement betweene me and thee, and I will multiply thee wonderfull much. 3.18.2
- 5 I haue ordained thee a Father of many Nations. 2.10.11
- 7 And I will put my couenant betweene me and thee: and betweene thy seed after thee in their generations by an everlasting truce, that I may be thy God and the God of thy seede after thee. 2.8.21. & 2.10.9. & 2.13.1. & 4.15.20. & 4.16.3
- 10 Euery male of you shall be circumcised. 4.14.20. & 4.16.3
- 11 And you shall circumcise the flesh of your vncircumcision, and it shall be a signe of the league betweene me and you. 4.16.24
- 12 The child of 8 daies shal be circumcized amongst you, euery male in your generations. 4.16.5. & 4.16.6. & 4.16.30
- 13 And my couenant shall be in your flesh for an eueralasting league. 4.17.22
- 14 The male, the flesh of whose vncircumcision hath not beene circumcised, Mmm 1 that

# The Table.

- that Soule shall be wiped out from amongst his people, because hee hath broken my couenant. 4.6.9
- 21 I will ordaine my couenant with *Isaac*. 4.14.5.
- 18.1 The Lord appeared vnto him in the valley of *Mamre*. 1.14.5.
- 2 There were three men appeared vnto him standing by him. 1.14.9
- 20 Returning, I will come vnto thee about this time, and thy wife *Sarai* shall haue a sonne. 3.18.2
- 23 If there shall be 50. iust in the citie, shal they perish also? and wilt thou not spare that place for 50. iust, if they shall be in it? 3.20.15
- 27 Because I haue begun once, shall I speake vnto my Lord, being duste and ashes? 1.1.2
- 19.1 And two Angels came to *Sodom* in the euening. 1.14.9
- 20.2 And he said of *Sarai* his wife, she is my sister. 2.10.11
- 3 Whether or no wilt thou die for the woman which thou broughtest? for she hath a husband. 2.17.14
- 18 For God did shut vp euerie wombe of the house of *Abimelech*, for *Sarai* the wife of *Abraham*. 2.8.19
- 21.2 And *Sarai* conceiued, and bare a sonne to *Abraham* in hir age. 2.10.11
- 10 Cast out this handmaid and hir sonne. 2.20.11. &c 4.2.3
- 12 All things that *Sarai* shall say vnto thee, haiken vnto hir, because in *Isaac* shall thy seede be called. 3.22.5
- 24 And *Abraham* said, I will swiare. 2.8.27
- 25 And *Abraham* blamed *Abimelech*, for the well of water which his seruants took away by force. 2.10.11
- 22.1 The which after they were done, God tempted *Abraham*. 3.8.4. & 3.20.46
- 2 Take thou thy onely sonne *Isaac*, whom thou louest, and goe into the land of visiones, and offer him in sacrifice. 2.10.11
- 3 Therefore *Abraham* rising by night fadled his Asse, carrying with him two young men and his sonne *Isaac*, and when they had cut wood for sacrifice, he went into the place that God had commaunded him. 3.18.2
- 8 My Sonne, God will prouide to him selfe an offering of Sacrifice. 1.16.4
- 12 Now I know that thou fearest the Lord, and hast not spared thy onely sonne for me. 3.8.4
- 26 I haue sworne by my selfe (saith the Lord) because thou hast done this thing, and hast not spared thy onely sonne, &c. 3.18.2
- 17 I will blesse thee, and multiply thy seede as the starres of heauen, and as the sand that is by the shore of the Sea. 3.18.2
- 18 And all the nations of the earth shall be blessed in thy seede, because thou obeyedst my voice. 2.13.1. & 4.14.21
- 23.4 I am a stranger and pilgrime among you, give me the right of burial with you, that I may burie my dead. 3.25.8
- 7 *Abraham* arose, and did worship the people of that Countrey, that is to say, the sonnes of *Heth*. 1.12.3
- 12 *Abraham* did worship before the Lord and the people of that Countrey. 1.12.3
- 19 And *Abraham* buried his wife *Sarai* in the double caue of the field which caue was right ouer against *Mamre*, this is *Hebron* in the land of *Canaan*. 3.25.8
- 24.2 He will send his Angell before thee. 1.14.6.8 & 1.14.12
- 12 Lord God of my master *Abraham*, helpe me this day, and deale mercifully with my master *Abraham*. 1.14.12
- 25.27 *Isaac* loued *Esaun*, because he did eate of his venison. 3.2.31
- 26.1 A dearth being risen in the land, after the barrennes which happened in the daies of *Abraham*, *Isaac* went to *Abimelech* King of *Palestine* in *Gerara*. 2.10.12
- 4 And I will multiply thy seede as the stars of heauen, and I will giue to thy posterity all these regions, & all nations shal be blessed in thy seede. 2.13.1
- 7 And he answered, she is my sister, for he feared to confess that she was associated vnto him in marriage. 2.10.12
- 15 For this, the Palestines enuying him, they damned vp the welles that the seruantes of his father *Abraham* had digged, at that time filling the vp with earth. 2.10.12
- 10 But there also was a brawling of the shepheardes of *Gerara* against the shepheardes of *Isaac*. 2.10.12
- 31 And rising in the morning, they swore one

# The Table.

- one to the other. 2.8.27  
 35. Which both did offend the minde of Iсаac and Rебecca. 2.10.12  
 27.9 Go thy waies forth to the flock and bring vnto me two good Kids, &c. 3.2.31  
 14. Hee went and brought, and gaue vnto his mother. 2.10.14  
 27 So soone as he senterd the smell of his garments, blessing him, he said, behold the smell of my sonne as the smell of a full field the which the Lord hath blessed. 3.11.23  
 38. Esaу with a great howling wept. 3.3.24. 3.3.25  
 39 Thy blessing shall exceed in the fatnes of the earth, and in the dew of heaven. 3.3.25  
 28.5 Iсаac therefore let Jacob depart. 2.10.12  
 11 And he saw in his sleepe a ladder standing on the earth, and the top therof touching heaven. 2.9.2  
 12 And also the Angels of God going vp and downe by the way. 1.14.12  
 13 Jacob therefore rising early, tooke the stone which hee did lay vnder his head, and he reared it vp for a remembrance, powring oyle thereupon. 1.11.15  
 22 I will offer the tenthes vnto thee of all things that thou shalt give me. 4.13.4  
 29.20 Jacob serued for Rachell seuen yeeres. 2.10.11  
 23 And in the euening he brought in Leila his daughter to Jacob. 2.10.12  
 27 Fill vp the weeke of daies of this coupling, and I will give her vnto thee for the worke by which thou shalt serue mee in seuen other yeeres. 2.10.12  
 30.1 But Rachel seeing that she was vnfruitfull, she enued her sister, and said vnto her husband, giue me children, otherwise I will die. 2.10.12  
 2 Whether or no am I a God that hath taken from thee the fruit of thy wombe? 1.16.7  
 31.19 And Rachell stole away the idols of her father. 1.11.8  
 23 Who tooke his brethren vnto him, & following after him seuen daies, he tooke him in the mount Gilead. 2.10.12  
 40 Day and night I was oppressed with heat and cold, and sleepe was faire from mine eies. 2.10.12  
 53 Therefore Jacob swore by the feare of his father Iсаac. 2.9.27  
 32.1 Jacob went on the journey that he had taken in hand, & the Angels of the Lord met him. 1.14.5  
 7 Jacob feared wonderfully, &c. 2.10.12  
 10 I am not worshie of the least of all thy compassions, and all the truth which thou hast shewed vnto thy servant: for with my staffe haue I passed ouer this Jordan. 3.22.14. & 3.20.26  
 11 Deliuer me from the hand of my brother Esaу, because I feare him very much, least he comming, doe strike the mother with her sonnes. 2.10.12. & 3.20.14  
 28 For if thou were strong against God, how much more shalt thou preuaile against men? 1.14.5  
 29 Jacob asked him, tell mee what is thy name? he answered, why dost thou seeke after my name the which is maruellous? and he blessed him in that place. 1.13.10  
 30 And Jacob called the name of that place Phanuell, saying, I sawe the Lord face to face, and my soule is safe. 1.13.10  
 33.3 And he going foorth worshipped prostrate on the earth seuen times, vntill his brother drew nigh. 2.10.12  
 34.5 Jacob vnderstood that he had rauished his daughter Dina. 2.10.12  
 25 Simeon and Levi the brethren of Dina went into the citie boldlie with their swords and all the male being slaine, &c. 2.10.12. & 4.1.24  
 29 You haue troubled me, and haue made mee bee hated of the Chananites and Pharesites inhabitants of this countrie. 2.10.12  
 35.18 But her soule departing for griefe, & death being now at hand, she called, &c. 2.10.12  
 22 Ruben went, and slept with Bala the Concubine of his father, that was not vnuknownen vnto him. 2.10.12. & 4.1.24  
 37.28 And the Madianites Marchants passing by, they drew him out of the Cesterne, they sold him to the Ismaelites for twentie pieces of siluer money. 4.1.24  
 32 They tooke his coate, sending them which bare it to his father, &c. 2.10.12  
 38.18 Therefore the woman conceiuied at Mmm 2 one

# The Table.

- one copulation, &c. 2.10.12. & 4.1.42  
**42.6** The brethren of *Joseph* came and did reverence vnto him. 1.12.3
- 36** You haue made me to be without chil-dren : *Joseph* is not aliue any more, *Simeon* is holden in chaines and you carry *Ben-iamin* away : all these euils hath fallen on me. 2.10.12
- 43.14** My omnipotent God make him fa-vourable towards you, & that he let loose with you your brother that he holdeth in chaines and this *Benjamin* : for I shall be as one destitute without children. 2.4.6
- 45.8** I was not sent hither by your coun-sell, but by the will of God. 1.17.8
- 47.7** And *Jacob* saluted *Pharao*. 1.11.15
- 9** The daies of the Pilgrimage of my life be 130.yeeres : few and euill , 2.10.12. And they came not vnto the daies of my fa-thers, in the which they were pilgrimes, 2.10.13
- 29** Thou shalt keepe promise and shalt deale pitifully with me, that thou burie me not in *Aegypt*. 2.10.13
- 30** But I will sleepe with my fathers : and thou shalt carrie me from this countrie, and put thou mee in the sepulchre of my Ancestors. 2.10.13. & 3.25.8
- 31** Who swearing, *Israel* worshipped the Lord, turning to the head of the bed. 1.11.15
- 48.14** And *Israell* stretching out his right hand, put it on the head of *Ephraim*. 4.3.16
- 16** The Angell which hath deliuered mee from all euils, bleffe these boyes. 1.14.6
- And let the names of my fathers *Abraham* and *Isaac* be called vpon them. 3.20.25
- 19** But his yoonger brother shall be grea-ter than he, and his seede shall grow into nations. 5.22.5
- 49.5** *Simeon* and *Leui* brothers warlike ves-sels of iniquitie. 1.8.4
- 9** *Iuda* the whelp of a Lyon: my son thou ascendeſt to the pray, being ſtill thou di-deſt lie as a Lyon, and as a theſee Lyon who ſhal raife thee? 1.8.4
- 10** The Scepter ſhall not be carried away from *Iuda*, neither the Captaine from his home, vntill he come that is to be ſent, & he ſhall be that the Gentiles looke for. 1.8.7
- 18** I wil looke for thy ſaluation O Lord. 2.10.14
- 50.20** You haue imagined euil of me, but God will turne that into good, that hee might exalt me as you ſee preſently 1.17.8
- 25** When God shall viſite you, carrie a-way with you my bones from this place. 2.10.13
- E X O D V S .**
- 2.12** **VV** Hen hee looked heere and there, and ſaw that no body was preſent, he hid the Agyptian which he stroke or killed, in the ſand. 4.20.10
- 3.2** And the Lord appeared vnto him in a flame of fire from the middeſt of a bramble buſh. 4.17.28
- 6** I am the God of thy father, the God of *Abraham*, the God of *Isaac*, the God of *Iacob*. 2.8.15. & 2.10.9
- 8** I haue come downe that I may deliu-ther them from the hands of the Egyptians, & that I may bring them out of that coun-trie. 4.20.30
- 10** But I came, that I might ſend thee to *Pharao*, that thou mighteſt lead away my people. 4.8.2
- 14** Which is, ſent me vnto you. 1.13.23
- 21** I wil giue fauor vnto this people before the Egyptians, and when you goe forth you ſhall not goe forth empie. 1.17.7
- 4.3** And the Lord ſaide, throwe it on the earth, he threw it, and it was turned into a ſnake. 4.17.15
- 11** Who hath made the mouth of man or who hath framed the dumme and deafe, the ſeeing and the blinde? not I? 1.13.14
- 21** See thou doe all things openly before *Pharao* which I haue put into thy hands; I will harden his heart, and he ſhall not let the people go. 2.4.4. & 3.14.13
- I will harden his heart, and he ſhall not let the people go. 3.18.2
- 25** *Sephora* tooke therefore a ſharpe ſtone, and circumciſed the vncircu-ciſion of her ſonne. 4.15.22
- 6.7** And I wil take you vnto me for a peo-ple, and I will be your God. 2.10.8

# The Table.

- 23 Aaron tooke Elizabeth to wife the daughter of Aminadab the sister of Nahason, which bare vnto him Nadab, and Abiu, and Eleazar, and Ithamar. 2.13.3
- 7.1 And the Lord saide vnto Moses, behold, I haue ordained thee the God of Pharaos, and Aaron thy brother shall be thy Prophet. 1.13.9
- 3 But I will harden his hart, and will multiplie my signes and wonders in the land of AEgypt. 1.18.2. & 2.4.3. & 2.4.4
- 10 Aaron tooke his rodde before Pharaos and his seruants, and it was turned into a snake. 4.17.15
- 11 Pharaos called his wise men and inchanters, and they made vnto him likewise certaine wonders through AEgyptiancall inchauntmentes. 1.8.9
- 12 And they in like manner cast foorth their roddes, which were turned into dragons, but the rod of Aaron devoured their rods 4.17.15
- 8.15 But Pharaos seeing that quietnes was giuen him, he made his harte worse. 1. 18.2
- 10.1 And the Lord said vnto Moses, goe in vnto Pharaos, for I haue hardened his hart, and the hartes of his seruantes, that I may make these tokenes on him. 2.4.4
- 11.3 The Lorde will giue fauour to his people before the AEgyptians. And Moses was a great man in the Countrey of AEgypt before the seruants of Pharaos and all the people. 2.4.6
- 12.5 It was a Lambe without spot, a bee Lambe of a yere olde. 4.16.31
- 26 And when your children shall say vnto you, what religion isthis? 4.16.30
- 43 This is the religion of passing ouer, euerie stranger shall not eate thereof. 4. 17.22
- 46 Neither shall you break the bones thereof. 1.16.9
- 13.12 Sanctifie to me every first borne that doth open the wombe amongst the children of Israel, as well of men as of beast, for they be all mine. 4.16.31
- 14.19 And the Angell of the Lord, lifting vp himselfe, which did go before the campe of Israel, went after them. 1.14.6
- 21 And when Moses had extended his hand against the sea, the Lord tooke it away, a mightie winde blowing and burning all the night, &c. 4.15.9
- 26 And the Lord said vnto Moses, stretch out thy hand ouer the sea, that the waters may returne to the AEgyptians and vpon the chariots and horsemen of them. 4.15.9
- 31 The people feared the Lord and beleeued in him, and in his seruant Moses, 4.8.2
- 15.3 The Lord as a champion, omnipotent in his name. 1.13.24. & 4.17.23
- 16.7 And in the morning you shall see the glory of the Lord, I haue heard you murmuring against the Lorde. But we what be we that you doe murmur against vs priuily. 1.8.5
- 14 And when the dew was ascended that was fallen, behold vpon the vpper part of the earth there appeared a little thing in a manner of the likenesse, &c. 4. 17. 34. & 4.18.20
- 17.6 Beholde, I will stand there before thee vpon the rocke Horeb, and thou shalt strike the rocke, and water shal proceede there from, that the people may drinke. 4.17.15. & 4.17.21. & 4.18.20
- 15 And Moses did build an Altar, & called the name thereof Iehoua Naggi. 1.13.9
- 18.16 And when there shall be any dispusion amongst them, they shall come vnto me, that I may iudge between them, and that I may shew the Commandementes of God and his lawes. 4.11.8
- 19.5 You shall be vnto me as the treasure and best of all the people, for all the earth is mine. 4.16.13
- 6 And you shall be vnto me a kingle Priesthood, and a holy people. 2.7.1
- 16 And now the third day was come and it waxed bright in the morning, and behold thundering beganto be heard, and lighteninges to flash, and thicke cloudes to couer the hill, and the sound of the trumpet did make a noise very vehemently, and the people did feare which were in the tentes. 1.8.5
- 20.3 Thou shalt not haue strange Gods before me. 1.13.24
- 4 Thou shalt not make to thy selfe a graven image, neither any likenesse that is in heauen, aboue the earth, neither that

# The Table.

- is in the earth beneath, neither of those things that be in the waters beneath the earth. 1.11.1. & 1.11.12. & 1.13.24
- 19 Thou shalt neither worship them nor serue them : I am thy mighty Lord God, ialous, visiting the iniquitic of the Fathers vpon the children, to the third and fourth generations of them that hate me. 1.12.1
- 20 Behold I will send my Angell, which may goe before thee, and may keepe thee in the way, and may bring thee into the place which I haue prepared. 1.14.6
- 21 And Moses entring the middest of the cloudes, ascended into the hill, and was there 40. daies and 40. nighetes. 1.8. & 4.12.10
- 22 Also thou shalt make a mercy seat of fine golde, two cubites and a halfe long, and one cubite and a halfe broad. 1.11.3
- 23 But he that hath not lien in waite, but that God hath giuen him into his hands, &c. 1.16.6. & 1.18.3
- 24 In which shall be the memorie of my name, I will come to thee and blesse thee. 4.1.5
- 25 Thou shalt also make two goldé Cherubines beaten out on both sides of the Oracle. 1.11.3
- 26 Thou shalt couer both the sides of the mercie seate, stretching out their wings, and couering the Oracle, and their faces one to another, to the mercy seate wards, by the which the Arke is couered : in the which thou shalt put the testimonie that I shall give thee. 1.11.3
- 27 Looke in and doe according to the example which was shewed thee in the mountaine. 2.7.1. & 4.14.20
- 28 And thou shalt take two Onix stones, and thou shalt graue on them the names of the children of Israel. 3.20.18
- 29 Six names in one stone, and the other sixe on the other stone, according to the birth of them. 3.20.18
- 30 And Aaron shall carrie the names of them before the Lord, vpon either shoul-  
der, for a remembrance. 3.20.18
- 31 And the stones shall be according to the names of the children of Israel, 12. according to their names, grauen as signets, euery one according to his name, and they shall be for the 12. Tribes. 3.20.18
- 32 And thou shalt gird them with gir-  
dles, both Aaron and his sonnes, and thou shalt put on them bonets, and they shall be Priestes to me by a perpetual religion. &c. 4.2.9
- 33 And thou shalt offer a calfe every day for reconciliation, and thou shalt cleanse the Altar, &c. 2.17.4. & 4.18.13
- 34 And Aaron shall make reconcilia-  
tion

# The Table.

tion vpon the hornes therof once a yere,  
with the blood that is offred for sinne.

2.15.6

30 Thou shalt annoyn *Aaron* & his sons,  
and thou shalt sanctifie them that they  
may minister vnto me in the priests office

4.19.31

31.3 And I haue filled *Beseleel* with the  
spirit of God, with wisedome, ynderstan-  
ding, and knowledge in each worke. 2.2.  
16

13 See that you keepe my Sabbath, be-  
cause it is a signe betweene me and you in  
your generations. 2.8.29

32.1 Arise, make vs gods that may goe be-  
fore vs, for why, wee know not what hath  
happened to this man *Moses*, that brought  
vs out of the land of *Egypt*. 1.1.8

4 And they saide, these be thy gods, O Is-  
raell, which brought thee toorth of the  
land of *Egypt*. 1.1.9

27 Let euery man put his sword by his side,  
and goe to and froe from gate to gate  
through the hoste, and slaine every man  
his brother, and friend, and neighbour.

4.20.10

32 Either pardon them this fault, or else if  
thou do it not, wipe me out of the booke  
which thou hast written. 3.20.

35

33.19 I will haue mercie on whom I will,  
and I wil be fauourable vnto whom it shal  
please me. 2.5.17. & 3.11.11. & 3.22.6.8. &  
3.24.15

20 Thou canst not see my face, for man  
shall not see me and liue. 1.11.3

34.6 The Lord passing before him, he said:  
the Lord, the Lord, strong, mercifull, and  
gracious, patient, and of much mercie. 1.  
10.2

7 Which doest pay the iniquitie of the fa-  
thers to the children, and vpon the chil-  
drens children, vnto the third and fourth  
generation. 2.8.29

28 Therefore *Moses* was there with the  
Lord fortie daies and fortie nights, hee  
ate neither bread, nor dronke water. 1.8.  
5. & 4.12.20.

29 And when *Moses* came downe from  
the mount *Sinai*, the two Tables of testi-  
monie were in his hands (and he wist not

that the skin of his face did shine bright  
after that God had talked with him) 1.8.5

35.2 You shall work sixe daies, the seventh  
day shall be vnto you the holy Sabaoth of  
the Lords rest. 2.8.29

30 Behold, the Lord hath called by name  
*Beseeleel* the sonne of *Neri*, the sonne of *Hur*  
of the Tribe of *Indah*. 2.2.16

40.34 And a cloud did couer the Taber-  
nacle, the maiestie of the Lord glittering  
and shinen. 1.8.5

## L E V I T I C U S.

1.2 W Hosoeuer of you shall offer a  
sacrifice vnto the Lord, yee  
shall offer it of cattel, as of Beefe and of  
sheepe. 4.14.20

4 And he shall put his hand vpon the head  
of the sacrifice, and it shall be acceptable  
and profitable for his attonement. 4.3.  
16

5 And he shal offer vp the calfe before the  
Lord. 4.18.11

4.2 A soule when it shall sinne through  
ignorance in any of the commaunde-  
ments of the Lorde, &c. 4.1.  
28

5.13 And the priest shall make an attone-  
ment for him as touching his sinne, that  
he hath sinned in one of these points, and  
it shall be forgiuen him, &c. 2.17.4

8.6 And all the multitude being gathered  
together before the doore of the Taber-  
nacle, hee washed *Aaron* and his sonnes.  
4.3.15

11.44 Be you holy because I am holy. 4.19.  
25

16.2 Speake vnto *Aaron* thy brother, that  
he enter not each time into the sanctuarie  
that is betweene the veile before the pro-  
pitiatorie, &c. 2.15.6

21 And *Aaron* putting both his hands vp-  
on the liue Goate, confessed al the iniqui-  
ties of the children of Israell, &c. 3.4.10

18.5 The which things if a man doe, hee  
shall liue in them. 2.8.4. & 2.17.5. & 3.14.  
13. & 3.17.3

6 None shall come neere any of the next  
of his blood that he should reueale their  
shamefulnes. 4.19.13

19.2 Be you holy, because I the Lord your  
God am holy. 2.8.14. & 3.6.2. & 4.19.25.

12 Thou shalt not forsware in my name,

M m m 4 neither

# The Table.

- Neither shall thou defile the name of thy God, I am the Lord, &c. 2.8.24
- 16 Thou shalt not be a false accuser nor a whisperer amongst the people 2.8.47
- 18 Thou shalt not seeke auengement, neither shall thou be mindful of the wrong of thy Citizens to them. 2.8.56. & 4.20. 19
- 31 You shall drawe away your promises from them that worke with spirits, neither enquire you any thing of southayers that you shoulde bee polluted by them. 4.1.5
- 20.6 The soule which followeth after coniurors and southayers, and goeth a whoring after them, I will put my face against him, &c. 1.8.5
- 7 Sanctifie your selues and bee you holy, because I your Lord God am holy. 4.19. 25
- 9 He which curseth his father or mother, shall die by death. 2.8.36
- 26.3 If you shall walke in my waires, and shall keepe my commandements, and do them. 2.5.10
- 4 I will give you raine in his time. 1.16.5. 2.8.4
- 12 I will walke amongst you, and I will be your God, and you shall be my people. 2. 10.8
- 20 Your strength shall bee consumed, in vaine, the earth shall not bring foorth her fruit, neither the trees, &c. 3.20.44.
- 23 Yet if by these you will not receiue my discipline, but will walke contrarie vnto me. 1.17.8
- 26 Afterwardes I shall haue broken the sticke of your bread, in such sort, that ten women may bake bread in one ouen, and they shall deliuere them by weight, &c. 3. 20.44
- 33 But you I will disperse amongst the nations, and I will draw out a sworde after you, and your land shall be desert, &c. 2. 11.1
- 36 And such of you as shall remaine, I will cauise feare in your hearts. 1.18.2. & 2. 4.6
- N V M B E R S.
- 6.5 **A**L the while of his separation, the rafor shall not passe ouer by his head. 4.19.26
- 18 Then the Nazarite shall be shauen before the doore of the Tabernacle of promise, by the lockes of his consecration, and he shall take his haire and put it vpon the fire. 4.19.26
- 9.18 All the daies that the cloud did stand vpon the Tabernacle, they did erect their tentes there according to the commanmente of the Lord. 4.15.9
- 11.9 And when the dew did fall by night vpon the campe, the Manna did fall together with it. 1.8.5
- 18 Be you sanctified, to morrow you shall eate flesh. 3.20.51
- 31 A winde going out from the Lorde, brought qualaes from beyonde the sea. 1. 16.7
- 33 As yetthe flesh was betweene their teeth, neither as yet was chawed, and behold the wrath of the Lorde was stirred among his people, &c. 3.20.51
- 12.1 Marie and Aaron spake against Moses for his wiues sake, which was an Ethiopian. 1.8.4
- 14.43 The Amalekites and Chananiates are before you, by whose sword you shall fall, for because you would not stay your selues vpon the Lord, neither will the Lord be with you. 2.5.11
- 15.32 It came to passe when the children of Israel were in the desert, and had found a mangathering stickes on the Sabbath. 2.8.29
- 16.24 Command all the people, that they bee separated from the Tabernacles of Chere, Dathan, and Abiron. 1.8.5
- 20.10 The multitude being gathered before the rocke, he said vnto them, harken you rebels and infidels, whether or not shal we bring you water out of this rocke? 1.8.5
- 26 And when you shall haue stripped the father from his garment, cloth Eleazar his sonne with it. 4.3.15
- 21.8 Make a brasen serpent, and put him for a signe, who soever being stroken and look vpon him, shall liue. 4.18.20
- 9 Moses made therefore a brasen serpent, and set him for a signe, the which when they that were stroken did behold, they were healed. 2.12.4
- 23.10 Let my soule die the death of the righteous,

# The Table.

- righteous , and let my last ende bee like theirs. 2.10.14
- 19 God is not as man, that he shoulde lie, nor as the sonne of man that he shoulde be changed. 1.17.12
- 28.2 These be the sacrifices that you should offer , two Lambes of two yeeres olde without spot,daily for a continual sacrifice. 4.1.5
- DEVTERONOMIVM.**
- 1.16. Hear them, and judge you that is right, whether he be a citizen or stranger. 4.20 4.6.9
- 39 Your little ones whom you said should bee caried captiues , and your sons which this day knewe not good from euill , they shall enter in. 4.16.19
- 2.30 The Lorde thy God will harden his spirit, and will make his hart obstinate, so that he shall be deliuerner into thy hands. 1.18.2. & 2.4.3. & 2.4.4
- 4.2 You shall not adde to the word which I speake vnto you , neither take there from. 4.9.2
- 7 Neither is there a nation so great, which hath the gods so at hand, as our God is at hand at euerie of our requestes. 3.24.15
- 9 Keefe thy selfe therefore and thy soule carefully, that thou forget not the wordes that thy eies haue seene, and let them not depart out of thy hart all the daies of thy life,&c. 2.8.5
- 11 And you came vnto the foote of the hill , which did burne to heauen , there was therein darkenesse , cloudes , and mistes. 1.11.3
- 15 Keefe your soules therefore carefullie , you sawe not anie likeresse in that day that the Lorde spake vnto you. 1. 11.2
- 16 Least that being deceived, you should make vnto your selues some grauen similitude, or image of male or female. 2. 8.17
- 17 The likenes of every beast that bee vp on the earth, or of flying birds vnder the heauens. 2.8.17
- 5.14 That thy seruant and handmaid may rest as well as thou. 2.8.32
- 17 Thou shalt not kill. 4.20.10
- 6.5 Loue the Lorde thy God with all thy hart, and with all thy strength. 2.7.5. & 2. 8.5.1. & 3.19.4
- 13 Thou shalt feare the Lord thy God, and serue him onely, and thou shalt sweare by his name. 2.8.25
- 16 Thou shalt not tempt the Lorde thy God, as thou temptest him in the place of temptation. 4.13.3
- 25 He will haue mercy vpon vs, if we doe keepe and doe all his commandementes before our Lorde God as he hath commanded vs. 3.17.7
- 7.6 Because thou art a holie people vnto the Lord thy God the Lord thy God hath chosen thee, that thou shouldest bee vnto him a peculiar people of all the people which be on earth. 2.8.14
- 7 Not because you did exceed in number the rest of the nations, is the Lord ioined vnto you and hath chosen you , when as you be the least of all nations. 3.22.5
- 8 But because the Lord loued you, and did keepe his oath that hee swore to your fathers,&c. 3.22.5
- 9 And thou shalt know, because the Lord he is the strong God and faithfull, keeping couenant and mercy with them that loue him, and with them that keepe his commandement. 3.17.5
- 12 If after you shall heare these iudgments, you shall keepe and doe them, the Lorde thy God will keepe the couenant and mercie with thee , which he swore to thy fathers. 3.17.1
- 13 And hee will loue thee , and blesse and multiplic the fruite of thy wombe, and the fruite of thy lande , &c. 3. 17.1
- 8.2 And thou shalt remember all thy iourney by the which the Lord thy God leade thee forth yeres by the desert, that hee might afflict thee and proue thee, 3. 20.46
- 3 That he might shewe thee that man liueth not onely by bread , but by euerie word that goeth out of the mouth of the Lord. 1.16.7. & 3.20.44
- 9.6 Know thou therefore , the Lorde thy God gaue thee not this good countrey for to possesse for thy righteousnes sake, when as thou art a people of a most hard necke. 3.21.5
- 10.12 And

# The Table.

- 10.12 And now Israel, what doth the Lord thy God require of thee, but that thou shouldest feare the Lorde thy God, &c. 2.8.51
- 14 Lo, behold the heauen, and the heauen of heauens, the earth, and all that bee in them be the Lorde thy Gods. 2.11.11. & 3.2.1.5
- 15 And yet notwithstanding the Lord was ioyned vnto thy fathers, and loued them, and chose their seed after them, &c. 3. 2.1.5
- 16 Circumcise therefore the vncircumcision of your harts, and harden not your necke any more. 2.5.8. & 3.3.6. & 4.16.3. & 4.16.21
- 20 Thou shalt feare the Lorde thy God & shalt serue him onely, thou shalt cleave vnto him, and shalt swear by his name. 2.8.25
- 11.26 Lo, I put before your sight this day a blessing and a cursing. 3.17.1
- 12.13 Beware thou offer not thy burnt offerings in euery place that thou shalt see. 4.2.9
- 14 But in that place that thy Lorde God hath chosen, in one of thy tribes there thou shalt offer thy offrings, and thou shalt doe whatsoever I command thee. 4.2.9
- 28 Keepe and harken to all that I command thee, that it go well with thee, and thy children after thee for euer, &c. 2. 8.5
- 32 Thou shalt not adde nor diminish any thing. 4.10.17
- 13.3 The Lord your God prooued you, that it might appeere, whether you loued him or not with al your hart, and with all your soule. 3.20.46
- 14.2 Thou art a holy people to the Lorde thy God, and hee chose thee, that thou mightest be to him a peculiar people, out of all the nations of the earth. 2.8.14
- 16.10 And thou shalt celebrate the holy day of weeks vnto the Lord thy god a willing offering of thy hands, which thou shalt offer according to the blessing of the Lord thy God. 2.18.8
- 19 Thou shalt not respect persons, nor take bribes, because bribes do blind the eies of the wiste, and doe change the wordes of the iuste. 3.1.1. & 4.20.9
- 17.8 If thou shalt perceiue hard and doubtfull iudgement betweene bloud & bloud, and cause and cause, &c. 3.4.4
- 9 Thou shalt come vnto the Priest of the Leuites, and to the Judge that shall bee at that time, and thou shalt seeke of them, &c. 3.4.4. & 4.8.2
- 11 And they shall teach thee according to that lawe, and thou shalt followe their iudgement. 3.4.4. & 4.8.2
- 12 Whosoeuer shall be proude, not willing to obey the gouernment of the Priest, which that time serueth before the Lorde the God, by the sentenc of the Judge that man shall die, and thou shalt take away euill from Israel. 4.8.2
- 16 And when he shall be ordeined, he shall not encrease his horse, neither shall hee carry the people backe into Aegypt. 4.20.9
- 18.11 Neither he which seeketh the truth at the dead. 3.5.6
- 13 Thou shalt be perfect and without spot with thy Lord God. 2.8.5.1
- 15 The Lord thy God will raise vp a Prophet vnto thee of thy nation, and of thy brethren like vnto mee, him thou shalt heare. 4.1.5
- 19.19 They shall giue vnto him, as he had thought to haue done vnto his brother. 4.20.16
21. If a man shall beget a contumelious and stubborne sonne, which will not be ruled by his father or mother, and shal contemne to obey to be chastened, &c. 2.8.36
- 23 He is cursed of God that hangeth on a tree. 2.7.15. & 2.1.6.6
- 23.5 And he will turne his curse into a blessing, bicause he did loue thee. 3.21.5
- 14.13 But by and by thou shalt restore vnto him his pledge before the sunne set, that sleeping in his garment he may blesse thee, and that thou maiest haue righteousnes before the Lorde thy God. 3.17.7
- 26.18 Behold, the Lorde hath chosen thee this day, that thou shouldest be vnto him a peculiar people, as hee tolde thee, and that thou mightest keepe all his precepts. 2.8.14
- 27.26 Cursed bee hee that doth not abide by

# The Table.

- by the words of this lawe, and that doth not throughly doe them in worke. 2.7.5 & 2.7.15. & 2.16.6. & 3.11.19. & 3.12.1 and 3.14.13. & 3.17.1. & 3.17.9
- 28.1 If thou shalte heare the voice of the Lord thy God, that thou doe and keepe all his commandements that I command thee this day, the Lord thy God wil make thee excellenter than all nations that dwell on the earth. 1.17.8. & 2.5.10
- 2 All these blessings shal come vpon thee, and shall ouertake thee if thou shalt harcken to thosse precepts. 2.8.4
- 12 The Lord shall open his best treasure, the heauen, and he shall giue raine vnto thy land, &c. 1.16.5
- 29 And alwaises thou shalt suffer reproch, and thou shalt be oppressed by violence, neither hast thou any to deliuere thee. 4.20.25
- 36 The Lord shal leade thee and the king which thou doſt ordaine ouer thee, into a nation which thou doſt not knowe, neither thy fathers, &c. 2.11.1
- 65 For the Lorde shall giue vnto thee a fearefull hart, and fained eies, and a soule consumed with greefe. 2.4.6
- 29.2 You haue ſene all that the Lord did before you in the land of Egypt &c. 2.2.20
- 4 And the Lo:d gaue not vnto you an vnderſtanding hart, and ſeeing eies, and eares which might heare, vntill this preſent day. 2.2.20
- 18 Leaſt there bee amongſt you a man or woman, or familie, or tribe, whose hart this day is contrarie from the Lord our God, that it ſhould goe and ſerue, &c. 3.17.5
- 19 And when hee hath heard the wordes of this othe, he bleſſe himſelfe in his hart, ſaying: Peace ſhall bee vnto me, and I will walke in the wickedneſſe of my hart: and ſo he take with drunkenneſſe thirſt. 3.17.5
- 20 And the Lorde ſhall not forgiue him, but then moſt of ali ſhall his rage fume and his zeale againſt that man, and al the curses ſhall light vpon him that are written in this booke. &c. 3.3.7
- 29 The ſecrete things belong vnto our Lorde God, but tholſe that bee manifeſt, vnto vs and our children for euer, that we may doe every thing of this lawe. 17.2. & 3.21.3
- 30.2 And thou ſhalt returne vnto him, and thou ſhalt be obedient vnto his gouernment, as I haue commaunded thee this day, with thy children, &c. 3.3.6
- 3 The Lord thy God ſhal bring thee back from thy captiuitie, and hee ſhall haue mercie of thee, and hee ſhall gather thee together againe from amoungſt all the nations amoungſt whome hee had ſcattered thee. 4.1.24
- 6 The Lord thy God will circumcife thy hart, and the hart of thy ſeede that thou maile loue the Lorde thy God, &c. 2.5.8 & 2.5.12. & 3.3.6. & 4.16.3
- 10 If thou ſhalt for all this heare the voice of the Lord thy God, and ſhalt keepe his precepts and ceremonies which be commaunded in this lawe, &c. 1.7.5
- 11 The commandement that I doe commaund thee this day, is not aboue thee, neither a faire off. 2.5.12
- 13 Neither is it ſet beyonde the ſea, that thou ſhouleſt ſay: who of vs ſhall goe ouer the ſea and fetch it vs, that wee may heare it? 2.5.12
- 14 But the worde is very neere vnto thee, in thy mouth and hart, that thou maile doe it. 2.5.12. & 3.24.3
- 15 Consider that this day I haue put before thy ſight life and good, and contrariwife, death and euill. 3.17.1
- 19 I doe call heauen and earth this day to witneſſe, that I haue put before you, life and good, bleſſing and cursing: choose therefore life, that thou maile live and thy ſeede. 2.5.4. & 2.7.3
- 32.5 They haue corrupted themſelues towarde him by their vice, not being his children, but a froward and crooked generation. 1.8.6
- 8 When the almighty diuided the naſtions, when he ſeparated the ſonnes of Adam, he appointed the bounds of the people, &c. 2.11.11. & 3.21.5
- 15 The welbeloued is waxen fat: he hath kicked, being ſwolen vp with fat, hath forsaken God his maker, &c. 3.8.5
- 17 They haue offered vp to deuels, and not to God. 4.13.17
- 21 They haue prouoked mee with that whiche

# The Table.

- which was not God. 1.13.15  
 35 Vengeance is mine, and I will reward, &c. 2.8.56. &c. 4.20.19  
 49 Set your harts vpon all the words that I testifie vnto you this day, that you may commaunde them vnto your children, that they may obserue and doe all the words of the law. 2.7.13  
 33.3 All holy men be in his hand. 2.10.9  
 29 Blessed art thou O Israel, who is like thee O people which art sau'd in the Lord, &c. 2.10.8  
 34.5 And Moses the seruant of the Lorde died in the lande of Moab, the Lord commaunding. 4.6.11
- I O S V A H.
- 1.7. Warue not from it, neither to the right hand nor to the left, that thou maiest vnderstante all things that thou doest. 4.9.12  
 8 The volume of this law shall not depart from thy mouth, but thou shalt meditate thereon day and night, &c. 4.9.12  
 2.1 Who going foorth, entred the house of a woman harlot, named Rahab, &c. 3.24.11  
 9 I haue knownen that the Lorde hath deliuered vnto you the lande, for why, the feare of you hath fallen vpon vs, and all the inhabitants of the land hath fainted, 2.4.6  
 II And wee hearing these things, feared woonderfully, and the hart of vs fainted, neither was there any courage left in vs at the entrance of you: For the Lorde your God, he is God in heauen aboue, and in earth beneath. 2.4.6  
 5.14 I am the cheefe of the host of the Lorde. 1.14.5  
 7.19 And Josua said to Acam, my sonne, give glorie vnto the Lorde God of Israel, and confesse and shewe vnto mee what thou hast done. 2.8.24  
 10.13 And the Sunne & Moone stood stil. 1.16.2  
 11.20 It was the iudgement of the Lorde, that their harts shoulde bee hardened, and that they shoulde fight against Israel. 1.18.2  
 24.2 Your fathers dwelt beyonde the flood, from the beginning, euen Thare the

- father of Abraham, and the father of Ngechar and they serued strange gods. 1. 11.8. & 3.24.2  
 3. I tooke your father Abraham from the borders of Mesopotamia, and I brought him into the land of Chanaan, &c. 3.24.2
- I V D G E S.
- 2.1. And the Lorde went vp from Gilgal to a place of, &c. 1.14.3  
 18 And when the Lorde had raised vp them judges, in those daies, he was moued with compassion, and did heare the groanes of their afflictions, &c. 3.3.25. & 3.20.15  
 19 Yet after the Judge was dead, they were turned, and they did much woorse than their fathers did, following strange gods. 3.3.25  
 3.9 And they cried vnto the Lorde, which raised vnto them a saviour, and hee deliuered them. 3.20.15. & 4.20.30  
 12 And the children of Israel began againe to doe euill in the sight of the Lorde. 3.20.15  
 15 And afterwardes they cried vnto the Lorde, which raised them vp a saviour, &c. 3.20.15  
 6.11 The Angell of the Lorde came and sat vnder the Oke. 1.14.6  
 14 And the Lorde looked vpon him and said: go in this thy strength and thou shalt deliuer Israel from the hande of the Median. 1.13.10. & 1.14.5  
 24 But the spirite of the Lorde clothed Gedion, who sounding a trumpet, called together the house of Abiezer that it should follow him. 2.2.57  
 27 I will put this fleece of wooll in the threshing place: if deaw shall bee in the onely fleece, & drinesse on al the ground, &c. 4.14.18  
 8.27 And Gedion made thereof an Ephod, and put it in his citie Ephra, and all Israel went a whooring there after it, which was the destruction of Gedion and his house. 4.10.25  
 9.20 But if frowardly, let fire come foorth from Abimelech, and consume the inhabitants of Sechem, and the towne of Mello, &c. 3.20.15  
 11.30 Jephthe vowed a vow vnto the Lorde, saying:

# The Table.

- saying: if thou shalt deliver the sons of Ammon into my hands, &c. 4.13.3  
 13.10 Behold, the man appeared vnto mee which I did see before. 1.14.6  
 16 To whom the Angel answered, if thou compell me, I will not eate of thy bread, but if thou wilt make burnt offering, offer that vnto the Lord. 1.13.10  
 28 Why doſt thou inquire after my name, that is maruellous? 1.13.10  
 19 Therfore Manoah tooke a kidde of the Goates and meate offrings, and put it vp on the ground, offering it vnto the Lorde. 4.10.25  
 22 We ſhall die the death, because we haue ſene the Lord. 1.13.10. & 1.14.5  
 23 If the Lord would kill vs, he would not haue received a burnt offering & meate offerings at our hands. 1.11.10  
 16.28 O Lorde my God bee mindfull of me, and give me nowe mine old strength, that I may reuenge mee of my enimies. 3.20.15  
 21.15 In thofe daies there was no king in Israel, but every one did that that ſeemed right in his owne eyes. 4.20.9
- R V T H.
- 3.13. If he will not haue thee, I will take thee without any doubt: The Lord liueth. 2.8.27  
 I. S A M V E L.  
 1.13. But Anna ſpake in her hart and vpon her lips did mooue, and her voice was not at all heard, wherefore Heli thought ſhe was drunken. 3.20.33  
 2.6 The Lorde doth kill and quicken, hee doth lead into hell and bringeth backe againe. 3.20.52  
 9 He will keepe the feete of his saints: and the wicked ſhall keepe silence in darkeſſe. 2.18.18  
 10 And he will giue rule vnto his king: and he will exalt the horne of his annoiected. 2.6.2  
 25 And they heard not the voice of their father, because the Lord would kill them. 1.18.3. & 3.24.14  
 34 And this ſhall be a ſigne vnto thee, that ſhall come vpon thy two ſons, Gophne and Rhinees: they ſhal die both on one daie. 1.18.1
- 6.9 And you ſhall ſee, and iſ ſo it goe vp by the way of his coaſtes againſt Bethjames, he did vs this great euill, &c. 1.16.9  
 7.3 If you do turne vnto the Lord with all your harts, put away the ſtrange Gods from amonſt you, Baalam and Ascaroth, and prepare your harts vnto the Lorde, &c. 3.3.5  
 6 And in that day they fasted, and they ſaide there: wee haue ſinned againſt the Lord. 4.12.17  
 17 He builte there an altar to the Lorde. 4.10.25  
 8.7 They haue not caſt off thee, but me that I ſhould not rule ouer them. 4.20.6  
 11 This ſhall bee the right of your king which ſhall rule you, hee ſhall take yourfonnes and put them in his chariots, &c. 4.20.26  
 10.6 And the ſpirit of the Lord ſhall come vpon thee, and thou ſhalt prophecie with them, and thou ſhalt bee changed into another man. 2.2.17, & 2.3.4  
 9 Therefore when he had turned his back to go from Samuel, god gaue him another hart, and all theſe lignes chanced in that day. 3.2.12  
 26 Saul alſo went home to Gibeah, & with him part of the army, whose hart God had touched. 2.2.17  
 11.6 Then the ſpirite of the Lord came vpon Saul, when he heard theſe words, &c. 2.4.6  
 15 And all the people arose in Gilgall, and made Saul their king, before the Lorde, &c. 1.8.6  
 12.22 And the Lorde will not forsake his people, for his great names ſake becauſe the Lord ſwore hee woule make you his people. 3.21.5  
 14.44 And Saul ſaide, God do ſo, and more alio vnto me, thou ſhalt die the death Ieronathan. 2.8.24  
 15.11 It repenteſt me, that I haue made Saul king, because he hath forsaken me, & hath not done as I commanded him: and Samuel was ſad, and cried vnto the Lord all night. 1.17.12. & 3.20.5  
 22 Whether will the Lord haue burnt ſacrifice and offerrings, and not rather that the voice of the Lord ſhoule be obeyed, &c. 4.10.17. & 4.18.9
- 23 For:

# The Table.

- 23 For rebellion is as the sin of witchcraft, & not to trust in the Lord as the sin of idolatrie, for that thou hast cast awaie the worde of the Lord, &c. 3.4.33. & 4.10.17
- 29 For the triumper in *Israel* will not spare, neither will hee bee changed by repentence, neither is he man that he shuld repent. 1.17.12
- 30 But he said, I haue sinned, but honor me, I pray thee, before the seniors of my people, &c. 3.3.4
- 35 But *Samuel* did bewaile *Saul*: and it repented the Lorde that hee had made *Saul* king ouer *Israel*. 3.20.15
- 16.1 And the Lorde said vnto *Samuel*, howe long wilt thou bewaile *Saul*? seeing I haue cursed him, as that he shall not reign &c. 3.20.15
- 13 *Samuel* tooke therefore his horne of oyle, and annoyned him in the middest of his brethren. 1.8.7. & 2.2.17
14. And an euill spirite did vexe him from the Lorde. 1.14.17. & 2.4.5
- 18.10 And after another day, the euill spirit of God entred *Saul*. 1.14.17. & 2.4.5
- 19.9 And the euill spirite of the Lorde was vpon *Saul*, and hee satte in his house, and held a Iaueline in his hand, &c. 2.4.5
- 23.26 And *Saul* and his men went on the one side of the hil, and *David* and his men on the other side. 1.16.9
27. And a messenger came vnto *Saul*, and saide: make haste and come, because the Philistines haue inuaded thy countrey. 1.16.9
- 24.7 The Lorde keep me, that I do not this thing vnto my Lorde the annointed of the Lorde, that I shoulde lay my hande vpon him, which is the annointed of the Lorde. 4.20.28
21. But mine eie hath spared thee: for I said I will not stretch out my hand against my Lorde, because he is the annointed of the Lorde. 4.20.28
- 26.9 And *David* said vnto *Abisai*, kill him not: for who shal stretch foorth his hand against the annointed of the Lorde, and be blamelesse? 4.20.28
12. All of them did sleepe, because the drouinesse of the Lorde fell vpon them. 1.18.2
- 23 The Lorde shal reward every man according to his righteousnes and faulnes, for the Lorde hath deliuered thee into my hands, &c. 3.17.14
- 4.1.13 And they tooke their bones, and buried them in a groue at *Jabes*, and they fasted seuen daies. 4.12.17
- II. SAMVEL.
- 5.8. **T**herefore it is saide in a proverbe the blinde and lame shall not enter into the temple. 4.16.31
- 7.14 The which if he shall doe anie thing wickedly, I will corre & him with the rod of men, and in the plagues of the sons of men. 3.4.32
- 17 Because thou O Lorde God of the hostes of *Israell*, haft reuealed vnto thy seruant, saying: I will builde a house to thee, &c. 3.20.13
- 28 Now therefore, O Lorde God, thou art God, and thy wordes are true, thou hast spokē vnto thy seruant these good things. 3.20.14
- 10.12 Be thou a stout man, and let vs fight for our people, and for the citie of our God, and the Lorde will doe that seemeth good in his owne eies. 1.17.9
- 11.4 *David* hauing sent messengers, brought her, who when she came vnto him, he slept with her. 4.1.24
- 15 Hee wrote in a letter: put *Vria* in the front of the battle where the greatest skirmish is, and forsake him, that beeing stroken he may die. Ibidem
- 12.12 Thou didst it priuily, but I will doe this in the fight of all *Israel*. 1.18.1
- 13 And *David* said vnto *Nathan*, I haue sinned against the Lorde. And *Nathan* said vnto *David*: the Lorde hath put away thy sin, thou shalt not die. 3.3.4. & 3.3.4.10. & 3.4.31. & 4.1.14
- 14 Notwithstanding for because thou madest the enimies of the name of god blasphem for this thing, the son that is born vnto thee shall die. 3.4.33
- 16.10 The Lorde hath commanded him that he should curse *David*, and who is it that dare say, why hast thou done so? 1.17.8. & 1.18.1. & 1.18.4
- 22 Therefore they spread *Absolon* a tent vpon the top of the house, and he went in

# The Table.

- in vnto the concubines of his father, before all *Israell*. 1.18.1 & 1.18.4
- 17.7. And *Chesay* saide vnto *Absalon*, it is not good counsell that *Achitophel* gaue this time. 1.17.7
14. The profitable counsell of *Achitophel* is scattered abroade by the becke of the Lord, that the Lorde might bring vpon *Absalon* euill. 1.17.7 & 2.4.6
- 22.20. And he brought me forth into large-nesse, he deliuere me because it pleased him. 3.17.5
21. The Lorde hath giuen vnto mee ac-  
cording vnto my righteousnesse, and ac-  
cording vnto the cleannesse of my hands. 3.17.5
- 24.1. And the wrath of the Lorde was a-  
gaine kindled against *Israell*, and he mooued *David* against them in that hee saide vnto *Jacob*: goe number *Israell* and *Juda*. 1.14.18
19. But the hart of *David* stroke him after he had numbered the people: and *David* said, &c. 3.3.4
20. And going foorth, he worshipped the king, groueling with his face towarde the earth. 1.12.3
- I. K I N G S .
- 1.16. *Bethsabe* bowed her selfe and wor-  
shipped the king. 1.12.3
21. It shall come to passe, when my Lorde the king shall sleepe with his Fathers, my sonne and I shall bee counted offendours. 3.11.3
- 2.5. Thou knwest what *Joab* the sonne of *Serua* hath done vnto me, and what hee hath done to the two captains of the host of *Israel*. 4.20.10
6. Thou shalt doe therefore according to thy wisedome, and thou shalt not bring his gray haires peaceably vnto the graue 4.20.10
8. Thou hast also with thee *Semey* the sonne of *Gera* the sonne of *Gemini*, of *Ba-  
burim*, which curst mee with an euill curse, &c. 4.20.10
- 8.23. Which keepest couenants and mer-  
cies with thy seruants, which walke be-  
fore thee with all their harts. 3.17.5
46. If they sinne against thee (for there is not a man that sinneth not) and being an-  
grie thou shalt deliuer them vnto their enemies, &c. 2.7.5. & 3.14.9. & 4.1.15
47. And if they shall repent them with all their harts in the place of their captiuicie, &c. 4.1.25
58. That he may bow out harts vnto him, that wee may walke in all his waies, and that we may keepe his commandements and ceremonies, &c. 2.3.9
- 11.12. Notwithstanding, in thy daies I will not doe it for *David* thy fathers sake, But Twill rent it out of the hande of thy sonne. 2.6.2
23. God stirred him vp an aduersarie, &c. 1.18.1
31. Twill rent the kingdome out of *Salomon*s hands, and Twill give vnto thee ten tribes. 1.18.1
34. Neither will I take the whole kingdome out of his hande, but I will ordaine him a captaigne all the daies of his life for *David*s sake, &c. 2.6.2
39. And Iwill for this, affiue the seede of *David*, but not for euer. 2.6.2
- 12.10. And the yoong men saide vnto him which were brought vp together with him, speake thus vnto this people, &c. 1.17.7
15. And the king harkened not vnto the people, before the Lorde was aduersarie vnto him, &c. 1.17.7 & 1.18.4 & 2.4.6
20. Neither did any followe the house of *David*, but the tribe of *Juda* onely, &c. 1.18.4
28. Counsel being taken, he made two gol-  
den calues, and said vnto them: goe not further vp to *Jerusalem*, behold thy gods *Israel* which brought thee, &c. 4.2.8
30. And this thing turned to sinne, for the people went to worship eu'en to day. 4.20.32
31. And hee made a house in high places, and priestes of the rascals of the people which were not of the sonnes of *Leui*. 4.2.8
- 15.4. But for *David*s sake the Lord his God gaue him a light in *Jerusalem*, that hee should raise vp his sonne after him, and that he should establish *Jerusalem*. 2.6.2
- 18.10. The Lorde thy God liueth, there is no nation or kingdome into the which my Lord hath not sent, &c. 2.8.27
41. And

# The Table.

- 41 And Elias said to Achab: come vp and eate and drinke, because there is a sounde of much raine. 2.20.3
- 42 But Elias came vp vnto the top of Carmel, and he put his face groueling on the earth betweene his knees. 2.20.3
- 43 And he saide vnto his boy, goe vp and looke towrdes the sea : who when hee went and saw and had beholden, he said, there is nothing : and he saide vnto him againe returne seuen times. 2.20.3
- 19.8 And hee walked in the strength of that meate forty daies and forty nightes, even vntill the hill of God Horeb. 4.12.20
- 18 I haue left vnto my selfe in Israel seuen thousande men, whose knees haue not bowed before Bale. 4.1.2
- 21.12 They proclaimed a fast, and set Na- both amongst the cheefe of the people. 4.12.17
- 23 And the wordes of the Lord came vnto Elias the Thesbite, saying. 3.3.25
- 29 Hast thou not seene Achab humbled before me ? because he was humbled before of me, I will not bring the euill in his daies, &c. 3.3.25. & 3.20.15
- 22.6 The king of Israel gathered therefore about forty Prophets. 4.9.6
- 24 A spirite went foorth and stood before the Lord and said, I will deceiue. 1.14.17 & 1.17.7. & 1.18.1
- 22 And he said, I will goe out and I wil be a lying spirite in the mouth of all his Prophets. 4.9.6
- 27 Thus saith the king, send this man into prison, and maintaine him with the bread of tribulation, & with the water of greefe, vntill I returne in peace. 4.9.6
- I I. K I N G S.
- 5.17. **A** Nd Naaman saide, as thou wilst: but I pray thee graunt vnto mee thy seruant, that I take the burden of two Asses of earth: for hereafter thy seruant will offer no burnt offering nor sacrifice to strange gods, but vnto the Lorde. 3.2.32
- 18 This is the onely thing that thou shalt pray vnto the Lorde for thy seruaunt, when my Lorde shall goe into the Temple, &c. 3.2.32
- 19 And hee saide vnto him, depart in peace, he went therefore from thence a furlong of ground. 3.2.32
- 6.15 Out alas maister, what shall we doe ? 1.14.11
- 16 There be moe with vs than with them 1.14.12
- 17 Lord open the eies of this boy, that he may see. And the Lord opened the eies of the lad, & he saw, and behold, a mountaine full of horses and chariots of fire round about Elizei. 1.14.7,8,11
- 31 The Lord doe so, and so vnto me, if the head of Elizei the sonne of Saphat shall stand vpon him this day. 2.8.24
- 10.7 And when letters came vnto them they tooke the sonnes of the king, and slue seuentie men, &c. 1.18.4
10. Knowe now that there shall fall vnto the earth nothing of the worde of the Lorde the which the Lorde hath spoken, &c. 1.18.4
- 16.16 And when hee had seene the altar that was at Damascus, hee sent to Vria the priest the paterne thereof, and the likenesse, according to the worke thereof. 4.10.23
- 17.24 The king of Assyria brought me fro Babylon and from Cutha, &c. 4.10.23
- 25 And when they began to dwell there, they feared not the Lorde, and the Lorde sent Lions vnto them that they might kill them. 4.10.23
- 32 Thus they feared the Lorde, and appointed out priestes out of themselues for the high places, &c. 3.2.13. & 4.10.23 & 4.15.22
- 33 And when they feared the Lorde they did serue also their Gods, according to the manner of the people from whence they were brought, &c. 3.2.12
- 34 Even vnto this present day they fol lowe the ancient custome, they feare not the Lorde, neither keepe his ceremonies, &c. 3.2.13
- 19.4 And make praier for the rest that be found. 3.20.14
- 35 It came to passe in that night, the Angel of the Lord came and stroke in the campe of the Assyrians one hundred thousand and five thousand. 1.14.6
- 20.1 Set thy house in an order, for thou shalt die and not liue. 1.17.12
- 2 Then

# The Table.

- 2 Then *Ezechias* turned his face to the wall, and he praied to the Lord. 3.3.4
- 3 I beseech thee, Lord remember I pray thee, how I haue walked before thee in truth and in a perfect hart, and haue done the thing that thou likest of. 3.14.19 & 3.20.10
- 5 Behold, I haue healed thee, the third day thou shalt goe vp to the Temple of the Lord. 1.17.12
- 9 Wilt thou that the shadow goe forwards two degrees, or that it goe backward so manie. 4.14.18
- 11 And *Isaias* called vpon the Lord and he brought backe the shadowe by the lines by the which it went down into the clocke of *Achar*. 1.16.2
- 21.4 And he built Altars in the house of the Lord, of the which the Lord spake, I will put my name in *Ierusalem*. 4.10.23
- 16 Moreouer *Manasses* shedde innocent blood ouermuch, till he filled vp *Ierusalem* vnto the mouth, &c. 3.24.11
- 22.2 And he did the thing that pleased the Lord, and he walked in all the waies of his Father *David*, and declined not neither on the right hande, nor left. 4.10.23
- 8 And *Heclias* the high Priest saide vnto *Saphan* the Scribe, I haue found the book of the Law in the house of the Lord, and *Heclias* gaue it to *Saphan* the Scribe, and he read in it. 1.8.8
1. CHRONICLES.
- 28.2 And the footestoole of the Lord our God. 4.1.5
2. CHRONICLES.
- 19.6 See what you doe, said he: you doe not execute the iudgement of man but of the Lord. 4.20.4. & 4.20.6
- The 2. of *Esdras*, otherwise called NEHEMIAH.
- 14 And after that I had heard these things, I faine downe and wept and I bewailed many daies, and did fast and pray before the face of the God of heauen. 4.12.16
- 5 I pray the Lord God of heauen, mightie, great, and terrible, which keepest co- uenant and mercie with them that loue thee, &c. 3.17.5
- 7 We haue beeene carried away by vantie, and haue not kept thy Commandementes, ceremonies, and iudgements, which thou commaundest vnto thy servant *Moses*. 3.4.11
- 9.14 And declarest vnto them thy Sabaoth to be sanctified. 2.8.29
- I O B.
- 1.6 Now on a day when the children of God came before the Lord, Sathan was also amongst them. 1.14.17. & 1.14.19. & 1.18.1. & 2.4.5
- 12 The Lord said therefore to Sathan, behold, all things that he hath be in thy handes, onely stretch not out thy hand vpon him. 1.17.7
- 17 And he speaking, there came an other and said the Chaldees made three bands and inuaded thy Camels, and carried them away, and killed the boyes with the sword, and I onely haue fled that I may tell it theee. 2.4.2
- 21 The Lord hath givien, the Lord hath taken away, the name of the Lorde be blessed. 1.17.8. & 1.18.1. & 1.18.3. & 2.4.2
- 2.1 And Sathan came amongst them that he might stand in the sight of the Lord. 1.14.17. & 1.14.19. & 1.18.1
- 4.17 Whether shall a man be iustified in comparison of God, or shall a man be purer than his maker? 3.12.1
- 18 Behold, they which serue him be not stedfast: And he found wickednes in his Angels. 3.12.1. & 3.17.9
- 19 How much more, they which dwell in houses of clay, which haue an earthlie foundation, shall be consumed even as a moth. 1.15.1. & 1.15.2. & 3.12.1
- 17 Blessed is the man that is corrected of the Lorde: reprooue not therefore the correction of the Lord. 3.4.32
- 9.2 I know for a truth that it is so: And that man shall not be iustified in comparison of God. 3.12.2
- 20 If I would iustifie my selfe, my mouth shall condemne me: If I would shew my selfe innocent, he should make me manifest to be wicked. 3.12.5
- 10.15 And if I shalbe wicked, it is woe with Nun 1 me:

# The Table.

- me : and if I be iust, I will not lift vp my head, being filled with affliction and miserie. 3.14.16
- Ibidem.
- 22.18 He looseth the coller of Kings, and he girdeth their raines with a corde. 4. 20.28
- 20 He changeth the speech of the faithfull, and taketh away the learning of the auncient. 2.4.4
- 13.15 Although he shall kill me, I will trust in him 2.10.19. & 3.2.21
- 14.4 Who can make cleane of vneleane? not thou onely which art alone. 2.1.5. & 3.12.5
- 5 Short be the daies of men, the number of this montheis is with thee: thou hast ordained the limites thereof, which can not be passed. 1.16.9
- 17 Thou hast sealed vp my wickednes as in a bagge, and thou haft had care of my iniquitie. 3.4.29
- 15.15 Behold amongst his Saintes, there is none immutable, and the heauens be not cleane in his sight. 3.12.1
- 16 How much more abominable and vnprofitable is man, which drinketh iniuite as water. 3.12.1,5
- 19.25 I know that my Redeemer liueth and that I shall rise out of the earth in the latter day. 2.11.19. & 3.25.4
- 26 And I shall be compasled about againe with my skinne, and I shall see God againe in my flesh. 2.10.19
- 27 Whom I my selfe shall see, & my eyes shall behold and none other, &c. 2.10.19
- 21.13 They leade their daies in happines, and in a moment they goe downe to the grane. 2.10.17
- 25 Beholde the Moone doth not shine in his sight, and the Starres be not cleane. 3.21.1
- 26.14 Lo, these be part of his waies: but how little a portion haue we of him? and who can vnderstande his fearefull power? 1.17.2
- 28.12 Where is wisedome founde, and what place is there of vnderstanding? 1. 17.2
- 21 It is hid from the eies of all living, from the foules of the are it is also kept close. Ibidem.
- 23 But God vnderstandeth the way ther-
- of, and hee knoweth the way thereof. Ibidem.
- 28 And he saide vnto man, behold, the feare of the Lord is wisedome, and to depart from euill is vnderstanding. 1.17.2. & 3.2.26
- 34.30 Who causeth an hypocrite to raigne for the sinnes of the people. 4.20.25
- 36.27 Who restraineth the drops of raine, and powreth downe floweres in manner of stremes. 1.5.5
- 41.2 And who gaue me first that I should give him againe? all that is vnder the heauen be mine. 3.14.5

## PSALMES.

- 1.1 **T**He man is blest that hath not led his life according to the counsell of the wicked, neither that hath abidden in the way of sinners. 3.17.10
- 2 But his will is in the law of God, and in his law will he meditate day and night. 2. 7.13
- 2.2 The Kinges of the earth stooode together, and the Princes assembled in one, against the Lord, and against his annoyned. 2.16.3
- 3 Let vs breake the bandes a sunder & let vs throw from vs their yoke, Ibidem.
- 4 He that dwelleth in heauen shall laugh them to scorne, the Lord shall haue them in derision. 1.5.1. & 2.16.3
- 8 Aske of me & I will give thee the Gentiles for an inheritance, and for thy possessions the ends of the earth. 2.11.11
- 9 Thou shalt rule them with an iron rod, and thou shalt breake them as an earthen vessel. 2.15.5. & 4.1.19
- 12 Lay hold of discipline, least that the Lord be angry, and you perish from the right way. 2.6.2. & 4.20.5. & 4.20.29
- 3.5 I slept and slumbred, & rose vp againe, because the Lord tooke vpon him to keep me. 3.2.37
- 4.7 The light of thy countenance hath beene sealed vpon vs. 1.11.14
- 5.4 I will be early present before thee and I will waite: for thou art a God that louest not iniquite. 3.20.12
- 8 I will enter into thy house in the multitude of thy mercie, and I will worship

# The Table.

- at thy holy temple in thy feare. 3.2.23.&  
3.20.11
- 6.1 O Lord reprooue me not in thy furie,  
and correct me not in thine anger. 3.3  
3.2
- 7.6 Arise O Lord in thine anger, and be  
thou exalted in the quarters of my ene-  
mies,&c. 3.20.15
- 9 Judge me O Lord according to my righ-  
teousnes, and according to the innocency  
of my cause. 3.17.14
- 8.3 Thou hast made perfect thy praise by  
the mouth of Infants and sucklings. 1.  
16.8
- 5 What is man that thou art mindfull of  
him? or the sonne of man that thou doest  
visite him? 1.5.3.& 2.13.2
- 9.10 And they may trust in thee, that haue  
known thy name. 3.2.31
- 10.13 He faid in his heart, God hath for-  
gotten, he hath turned away his face that  
he should not see at the end. 1.4.2
- 11.4 The Lord in his holy temple. 1.5.1
- 12.2 They haue spoken vaine things every  
man to his neighbour : deceitfull lips,&c.  
4.14.8
- 7 The words of the Lord, are pure words :  
as siluer tried in a fornace of earth fined  
seuen fold. 3.2.15
- 14.1 The foolish man faide in his heart,  
there is no God. 1.4.2
- 3 The Lord looked from heauen vpon the  
children of men , to see if there were any  
that vnderstood or sought after God. 3.  
14.1
- 4 There is not that doth good, no not one.  
2.3.2
- 15.1 Lord who shall dwell in thy taber-  
nacle? or who shall rest in thy holy hill?  
3.17.6 & 3.24.8
- 2 He that walketh without spot, and wor-  
keth righteousnes , which speaketh the  
truth in his heart. 3.6.2
- 16.2 Theu art my God and haist not need  
of my goods. 2.8.53
- 3 To thy saintes that bee in earth : all my  
delight is in them. 1.11.14. and 2.8.53. &  
3.7.5
- 5 The Lord is the portion of my inheri-  
tance and cup, thou art hee that dost re-  
store vnto me my inheritance. 2.11.12.&  
3.25.10
- 10 Thou shalt not leaue my soule in hell,  
neither shalt thou suffer thy holy one to  
see corruption. 3.25.3
- 17.1 Hear O Lord righteousnes : give  
eare vnto my praier. 1.17.14
- 3 Thou haft proued my heart and visted it  
by night, thou haft tried mee by fire, and  
haft not found in me iniquitie. Ibidem.
- 15 I will appeare in righteousnes before  
thy presence , I shall be satisfied when thy  
glorie shall appear. 2.10.17. & 3.25.10
- 18.1 I will loue thee O Lord my fortitude  
3.20.28
- 20 And he brought me into largenes : he  
made me safe, because he would. 3.17.5
21. And the Lord shall give vnto me ac-  
cording to my righteousnes, and accor-  
ding to the purenes of my hand shall hee  
give vnto me. 2.17.5. & 3.17.  
14
- 28 Because thou doſt ſaue the humble and  
thou ſhalt bring low the eies of the proud.  
3.12.6
- 31 The word of the Lord is tried by fire,  
he is a defender of all that truft in him. 3.  
2.15
- 19.1 The heauens ſhew foorth the glorie  
of God. 1.5.1.& 1.6.4
- 8 The law of the Lord is pure conuerting  
ſoules: the testimonie of the Lord is faith-  
full, giuing wifedome to the ſimple. 2.7.  
12.& 4.8.6
- 13 Who vnderſtandeth his faults, cleaſe  
me from my ſecret ſins? 3.4.16. & 3.4.18.  
& 3.17.2
- 20.3 Let him remember all thy offerrings  
. and let him make thy burnt offerrings fat.  
3.20.18
- 10 Lord ſaue the king, and heare vs when  
we call vpon thee. 2.6.2
- 22.1 O God my God, why haſt thou for-  
ſaken me? 2.19.11
- 5 Our fathers trusted in thee : they tru-  
ſted and thou diſdiſt deliuere them. 3.20.26
- 26 I wil pay my vowes in the ſight of them  
that feare him. 4.3.4
- 23.4 For althoſh I ſhal walke in the mid-  
dle of the ſhadowe of death, I wil feare  
no euill because thou art with me. 1.17.11.  
& 3.2.21. & 3.2.28
- 6 And thy mercies ſhall follow me all the  
daies of my life. 2.3.12
- N n n 2 24.3. Who

# The Table.

- 24.3 Who shall ascend into the hill of the Lord? or who shal stand in his holy place?  
3.6.2
- 4 Who hath innocent hands and a cleane heart, who hath not lift vp his mind vnto vanitie, nor hath not sworne to the deceit of his neighbour.  
3.6.2
- 6 This is the generation of them that seek him.  
3.24.8
- 25.1 Vnto thee, O Lorde, haue I liste vp my soule.  
3.20.5
- 6 Remember O Lord thy tender mercies and louing kindnes which be for euer.  
3.20.9
- 7 Remember not the faults and ignorances of my youth, but according to thy kindnes remember thou me.  
3.3.18.& 3.20.9
- 10 All the waies of the Lord are mercie and truth to them that seeke after his will, &c.  
3.20.7.& 3.17.2
- 11 For thy name sake, O Lord, thou shalt be mercifull vnto my sin, for it is great.  
3.17.2
- 18 Looke vpon my affliction and travell, & forgive all my sins.  
3.20.9
- 26.1 Judge me O Lord, for I haue walked in my innocencie: & trusting in the Lord, I shall not slide.  
3.17.14
- 2 Prooue me Lord, & trie me, examine my raines and heart.  
3.21.46
- 5 I haue hated the congregation of the wicked, & I will not sit with the vngodly.  
3.17.14
- 8 O Lord I haue loued the beautie of thy house, and the place of the habitation of thy glorie.  
1.11.14
- 9 Destroy not my soule with the wicked, and with men of, &c.  
3.17.14
- 27.1 The Lord is my light and my health whom shall I feare?  
1.17.11
- 3 If campes shall stand against me, my hart shall not feare.  
1.17.11
- 10 My father and mother hath forfaken me but the Lord hath takē me vp.  
3.20.36
- 14 Hope in the Lord and be strong and he will comfort thy hart, & trust in the Lord.  
3.21.17
- 28.8 The Lord is the strength of his people, and the strength of the saluation of his anointed.  
2.6.2. & 2.6.3
- 29.3 The voice of the Lord is vpon the waters, the God of maiestie hath thundred, the Lord (is) vpon great waters.  
1.6.4
- 30.6 Weeping may abide at euening, but ioy commeth in the morning.  
1.10.8
- 7 And in my prosperitie, I said, I shall never be moued:  
8 For thou O Lord of thy goodnes didst giue strength vnto my beautie, thou turdest thy face from me, and I was troubled.  
3.8.2
- 31.1 I have trusted in thee O Lord, I shall not be confounded for euer: deliuer me in thy righteousnes.  
3.11.12
- 6 I commend my spirite into thy handes, thou hast redeemed me, O Lord God of truthe.  
3.20.26
- 16 My lots are in thy hands.  
1.17.11
- 23 I laid in the heate of my minde, I am cast out from the face of thine eies,  
1.4
- 32.1 Blessed are they whose iniquities bee remitted, and whose sins are couered.  
3.4.29.3,11,11.& 3.14.11.& 3.17.10
- 5 I haue made my fault knownen vnto thee, and I haue not hid mine vnrighteousnes, I haue said, I will confess against my selfe vnto the Lorde mine iniquities, &c.  
3.4.9
- 6 For this shall euerie one that is holy in time conuenient, &c.  
3.20.7.& 3.20.26
- 33.6 The heauens were establised by the word of the Lord, and by the spirite of his mouth all the powers of them.  
1.13.15 & 1.16.1
- 12 Blessed is the people whose God is the Lord, a people whom he hath chosen for an inheritance vnto himselfe.  
2.10.8.& 3.2.28 & 3.21.5
- 13 The Lord looked from heauen & saw all the children of men.  
1.16.1
- 18 Behold, the ties of the Lord bee vpon them that feare him, and vpon them that trust on his mercie.  
3.20.40
- 22 O Lord let thy mercie bee vpon vs as we trust in thee.  
3.20.12
- 34.7 This poore man cried, and the Lord heard him, and he saued him from all his tribulations.  
3.20.26
- 8 The Angell of the Lord pitcheth round about them that fear him, & he shall deliuer them.  
1.14.6,& 1.14.8.& 3.20.23
- 15 Depart:

# The Table.

- 15 Depart from euill and doe good. 3.3.8  
 16 The eyes of the Lord be vpon the iust,  
 and his eares to their prayers. 1.16.7. & 3.  
 20.3. & 3.20.10
- 17 The countenance of the Lord is vpon  
 them that doe euill, that he may roote  
 from the earth their memorie. 1.16.17
- 22 The death of the wicked is euill. 2.10.  
 14. & 2.10.18
- 23 The Lord redeemeth the soules of his  
 seruantes. 2.10.16
- 36.1 The wicked man saide to himselfe  
 that he might doe euill : there is no feare  
 of God before their eies. 1.4.2
- 2 For he hath done deceitfully in his own  
 sight, that his iniquitie may be found to  
 hatred. 1.4.2
- 6 Thy mercie O Lord, reacheth vnto the  
 heauens, and thy truth vnto the cloudes.  
 3.2.7
- 7 Thy iudgementes are wonderous deep.  
 1.17.2. & 3.23.5
- 10 With thee is the fountaine of life, and  
 in thy light we shall see light. 2.2.20
- 37.7 Be subiect to the Lord and entreat  
 him. 3.2.37
- 22 For because those that bee blessed of  
 him, shall possesse the earth : but they that  
 be cursed of him, shall perish. 2.1.2
- 38.1 O Lord in thy wrath reprooue me  
 not, neither in thy anger correct me. 3.  
 4.32
- 5 Mine iniquities haue gone ouer my  
 head, and as a heauie burden they haue  
 weighed vpon me. 3.4.16
- 39.10 I was dumme and opened not my  
 mouth, because thou diddest it. 1.17.8
- 13 I am a stranger and a pilgrime with  
 thee, as all my Fathers were. 2.10.15
- 14 Let me pause, that I may come to my  
 selfe before I depart, and be no more.  
 3.20.16
- 40.4 And he put in my mouth a new song,  
 a verse to our God : many shall see and  
 feare, and they shall trust in the Lord. 3.  
 20.26. & 3.20.28
- 6 Many hast thou made , O Lord, thy  
 maruellous works, & there is none that is  
 like to thee in thoughtes. 1.5.9. & 1.17.1
- 7 Thou wouldest not sacrifice and offe-  
 ring, but thou madest vnto me eares. 3.  
 22.10
- 8 Then I said, behold, I come : it is writ-  
 ten of me in the Chapter of the Booke.  
 2.16.5
- 9 I desired to doe thy good will, O my  
 God, and thy law is in the middest of  
 my hart. 2.16.5
- 11 I haue shewed foorth thy truth and  
 saluation. I haue not hid thy louing kind-  
 nesse and truth from the great congrega-  
 tion. 3.2.7
- 12 Thy louing kindnesse and truth haue  
 alwaies preserued me. 3.2.7
- 41.5 Heale my Soule, for I haue sinned a-  
 gainst thee. 3.10.12
- 42.3 My Soule thirsted after the strong  
 God, euen the liuing God : when shall I  
 come and appeare before the face of  
 God ? 4.17.21
- 5 I passed to the house of God with the  
 voice of mirth and praise, &c. 3.4.9
- 6 Why art thou sadde my Soule ? and  
 why doest thou trouble me ? trust in the  
 Lord. 3.2.16
- 43.5 Why art thou sadde, O my Soule ?  
 and why doest thou trouble me ? trust in  
 the Lord. 3.2.16
- 44.4 Neither did they possesse the lande  
 by their owne sword, and their owne  
 arme did not sauie them, but thy right  
 hande and thy arme, and the light of thy  
 countenance, because thou diddest fauor  
 them. 3.21.5
- 21 If we haue forgot the name of our God,  
 and haue stretched foorth our hands vnto  
 a strange God. 3.20.27
- 22 Shall not God search this out ? For he  
 knoweth the secrets of the hart. 3.20.27
- 13 For thy sake be we slaine all the daie  
 long, we be esteemed as sheepe for the  
 slaughter. 3.25.3
- 45.7 Thy seate, O God, endureth for  
 euer, the rod of thy kingdom is a rod of  
 direction. 1.13.9
- 8 Thou haft loued righcousnesse and ha-  
 ted iniquitie, therefore God thy God  
 hath annoyncted thee with the oyle of  
 gladnesse aboue thy companions. 2.15.5.  
 & 4.19.18. & 4.20.10
- 18 And all the daughters of Tyrus with  
 the rich of the people, shall doe homage  
 before thy face with gifts. 1.11.15
- 46.2 God is our refuge and strength, our  
 helper

# The Table.

- helper in time of tribulation. 3.2.37
- 3 For all that we will not feare, whilst  
the earth is troubled, and the mountaines  
be carried into the hart of the Sea. 3.  
2.37
- 6 God is in the middest thereof, it shall  
not be mooued. 4.1.3
- 47.3 The Lord is high & terrible, a great  
King aboue all the earth. 1.13.24
- 5 He hath chosen vs vnto his inheritance,  
the beautie of Iacob whom he hath loued. 3.21.5
- 48.9 As we haue heard, so we haue scene  
in the Cite of the Lord of power, in the  
Cite of our God: God hath built it for  
euer. 1.11.14
- 11 According vnto thy name O God, such  
is thy prale throughout the earth, thy  
right hand is full of righteousnesse. 3.20.  
41. & 4.16.32
- 49.7 They that trust in their own strength,  
and glory in the multitude of their riches.  
2.10.17
- 8 He can by no meanes redeeme his brother,  
he shall not pay his rausome to  
God. 2.10.17
- 11 When he shall see wise men die, & igno-  
rant persons and fooles perish. 2.10.17
- 12 The building of them from genera-  
tions to generations, they called their  
names by their Lands. 2.10.17
- 13 And Man when he was in honor, knew  
not thereof; he was compared vnto foo-  
lish beastes, and he was made like vnto  
them. 2.10.17
- 14 This way vnto them is the stumbling  
blocke of them, and afterwards they de-  
light themselues in the honor thereof. 2.  
10.17
- 15 As Sheepe they be put into hell: death  
feedeth vpon them: and the righteous  
shall rule ouer them in the morning. 2.  
10.17
- 50.15 And call vpon me in the day of  
trouble: and I will deluer thee, and thou  
shalt honor me. 3.29.3.28. & 4.17.37
- 23 He that offereth vp praises, hee doth  
glorifie me: and this is the way by the  
which I will shew him the saluation of  
God. 4.18.17
- 51.3 Haue mercie vpon me, O God, for  
thy goodnes sake, &c. 3.4.9
- 6 That thou maist be acknowledged pure,  
when thou haft judged. 1.18.3. & 3.11.11.  
& 3.23.2
- 7 Behold, I was fashioned in iniquite, and  
my Mother conceiued me in sinne. 2.1.5.  
& 3.3.18. & 3.20.9. & 4.16.17
- 12 Create in me O God, a cleane hart,  
and renew a right Spirite within me. 2.2.  
25,27. & 2.3.9
- 17 Open thou my lippes, O Lord, and my  
mouth shall shew forth thy praise. 3.  
20.28
- 19 The sacrifice to God is a broken Spi-  
rite, a contrite and broken hart, O God,  
thou wilt not despise. 3.20.16
- 21 Then thou shalt be delighted with of-  
ferings, with the sacrifice and burnt offe-  
ring of righteousnesse, then they shall lay  
Calues vpon thine Altar. 4.18.17
- 52.10 But I will be like the greene Olivie  
tree in the house of the Lord. 2.20.17
- 53.4 There is not one that doth that  
which is good. 2.3.2
- 55.23 Cast thy burden vpon the Lord,  
and he shall vphold thee: he will not suf-  
fer the righteous to fall for euer. 1.17.  
6. & 2.10.17
- 24 Thou in the meane time O God, shalt  
throw downe these blood thirsty and de-  
ceitfull ones, into the pit of destruction.  
2.10.17
- 56.5 I haue trusted in God, I feare no-  
thing that flesh may do vnto me. 1.17.11
- 10 So often as I call vpon thee, mine en-  
emis giue backe: in this I am assured,  
that thou art my God. 3.20.11
- 12 I will make vowes vnto thine, O God:  
I will shew forth thy praise. 4.13.4
- 59.11 Thy goodnesse O Lord may pre-  
uent me, bring it to passe O God, that I  
may see thy workes on mine enimis.  
2.3.12
- 60.14 In God we shall doe valiantlie, and  
he shall treade downe our enemies. 3.  
20.46
- 62.9 Power cut your hartes before him,  
for God is our refuge. 3.20.5
- 10 The Sons of men be vaine, the sonnes  
of men be liars: if they were put in a paire  
of ballance, they would be lighter than  
vanitie it selfe, 2.3.1
- 63.4 Thy louing kindnesse is more to  
be

# The Table.

- be wished for than life it selfe. 3.2.2 8.& 3.17.14
- 65.1 Vnto thee, O God, is praise in Sion, vnto thee shall the vowe be paid. 3.20.29
- 3 Thou hearest praier, because of this shall all flesh come vnto thee. 3.20.13
- 5 Blest is he whom thou choosest, he shall dwell in thy courts, &c. 3.21.5
- 68.19 Thou art gone vp on high, and haft led captiuitie, &c. 1.13.11
- 21 Vnto the Lord God belong the issues of death. 3.25.4
- 36 Thou art terrible O God out of the holy places: the God of Israell hee giueth strength to the people. 1.11.14
- 69.3 I am sunke downe into a deepe mire, in the which there is no bottome, &c. 4.7. 13
- 5 That I am constrained to repay that I tooke not. 2.16.5
- 22 For they gaue me in my meat gall: and when I thirsted they gaue mee vineger to drinke. 4.17.15
- 29 Let them be wiped out of the booke of the living, and let them not bee written amongst the iust. 2.10.18. & 3.24.9
- 71.2 For thy righteousnes sake rescue me, and deliuer me. 3.11.12
- 72.8 He shall rule from sea to sea, and from the fluds vnto the endes of the earth. 2. 11.1
- 11 And all kings shall worship him and all nations shall serue him. 4.5.17
- 73.2 It wanted but a little but my feete were readie to fall, my steps had almost fidden. 2.10.16. & 3.9.6
- 17 Vntil I entred the secret places of god, and I vnderstood what shoulde become of them at the last. 2.10.16. & 3.9.6
- 26 My flesh & heart is consumed, but God is the rocke of my heart, and my portion for euer. 2.11.2
- 74.2 Be mindfull of thy flocke which thou didst purchase long agone: and of thine alotted inheritance which thou hast redeemed: the mount Sion in which thou wilst wont to dwell. 3.20.14
- 9 We see not our signes, there is not one prophet more, nor any with vs that knoweth how long. 2.15.1
- 75.7 For neither from the East, nor from the West, nor from the South doth pre- ferment come. 1.16.6
- 77.10 Whether or not hath God forgotten to be mercifull? will hee shute vp his mercies in displeasure? 3.2.17
- 11 At last I thought, this is my infirmitie, the right hand will change the course of the most high. 3.2.3 1
- 78.8 And let them not be as their fathers, a disobedient and rebellious nation, a generation that set not their hearts aright, and whose spirits neuer beleaved God truly. 2.5.11
- 36 They flattered him with their countenances, but they lyed vnto him with their toongs. 3.3.25
- 37 Their heart was not right toward him, neither were they faithful in his couenant 3.3.25
- 49 He cast vpon them the fiercenes of his anger, violence, indignation, and vexation, by the sending out of euill spirits. 1. 14.7
- 60 That hee might leaue the Tabernacle Silo, the Tabernacle where hee dwelt amonst men. 2.6.2
- 67 And hee put away the Tabernacle of Ioseph, and chose not the tribe of Ephraim. 2.6.2. & 3.21.6
- 70 And he chose David his seruant, from the folds of sheepe tooke he him. 2.6.2
- 79.9 Helpe vs, O God of our saluation, for the glorie of thy name, and deliuer vs, and be mercifull vnto our sins, for thy names sake. 3.20.14
- 13 And wee thy people and sheepe of thy pasture shall praise thee for euer: and from generation to generation wil set forth thy praise. 3.7.10
- 80.2 Thou which sittest between the Cherubins shew thy brightnes. 1.13.24. & 2.8. 15. & 4.1.5
- 4 Turne vs againe O God, and cause thy face to shine that we may be sauied. 3.2. 28
- 5 O Lord God of hostes, how long wilt thou bee angrie against the prayer of the people? 3.20.16
- 18 Let thy hand be with the man of thy right hand, with the tonne of man, whom thou hast made strong for thy selfe. 2. 6.2
- 81.11 I am the Lord thy God which haue brought N n n 4

# The Table.

- brought thee out of the land of Egypt. 3. 2.31
- 82.1 God standeth in the assembly of gods, hee plaith the judge in the middest of gods. 4.20.4. & 4.20.6. & 4.20.29
- 3 Reuenge the poore & faterles, let loose the miserable and afflicted. 4.20.9
- 4 Deliver the feeble and needie from the hands of the wicked. 4.20.9
- 6 I haue said, you are gods, and you are all sonnes of the most high. 1.14.5. & 4. 20.4
- 84.2 O Lord of hostes, how amiable are thy Tabernacles. 4.1.5
- 3 My soule longeth and fainteth for the courts of the Lord, my heart and flesh cry vnto the liuing God. 2.11.2
- 8 They shall go from strength to strength, eech of them shall appear before God in Sion. 4.7.21
- 86.2 Keepe my life because I am one that doth good to other: O God keepe thou thy seruant. 3.20.10
- 5 For thou O Lord, art good and mercifull, of great kindnes vnto all that cal vpon thee. 3.2.29
- 11 Direct me O Lord in thy waies, then shal I walke in thy truth: constraine my heart that it may feare thy name. 2.2.27. & 2.3.9
- 88.17 Thy furies hath passed ouer mee, and thy terrours haue destroied mee. 3.4. 34
- 89.4 I haue made a couenant with my chosen, I haue sworne to David my seruant. 4. 1.17
- 5 Thy seede I will establish for euer, and will set vp thy thron from generation to generation. 4.1.17
- 31 If his children forsake my law, & walke not in my iudgements. 3.4.32. & 4.1. 27
- 22 If they breake my statutes, and keepe not my commandements. 3.4.32
- 33 I will visite their transgressions with the rod, and their iniquities with whips. 3.4. 32. & 4.1.27
- 34 And my louing kindnes will I not take from him, neither will I falsifie my truth. 3.4.3 2. & 4.1.27
- 36 I haue once sworne by my holines, I will not faile David. 2.15.3
- 37 His seed shall be for euer: & his thron shall be before me as the sunne. 2. 15.3
- 38 It shall abide sure as the moone, which is a sure witnes in heauen. 2.15.3
- 90.4 A thousand yeeres is before thee as yesterday which is past, yea as a watch in the night. 3.2.42
- 7 For we are consumed by thine anger, and by thy wrath are we troubled 3.4.34
- 9 For all our daies were spent, thou being angrie we ended our yeeres sooner than a thought. 3.25.12
- 11 Who knoweth the power of thine anger? as euery man feareth thee, so is the indignation of thy anger feare towards them. 3.25.12
- 91.1 The man sitting in the secret of the most high, shall abide vnder the shadewe of the almighty. 1.17.6. & 2.8.42
- 3 For he will deliver thee from the snare of the hunter, and from the noisome pestilence. 1.17.11
- 11 For hee will commaund his Angels for thy sake, that they keepe thee in all thy waies. 1.14.6. & 2.8.42. & 3.20.23
- 15 He will call vpon me, therefore I will heare him, I will bee present with him in affliction, I will deliuer him, and wil make him glorious. 3.20.14
- 92.6 How great are thy workes O Lord, wonderfull proounde be thy counsels. 2. 10.17
- 7 A dullerd doth not know this, neither doth a foole vnderstand it. 1.5.9
- 13 The iust shall florish as the Palme, and shall grow as a Cedar in Libanus. 2.10.17
- 14 Those that be planted in the houle of the Lord, shall florish in the courts of our God. 2.10.17
- 93.1 The Lord is king, and is clothed with maiestie, he hath, I say, put on streigh, & hath girded himself, the world also shal be so establisched that it cannot be moued. 1.6.3
- 5 Holines becommeth thy house O Lord, for euer. 1.6.4
- 94.11 The lord knoweth that the thoughts of man are vaine. 2.2.25. and 3. 14.1
- 12 Hapie is the man O Lorde, whome thou haft chastened, and whom thou hast instructed

# The Table.

- instructed in thy law. 3.4.34
- 19 In the passions of many thoughts within me thy comforts recreateth my soule. 3.7  
20.7
- 95.7 If to day you shall heare his voice. 3.2.6
- 8 Harden not your harts as in Meribah, and in the day of Massa in the wildernes. 2.5.11
- 96.10 Say amongst the nations, the Lorde reigneth, and the world shal be stablished that it shake not, &c. 1.6.3
- 97.1 The Lord reigneth: let the earth rejoice: and let the multitude of the Iles be glad. 1.6.3
- 7 Worship him all yee gods. 1.13.11
- 10 The Lorde keepeth the soules of his saintes, hee will deliuer them out of the hands of the wicked. 2.10.16
- 11 Light is sownen for the righteous, and gladnesse for them that bee of an vpright hart. 2.10.16
- 99.1 The Lorde raigneth, let the people tremble: hee streteth betweene the Cherubins, let the earth be moued. 1.6.3. & 2.8.15
- 5 Exalte the Lorde God and fall downe before his footestoole: for he is holy. 1.11.15 & 4.1.5
- 9 Exalte the Lord our God and fall downe before his holy mountaine: for our Lord God is holy. 1.11.15
- 100.3 Know yee that the Lord is God he made vs and not we our selues: we be his people and the sheepe of his pasture. 3.2.6 & 3.21.5
- 101.3 I will set no wicked thing before mine eies, I hate them that fall away, they shall never cleaue vnto me. 4.20.9
- 8 Betime will I destroy all the wicked of the land, that al wicked doers, may be cut off from the citie. 4.20.10
- 102.14 Thou wylt arise, that thou maiest haue mercy on Sion. 1.13.11
- 16 And all nations shall feare the name of the Lord, and all the kings of the earth thy glory. 1.13.11
- 18 And hee shall haue consideration of the prayer of the humble and not despise their praier 3.20.28
- 19 The which shall be written for generations to come: and the people that shall be created, shall praise the Lord. 3.20.28
- 22 That then may celebrate the name of the Lord in Sion, and his praise in Jerusalem. 3.20.28
- 26 For first, thou laiedst the foundations of the earth: and the heauens be the worke of thy hands. 1.13.11. & 2.10.15
- 27 The which shall perish, but thou dost abide, and all thinges shall waxe olde as a garment, &c. 1.13.11. & 2.10.15
- 28 But thou art the same for euer, and there shall be no end of thy yees. 2.10.15
- 103.8 The Lord is full of compassion and mercy, slowe to anger, and of much mercie. 3.2.29
- 17 But the louing kindnes of the Lord, endureth for euer and euer, towradres them that feare him. 2.10.15
- 20 Shew foorth the Lorde; yee his angels which excell in power, execute his will in obeying the voice of his words. 1.14.5. & 3.20.43
- 104.2 He is clothed with light, as with a garment. 1.5.1
- 4 Which maketh his spittites his embassadours, & his ministres a flame of fire. 1.16.7
- 15 And wine that maketh the hart of man glad, and oile that maketh his face shine. 3.10.2
- 27 All things depend vpon thee, that thou maiest give them their meate in due time. 1.16.1
- 28 And thou giuing, they do gather: and thou opening thy hande, they bee filled with good things. 1.16.1
- 29 But if thou hide thy face, they are troubled: and if thou take their sprite from them, they die, and they bee turned into dust. 1.16.1
- 30 Againe, living things be created, if thou send foorth thy spirit, and thou dost renewe the face of the earth. 1.16.1
- 105.4 Secke alwaies his face. 4.1.5
- 6 O yee seed of Abraham which loue him, yee sonnes of Jacob which be his elect. 3.21.5
- 25 He turned their harts to hate his people, that they might deale craftly with his seruants. 1.18.2. & 2.4.4
- 106.3 O blessed which keepe iudgement, and which do alwaies that which is right 3.17.10
- 4 Remember

# The Table.

- 4 Remember me O Lord, with the fauour  
wherewith thou fauorest thy people, and  
haue regard of me, with thy fauoring helth,  
that I may see the happines that is prepared  
for the elect, and that I may reioice  
the ioy of thy people. 1.13.14.14.4
- 13 But in contynent they forgot him, neither  
followed they his counsell. 3.20.15
- 31 And it was imputed vnto him for righ-  
teousnes for euer. 3.17.7.8
- 37 For they killed their sonnes and daugh-  
ters for sacrifices to duels. 4.13.17
- 46 And made them be fauoured of al them  
lead them captives. 2.4.6.
- 47 Sawe vs O Lord our God, and gather vs  
from among the nations, that wee may  
confesse thy holy name , and celebrate  
thy prayers. 3.20.28
- 107.4 Which wandred in the deserts, in  
the solitary places thorow paths, who  
found no citie to dwell in. 1.15.7
- 6 They cried vnto the Lorde in their pe-  
niles, who deliuered them out of their an-  
guishes. 3.20.15
- 33 Then they cried vnto the Lord in their  
trouble , and hee deliuered them from  
their distresse. 3.20.15.5
- 16 For he hath broken the gates of brass, &  
and burst the bars of iron. 2.16.9
- 19 And they cried vnto the Lorde, &c. 3.  
20.15
- 25 Who by his commandement doth stir  
vp the stormie windes, which doth lift vp  
on hie the waues therof. 1.16.7
- 29 And the storne being still, hee maketh  
the sea calme, so that the waues cease, &c. 1.16.7
- 40 For God poureth contempt vpon prin-  
cesses, and maketh them to erre in desert  
places out of the way. 2.18.2. & 2.2.17.  
& 2.4.4
- 43 Whosoever therefore is wise will re-  
member these things, and he will consider  
the louing kindnes of the Lord. 1.15.7
- 110.1 The Lord saide vnto my Lorde, sit  
thou on my right hand, vntill I make thy  
enimies thy footestooles. 2.15.3. & 2.  
16.16
- 4 The Lorde sware , neither repenteith it  
him, that thou art an euerlasting priest ac-  
cording to the order of Melchisedek. 2.  
11.4. & 2.15.6. & 4.18.2. & 4.19.28
- 6 Messias shall judge among the nations,  
and all shall be full of dead bodies, when  
he shall smite the heads ouer many nati-  
ons. 2.15.5
- 111.1 I will praise the Lord with my whole  
hart, in the assemblie and congregati-  
on of the iust. 2.13.1. 1.17.2. 2.11.3. 2.12.1  
4.14.8
- 2 Great are the works of the Lorde, which  
are inquired out of all them which be de-  
lighted therewith. 1.18.3
- 10 The beginning of wisdome is the feare  
of the Lord. 2.3.4. & 3.2.26
- 112.1 The man is blest that feareth the  
Lorde, and is greatly delighted with his  
commandements. 3.17.10
- 6 The memorie of the righteous shall re-  
maine vntill, &c. 2.10.16
- 9 His righteousness remaineth for euer,  
& his horne shall be exalted with glory.  
L. 2.10.16
- 10 The wicked shall not attaine that  
they desire. 2.10.16
- 113.6 And hee doth abase himselfe to be-  
hold things in heauen and earth. 1.16.5
- 7 Who raiseth vp the feeble out of the dust,  
and liftest the poore out of the durt. 1.  
5.7
- 9 Which maketh the barren woman to  
dwell with a familie, and a ioyfull mother  
of children. 1.16.7
- 115.3 And our God is in heauen, who doth  
what he will. 1.16.3. & 1.18.1. & 1.18.3.  
& 3.24.15
- 3 Their Images be siluer and gold, a worke  
that was wrought out by the worke of  
man. 1.11.4
- 8 To whom they be like that make them,  
and so is he, whosoeuer trusteth in them.  
1.11.4
- 116.1 I loue the Lord because he hath heard  
my prayer. 3.20.28
- 7 Returne O my soule vnto thy quiet place,  
because the Lord hath bin beneficiall vn-  
to thee. 3.2.17
- 12 What shall I repay the Lord for all his  
benefits bestowed on me ? 3.20.28
- 13 The cuppe being taken wherewithall  
thankes being giuen, I will call vpon the  
name of the Lord, for received saluation,  
3.20.28
- 14 And I will pay my vowes now vnto the  
Lorde before all his people. 4.13.4  
15 For

# The Table.

- 15 For precious in the sight of the Lorde  
is the death of his saintes. 2.10.14.and  
2.10.18
- 18 I will pay my vowes now before al the  
people. 4.13.4
- 117.2 For his louing kindnesse doth excell  
toward vs, and the truth of the Lord shall  
continue for euer. 3.2.7
- 118.6 The Lord standing with me, I will  
not feare whatsoeuer man doth endeuer  
to bring against me. 1.17.11
- 18 The Lord hath chastened me sore, but  
he hath not suffered mee that I shoulde  
die. 3.4.32
- 25 Ah Lorde sauе I pray thee : Ah Lorde  
guye I pray thee prosperous successe. 2.6.2
- 26 We wish vnto him all good things that  
commeth in the name of the Lorde, and  
we haue wished vnto you good things  
out of the house of the Lord. 2.6.2
- 119.1 O blessed be they which in their life  
walking doe keepe the streight way, ac-  
cording to the law of the Lord. 3.17.10
- 10 When I doe leuke thee with all my  
hart, let me not stray from thy comman-  
dements. 2.1.17.2.2.25.& 4.14.8
- 14 I am delighted in the way of thy testi-  
monies, more than in all riches. 3.2.15
- 18 Pull the veile from my eies, that I may  
see the wonderfull wisedome that is hid  
in thy lawe. 2.2.21
- 34 Teach me that I may holde thy lawe,  
and that I may keepe it with all my hart.  
2.2.25
- 36 Incline my hart vnto thy testimonies,  
and not to couctousnesse. 2.3.9 & 2.5.1 I
- 41 And let thy louing kindnesse come vnto  
me, and thy saluation, according to thy  
word. 3.2.31
- 43 And take not altogether out of my  
mouth the worde of truth, for I looke for  
thy iudgements. 3.2.17
- 71 It was good vnto me that thou didst  
humble me, that I might learne thy righ-  
teousnesse. 3.4.32
- 76 I pray thee that thy louing kindnesse  
may happen vnto mee, that it may com-  
fort mee according to thy worde, that  
hath giuen hope vnto thy seruant. 3.3.4.  
& 3.20.14
- 80 Let my hart be wholy in thy statutes,  
that I be not ashamed. 2.2.27
- 89 Thy word, O Lord, abideth eteclastic  
in heauen. 4.8.6
- 103 How sweete is thy worde vnto my  
taste, truely vnto my mouth it is more  
sweeter than honie. 3.2.15
- 105 Thy word is a lanterne vnto my feet,  
and a light vnto my waiés. 1.17.2. & 2.7.  
12. & 4.8.6
- 111 Thy testimonies haue beeene vnto me  
as an euerlasting heritage, for they be the  
joy of my hart. 3.2.15
- 112 I haue set my minde vpon thy decess  
that I might keepe them vnto the ende,  
and that for euer. 2.5.11
- 127 Wherefore I haue loued thy precepts  
more than golde. 3.2.15
- 133 Frame my steps according to thy  
worde, and let no vanitie haue rule ouer  
me. 2.3.9
- 121.4 Behold hee neirher slumbreth nor  
sleepeith that keepeth Israel. 3.20.3
- 130.1 From the depth of euils I haue cal-  
led vpon thee, O Lorde. 3.20.4
- 3 If thou O Lorde wilt maik iniquities, O  
Lorde who shall stande vnder it? 3.12.1.  
& 3.17.14
- 4 But with thee is mercie, and therefore  
thou art feared. 3.3.2. & 3.16.3
- 131.2 It were cuill with me, if I haue not  
compared and iudged my soule like vnto  
a wayned childe with his mother, and  
my soule in mee is like vnto a wained  
childe. 3.17.14. & 3.20.11. 3.7.9
- 132.2 Be thou mindfull, O Lorde, of all  
things with the which David hath beeene  
afflicted. 3.20.25
- 7 Let vs goe vnto his tabernacle and  
worship before the footstoole of his feet.  
4.1.5
- 11 Of the fruit of thy body will I set vp  
thy throne. 2.1.3.3
- 13 The Lord hath chosen Sion, and hath  
taken it vnto him for a seate. 4.1.17
- 14 This is my rest for euer, heere will I  
dwell because I haue chosen her. 4.1.5
- 133.3 Because the Lord hath commaun-  
ded that there shall be their blessing and  
life euerlasting. 2.11.2
- 135.15 The Idols of the Gentiles be sil-  
uer and gold, a worke brought foorth by  
the hands of men. 1.11.4
- 138.1 I will confesse thee with all my  
whole

# The Table.

- whole hart, and before the iudges will I  
praise thee. 4.14.8
- 2 I will confess thy name for thy louing  
kindnes, and for thy truth. 3.2.7
- 8 Forsake not the workes of thy handes.  
3.24.6
- 140.14 Surely the righteous will praise thy  
name, and the vertuous will abide in thy  
sight. 2.10.16
- 141.2 Let my prayer be esteemed as incense  
before thee, and the lifting vp of  
my hands, as the euening sacrifices. 3.20  
14. & 4.18.17
- 142.6 Therefore O Lord I call vnto thee,  
and say: thou art my hope and portion in  
land of the liuing. 2.11.2
- 8 And I will bee vnto the iust as a crowne,  
because thou haft beene beneficall vnto  
me. 3.20.26
- 143.2 Deale not with thy seruant O Lorde  
according to thy law, for there is none liuing  
iust before thee. 2.7.5. & 3.12.2. & 3.  
14. 16. & 3.17.14. & 3.20.8
- 5 Yet I remember the times past, I meditate  
of all thy works. 3.2.31
- 144.15 Blessed bee the people that liue so,  
yea blessed bee the people whose God is  
the Lord. 2.10.8. & 3.2.28
- 145.3 Great is the Lorde and most worthie  
to be praised, whose greatnes is vnsearchable.  
1.5.8
- 5 I will talke of the comlines of the maiestie  
of thy glorie, and of thy admirable  
works. 1.5.8
- 8 The Lorde is gratioues and mercifull,  
patient and of great goodnesse. 1.10.2,  
& 3.20.9
- 9 The Lorde is good vnto all, and his  
mercie excelleth all his works. 1.5.5
- 13 Thy kingdome is an euerlasting kingdome,  
and thy dominion doth raigne  
throught all ages. 1.13.24
- 18 The Lord is neere to all that call vpon him in truth.  
3.20.3. & 3.20.7. & 3.20.14
- 19 He doth whasoever they woulde that  
feare him, and he heareth their cries and  
saueh them. 3.20.5. & 3.20.13
- 147.9 Which giueth to beasts their foode,  
and to yoong rauens that call vpon him.  
1.16.5
- 10 Hee doth not allow of the strength of  
a horse, and is not delighted with the legs  
of man. 2.2.10
- 20 He hath not dealt thus with all nations,  
neither hath hee declared to them his  
iudgements. 3.21.6

## PROVERBES.

- 1.7 **T**He feare of the Lord is the begin-  
ning of knowledge. 3.2.26
- 2.21 The righteous shall inhabite the  
earth, and the vpright shal liue long ther-  
in. 2.11.2
- 22 But the wicked shall bee cut from the  
earth, and the transgressors shall be vtter-  
ly taken therefrom. 2.11.2
- 3.11 Beware thou bee not against the cha-  
fflement of the Lord, my sonne, neither  
do thou loath at his corrections. 3.4.32. &  
3.8.6
- 12 For whom the Lorde loueth hee doth  
chastise, and he is delighted with him as  
a father with his childe. 3.8.6
- 8.15 By me princes raigne, and kinges de-  
cree iustice. 4.2.0.47
- 22 The Lord possessed me in the beginning  
of his waies, I was then before his works.  
1.13.7
- 23 I was ordaineid from euerlastinge, and  
from the beginning before the earth. 1.  
13.7
- 24 As yet the depthes was not when I  
was formed, as yet the fountaines did not  
abound with waters. 1.13.7. & 2.14.8
- 9.10 The beginning of wisedome is the  
feare of the Lord. 3.2.26
- 10.7 The memorie of the iust is lawdable,  
but the memorie of the wicked is filthie.  
2.10.18. & 3.17.5
- 12 Hatred doth breed occasion of conten-  
tion, and loue couereth all trespasses. 3.4.  
31. & 3.4.36
- 12.14 It shall be giuen to euery man, accor-  
ding to his worke. 3.18.1
- 28 In the path of righteousness is life and  
the same doth not leade vnto death. 3.  
3.17.15
- 13.13 He that feareth the commandement,  
shall be rewarded. 3.18.1
- 14.21 He that contemneth his neighbour,  
sinneth: but he that dealeth kindlie with  
the afflicted, is blessed. 3.17.10  
26 In

# The Table.

- 26 In the feare of the Lorde is an assured strength, and it shall be a defence also for his children. 3.14.19
15. 3 In cuerie place the eyes of the Lorde doth beholde the good and the euill. 4.17.23
- 8 The Lord doth abhorre the sacrifice of the wicked, but the praier of the righteous is most acceptable vnto him. 3.14.8
16. 1 Man may dispose his heart, but the answere of the toong is of the Lorde. 1.16.6
- 2 To man all his waies do seeme to bee cleane in his own eies, but the Lord doth dispose the spirite. 3.12.5
- 4 The Lord doth worke all thinges for his owne sake, yea the wicked also against the day of euill. 3.23.6
- 6 By mercy and truth iniquitie shall bee forgiuen, and by the feare of the Lorde they depart from euill. 3.4.31. & 3.4.36
- 8 The heart of man doth deliberate of his way, but the Lorde doth direct his steps. 1.17.4
- 12 To commit wickednes ought to bee abominable to kinges: for the throne ought to be established by iustice. 4.20.10
- 14 The anger of the king is the messenger of death, but the wise man can pacifie it. 4.20.32
- 33 The lots are cast into the lappe, but the whole disposing of them is of the Lord. 1.16.6
17. 1 A seditious person seeketh only strife, vnto this person a cruell messenger shall be sent against him. 4.20.10
- 15 The Lorde doth alike hate as well him that doth cleare the wicked, as him that doth condemne the innocent. 4.20.10
18. 10 The name of the Lorde is a strong tower, the righteous runneth thither and is without the casting of earth. 1.13.13. & 3.20.14
19. 17 He doth let out vnto the Lord whosoever doth good vnto the poore: and it shall bee requited him, according to his deed. 3.18.6
20. 7 The iust doth walke in his vprightnesse, his children bee blessed after him. 2.8.21
- 8 A King sitting in the throne of judgement doth chafe away all euill with his eies. 4.20.10
- 9 Who will saie my hart is cleane, I am pure from sinne? 3.13.3
- 12 The hearing of the eare, and the sight of the eie, both these the Lorde made. 2. 4.7
- 20 He that curseth his father or mother, his light shall be put out in obscure darkenes. 2.8.36
- 24 The steps of the mighty are ruled by the Lord, how then can a man knowe his owne waies? 1.16.6
- 26 A wise king scattereth the wicked, and causeth the wheele to turne ouer them. 4.20.10
21. 1 The hart of the king is in the hand of the Lord, as the riuers of waters: whithersoeuer he will he turneth it. 1.18.2. & 2. 4.7. & 4.20.9
- 2 Euerie mans waies seemeth right vnto himselfe. 3.12.5
24. 21 Feare the Lord my son and the king. 4.20.22
- 24 He that saith vnto the wicked, thou art righteous: him the people will curse: and the nations shall detest him. 4.20.10
25. 2 The glory of the Lord is to conceale a thing secret, but the kings honour is to search out a thing. 3.21.3
- 4 Take the drosse from the siluer, and there shall proceed a vessell for the finer, let the wicked be taken frō the sight of the king, and then his throne shall be sure through righteousness. 4.20.10
- 21 If he hunger that doth hate thee, feede him: if he thinkest give him drink. 2.8.5.6
- 27 As it is not good to eat much honie, so he which doth search out glorie shall be oppressed thereof. 3.21.2
26. 10 The excellent that formed all things, both rewardeth the foole, and the transgressors. 3.23.4
28. 2 For the transgressions of them that inhabite the land, it commeth to passe oftentimes that others rule. 4.20.28
- 14 Blessed is the man that feareth alwayes, but he that hardeneth his heart shall fall into euill. 2.2 23
29. 13 The poore and the vsurer meete together, and the Lord lighteneth both their eies. 1.16.6
30. 4 What is his name, and his sonnes name.

# The Table.

name if thou do know?

2.14.7

- 5 Every word of God is pure, and a shield vnto them that leane vnto him. 3.2.15  
6 And not vnto his words, least he reprove thee, and thou be found a lyer. 4.10.17

## ECCLESIASTES.

- 2.11 And I turned my selfe vnto all the works that my hāds had wrought, and to the labour that I had done, and beholde all was vanitie and griefe of minde. 2.2.12

- 3.19 The selfe same thinges are woon to happen vnto men and beastes, and what manner of death one hath, the same hath the other, and the selfe same spirit is in al: neither hath man any thing more excellent than beastes: for why all thing is vanitie. 3.2.38

- 21 Who knoweth whether the spirite of man doe ascend vpward, or the spirite of beast descend downward into the earth? 3.25.5

- 7.3.6 God made man righteous: but they being made haue followed many vaine thoughts. 2.1.10. & 2.5.18

- 9.1 No man knoweth other loue or hatred of all things that is before them. 3.2.38 & 3.13.4

- 2 All things come alike vnto all: both to the iust and wicked, &c. 1.16.9

- 4 A liue dogge is better than a dead lion. 3.25.5

- 5 They which liue, knowe they shall die, but the dead know nothing at all. 3.20.24

- 6 Both their loue, hatred, and enuie, is now abolished, neither haue they longer portion in the worlde, of all that is vnder the sunne. 3.20.24

- 32.7 And the spirite doth returne to God, which gaue it. 1.15.2. & 1.15.5

## The song of Salomon.

- 1.14. S Hew me thy countenance, speake vnto me, for thy voice will be vnto me sweete, and thy countenance louely. 1.11.14

- 5.3 I haue put off my coate and how shall I put it on againe? and I haue washed my feete, how shall I defile them againe? 1.16.4

## E S A I.

- 1.5 T O what purpose shoulde you bee smitten any more? for yee fall away more and more, every head is sick, and every hart is heauie. 3.4.33

- 10 Heare the word of the Lord yee tyrants of *Sodome*, and thou people of *Gomorrah*, heare the law of the Lord. 4.1.18

- 12 Who requireth that at your handes? 3.14.15

- 13 Bring no more oblations in vaine, incense is an abomination vnto mee: I cannot suffer your new Moones or Sabaothes, &c. 2.8.34. & 3.14.8

- 14 My soule hateth your newe Moones and appointed feasts, they make me wearie. 4.2.10

- 15 And when you stretch foorth your hands, I will hide my eies from you, and although you multiply your pracie, I will not heare, for your hands be full of bloud. 3.20.7

- 16 Take away all naughtines. 3.3.8

- 17 Learne to do well, seeke iudgement, relieve the oppressed, judge the fatherlesse, and defend the widow. 2.8.52. & 3.3.8

- 18 If your sins were as crimson, they shal be made whiter than snow; and though they were as redde as scarlet, they shoulde bee made as wooll. 2.4.29

- 19 If you consent and obey, you shall enjoy the good things of the earth. 2.5.10

- 20 But if you refuse and be rebellious: you shall be devoured with the sword, because the mouth of the Lorde hath spoken it. 2.5.10

- 2.8 Their land was full of idols, they worshipped the works of their owne hands, & that which their fingers made. 1.11.4

- 3.1 Beholde the gouernour the Lorde of hostes, will take from *Ierusalem* and *Judea* the valiane and mightie: euen all the strength of bread and water. 1.16.7

- 3 And I will make children their princes, and effeminate persons shall rule them. 4.20.25

- 4.1 Only let vs be called by thy name, and take away our reproch. 3.20.25

- 5.8 Woe bee to them that ioyne house to house, and field to field, continuing till there be none left, &c. 1.18.1. & 2.4.4

26 And

# The Table.

- 26 And he shal raise vp a signe to the people that be a farre off, and will hisse vnto them from the endes of the earth, &c. 3.19.9
- 6.1. I saw the Lord sit vpon a high throne and lifted vp, and his lower parts did fill thee, &c. 1.13.11. & 1.13.23
- 2 The Seraphins stood vpon it, every one had sixe wings. 1.11.3. & 1.14.8
- 5 Woe vnto mee, for I am brought to silence, because I am a man hauing polluted lips. 4.8.3
- 6 Then flue one of the Seraphins to me, hauing in his hand a burning cole, taken from the altar with the tongs. 1.11.3
- 9 He said, goc and lay vnto this people, in hearing ye shal heare and not understand, &c. 1.13.15. & 3.23.13. & 3.24.13
- 10 Make the hart of this people fat, and make their eares dull, and shut their eies, least they see with their eies, &c. 2.4.3
- 7.4 Take heede, bee still, feare not, neither be faint herted, for the two tales of these smoking firebrands, &c. 1.17.11. & 3.2.17
- 14 Beholde, a virgine shall conceiue and beare a sonne, and thou shalt call him *Iesu manuell.* 2.6.3. & 2.13.1
- 18 It shall come to passe in that time that the Lord shall hisse for the flies that be at the vttermost part of the riuier of *Egypt*, and for the Bee that is in the lande of the Assyrians. 2.4.4
- 8.14. Hee shall be as a sanctuarie: but a stome of offence and a rocke of ruine to the two houses of *Israel*. 1.13.11.23
- 16 Bind vp the testimonies: seale vp the lawe among my discipiles. 3.2.2.10
- 12 I will looke for the Lord who hath hid his face from the house of *Jacob*, and I will looke for him. 3.2.42
- 18 Beholde, I and the children whom the Lord hath giuen me, &c. 3.22.10
- 9.6. A boye is borne vnto vs, a sonne is giuen vnto vs, whose gouernement is vpon his shoulder, and his name shall bee called Wonderfull, Counseler, God, the mighty Lorde, the euerlasting Father, the Prince of peace. 1.13.9. & 2.15.1. & 2.17. 6. & 3.13.4
- 12 But his hande as yet is streched out. 4.17.23
- 10.1 Woe vnto them that decree wicked decrees. 4.20.29
- 3 O the rod of my furie, and the staffe in their handes is my indignation. 1.18.1. & 4.20.25
- 6 I will sende him to a dissembling nation, and against a people that hath deserued my wrath will I commaund him, that hee take the spoile and pracie and to tread them vnder feete like the mite in the streete. 1.18.2
- 12 It will come to passe when the Lorde wil make perfect his whole worke in *Sion* and in *Jerusalem*, &c. 1.18.1
- 15 Shall the axe boast himselfe against him that hewereth therewith? or shall the sawe exalt it selfe against him that mooueth it? as if the rod shoulde lift vp it selfe against him that carrieth it, or the staffe should exalt it selfe as though it were no wood? 2.4.4
- 11.2 And the spirite of the Lorde shall rest quietly vpon him, the spirite of wisedome and vnderstanding, the spirite of counsell and strength, the spirite of knowledge and godlinesse. 2.15.5. & 4.19.22
- 3 And he shall make him prudent in the feare of the Lord, for hee shall not judge after the sight of his eies, neither reprove by the hearing of his eares. 2.3.4
- 4 With the spirite of his lips, shall he kill the wicked. 1.13.15
- 9 They shall not hurt nor waste through out all the holy hill, &c. 4.20.10
- 10 And at that day the roote of Iesse shall stand vp for a signe vnto the people, the nations shall seeke vnto it. 1.13.13
- 12 I wil praise thee O Lord, because thou art angrie with mee, thy wrath is turned away, and thou comfortest me. 3.4.32
- 14.1 The Lord shall haue compassion on *Jacob*, and yet will choose *Israel*. 3.2.1.5
- 27 The Lorde of host determining it who shall disanull it? and when he hath stretched out his hande, who shall turne it away? 1.17.14
- 19.18. In that day, there shall bee five Cities in the countrie of *Egypt*, speaking the language of the Canaanites, and shall sweare by the Lorde of hostes, &c. 2.8.23
- 19 In that day, the altar of the Lorde shall be

# The Table.

- be in the middest of the lande of Egypt. 4.18.4
- 21 The Lord shal be knownen of the Egyptians, and the Egyptians shall knowe the Lorde in that day and doe sacrifice and oblations, and shall vow vowe unto the Lord and performe them. 4.18.4
- 25 Whom the Lord of host hath blessed, saying: blessed be my people of Egypt and Asbur, the works of my hands. 1.18.1
- 25.1 Thou hast done woonderfull things, according to thy counsell of olde, with a stalle truth. 3.24.4
- 8 He will destroy death for euer, and the Lorde will wipe teares from every face, &c. 3.9.6
- 9 Loe this is our God, we haue waited for him, and he wil saue vs. 1.13.10. & 1.13.24
- 26.1 We haue a strong Citie, saluation shal God set for wals and bulwarks. 1.17.6
- 19 The dead shall liue, and as my bodie shall they rise: awake and sing yee that dwel in dust, &c. 2.10.21. & 3.25.4
- 21 Beholde, the Lord commeth out of his place, to visite the iniquities of the inhabitants of the earth, and the earth shall shew foorth her bloud, and shall no more hide her slaine. 3.25.3
- 28.16 He which beleeueth shall not make haste. 3.13.13
- 29.13 Because this people come neere me with their mouth, and doe honour mee with their lips, but their hart is far from me, & their feare towards me was taught by the preceptes of men, &c. 3.20.7; 3.1. & 4.10.15, 16, 23
- 14 Therefore behold, I will also adde thereto that I may worke maruellously with this people, euen maruell and woonders, that is, the wisedome of their wise men shal perish, and the vnderstanding of their prudent men shall hide it selfe. 4.10.6
- 30.1 Woe vnto their rebellious children, saith the Lord, which dare take counsell but not of me, &c. 3.20.28
- 15 In being quiet and keeping silence shal be your strength. 3.2.37
- 33 Tophet is prepared moreouer long agone: this is also prepared for the king: O how deepe and wide he hath made it, his inward part is fire and much wood, the breath of the Lorde like a riuier of brimstone doth kindle it. 3.25.12
- 31.1 Woe vnto them that goe downe to Egypt for aide, and stay on horses, and haue trust in chariots, because they bee many. 3.20.28
- 7 For in that day euery man shall cast away his images of siluer, and his images of golde, which your wicked hande did make vnto you. 1.11.4
- 33.14 The sinners in Sion shall be afraide, feare shall possesse the hypocrites, they shall say, which of vs shall abide with the consuming fire? who amongst vs shall dwell with the euerlasting burning? 3.12. 1. & 3.17.6
- 22 The Lord is our iudge, the Lord is our lawe gauer, the Lord is our king, hee shall saue vs. 2.10.8. & 2.15.5
- 24 The people that dwell therein shall haue their iniquite forgiuen them. 4.1.20
- 35.8 And there shal be a path, and a way, and it shall bee called the holy way and the polluted shall not passe thereby 2.6.2. & 4.1.17
- 37.4 Thou therefore shalt lif vp thy praiers for the remnant that are left. 3.20.5
- 16 O Lord of hostes, God of Israel, which dwellest betweene the Cherubins, thou art onely God ouer all the kingdomes of the earth. 2.8.15
- 32 Because a remnant shall goe foorth of Jerusalem, and the saued out of mount Sion. 4.1.4
- 35 For I will defende this citie, that I may saue it for mine owne sake, and for my seruant Davids sake. 2.17.5
- 36 Wherefore the Angell of the Lorde went out, and smote in the campe of the Assyrians one hundred four score and fiu thousand. 1.14.6
- 38.1 Thus saith the Lord, put thy house in a readinesse, for thou shalt die and not liue. 1.17.12. & 3.3.4
- 3 O my Lord, remember I pray thee that I walked before thee in faith, and with an vpright hart, and that I haue done those things that please thee. 3.20.10
- 5 Beholde, I doe adde vnto thy daies fifteene yeeres. 1.17.12
- 8 Behold, I will bring againe the shadow the degrees whereby it is gone downe in the diall of Achaz. 4.14.18
- 20 The

# The Table.

- 20 The Lord was ready to saue me, and we will celebrate my song all the daies of our life in the house of the Lord. 3.20.28
- 39.6 Behold, the daies come that all that is in thy house, and which thy Fathers haue laid vp in store vntill this day shall be carried to Babylon, nothing shall be left faith the Lord. 1.8.7
- 7 And of thy sonnes that shall proeide out of thee, and which thou shalt beger, shall be carried away, and they shall be Eunuches in the place of the King of Babylon. 2.8.19
- 40.3 The voice of a crier in the Wildernes, prepare ye the way of the Lorde make straight in the desart a path for our God. 3.3.2
- 6 A voice did say, Cry: and I said, what shall I cry, &c. 2.9.5. & 2.10.7
- 11 He shall feede his flocke as a Shephearde. 4.19.34
- 12 Who hath measured the waters with his fist, and counted heauen with his span, and comprehended the dust of the earth with his three fingers? 3.2.31
- 13 Who hath instructed the spirit of the Lord? or who was of his counsell and hath taught him? 4.18.19. & 4.19.2
- 17 All people before him be as nothing, and they are counted to him lesse than nothing and vanitie. 3.2.25
- 18 To whom therefore will you make God like? or what image will you set vs like him? 1.11.2.12
- 21 Hath not this beene shewed you from the beginning of things? haue you not beene taught by the foundations of the earth? 1.11.4. & 1.14.1
- 22 Who sitteth vpon the circle of the earth, &c. 1.5.5
- 29 He giueth rather strength to the weareie, and vnto him that might faileth, he doth increase power. 2.2.10
- 41.7 So the workeman comforted the founder, and he that smote with the hammer him that smote by course saying. It is ready for the fodering: and he fastened this image with nailes that it should not be moued out of his place. 1.11.2
- 9 I haue chosen thee and not cast thee away. 3.21.5
- 29 Beholde they are all vaine, and their works be nothing, their images are winde and confusion. 1.11.2
- 42.1 Behold my seruant: I will stay vpon him, &c. 2.14.2
- 8 I will not giue my glorie to an other nor my praieris to carued images. 1.13.9
- 9 Behold, the former thinges haue come to passe, and I shew new thinges the which I declared vnto you before they happened. 1.8.7
- 10 Sing vnto the Lord a newe song, sing foorth his praise euuen vnto the outmost partes of the earth. 3.20.28.
- 13 The Lord shall goe foorth as a Giant he shall stir vp his courage like a man of warre. 4.19.34
- 43.1 Feare not, for I haue redeemed thee, I haue called thee by thy name, thou art mine. 3.2.31
- 10 You are my witnesses, saith the Lord and my seruant, whom I haue chosen: therefore ye shall know and beleue me, and ye shall vnderstand that I am: before me there was no God formed, neither shall there be after me. 1.7.5
- 11 I, I say I am the Lord, and besides me there is no Sauiour. 3.4.15
- 25 I, my selfe am eu'en he which doe blot out thy transgresions, and that for mine owne sake, and I will not be mindful of thy sinnes. 1.13.12. & 3.4.15.25. & 3.20.45
- 44.3 I wil poure out waters vpon the thristie, and floudes vpon the drie ground, that is, I will poure out my Spirite vpon thy seede, and my blessing vpon thy buds. 2.2.10. & 3.1.3. & 3.2.39
- 6 I am the first and I am the last, and besides me there is no God. 1.13.23.24
- 12 The Smith taketh an instrument and worketh in the coales, and fashiotheneth it with hammers, and worketh it with the strength of his arme: but he hungreth in the meane time, so that his strength faileth, neither drinketh he water, so that he falleth downe wearie. 1.11.4
- 22 I haue put away thy transgresions as mistes, and thy sinnes as a cloude, returne therefore vnto me, because I haue redeemed thee. 3.4.29
- 45.1 Thus saith the Lord God vnto Cyrus his annointed, whose right hand I haue holden, that I might subdue nations before

# The Table.

- fore him: Therefore will I weaken the loines of Kings, & open the dores before him, and the gates shall not be shut. 1.8.7
- 7 Making light and creating darknes, making peace, and creating euill: I the Lord doe all these. 1.17.8. & 1.18.3
- 9 Woe be to him that striueth with his maker, the potsheard with the potsheardes of the earth, shall the clay say vnto him that fashioneth it, what makest thou? or thy worke, it hath no hands? 1.11.2
- 23 Every knee shall bowe vnto me, and every tong shall sweare by my name. 1.13.11. & 1.13.23. & 3.5.8. & 3.2.5.7
- 25 The whole seede of Israell shall be iustified and glorified in the Lord. 1.13.2. & 3.14.16
- 46.5 To whom will you make me like or equalle me, or compare me, that I should be like unto him? 1.11.2
- 47.6 I trulye was angry with my people, that I did prophane my inheritance. 3.4.32
- 48.10 Behold, I haue fined thee, but not as siluer: I haue chosen thee approued in the fornace of affliction. 3.4.32
- 16 The Lord God and his Sprite sent me. 1.13.14
- 49.15 Doth the Mother forget her infant, that she shoulde not haue compassion on the sonne of her wombe? &c. 1.17.6. & 2.20.36
- 23 And Kings shall be thy nurse Father, and Queenes thy nurses, &c. 4.20.5
- 51.6 The heauens shall vanish away like smoke, and the earth shall waxe olde like a garment, and they that dwell therein shall in like manner perish, but my saluation shall continue for euer, and my righ-teousnes shall not faile. 2.10.15
- 52.1 Arise: arise: put on thy strength O Sion: put on the garment of comelincesse O Ierusalem, the holy Citie: for henceforth there shall not come into thee the vncircumcised and vncleane. 4.1.17. & 4.5.17
- 3 You were sold for nought, & therefore you shalbe redeemed without money. 3.4.25
- 7 O hoy beautifull vpon the mountaines be the feete of them that declare & pub-lishe peace. 4.3.3
- 53.1 Who hath beleued our preaching?
- and the arme of the Lord vnto whom hath it beeene receiued. 1.7.5. & 3.22.10
- 4 Where as notwithstanding he bore our infirmities, and caried our grieses, but we esteemed him plagued with the striking of God, and afflicted. 2.12.4. & 3.4.27. & 4.17.17
- 5 But he was wounded for our transgres-sions, and was broken for our iniquities, the paine of our correction was put vpon him, and by his woundes health is vnto vs. 2.12.4. & 2.16.5. & 2.16.9. & 2.17.4. & 3.4.30
- 6 All we like sheepe haue strayed, cuerie one hath followed his owne waies, and the Lord hath laid vpon him the iniquite of vs all. 2.16.6. & 3.4.27. & 3.12.5. & 3.24.11
- 7 He was punished and afflicted, yet he opened not his mouth, he was led as a sheepe vnto the slaughter, and he was stille as a Lambe before the sheerers, and ope ned not his mouthe. 2.16.5
- 8 Without delay and without iudgement was he taken, and who shall shew his generation? for he was cut out of the land of the living, &c. 2.15.3
- 10 Yet the Lorde would breake him in weakening him, that when hee should make his Soule an offering for sinne, he might see his seede, &c. 2.7.2
- 12 For he shall beare their iniquities, 2.16.5. & 3.11.8
- 12 And bee was reckened among the transgrefsors. 2.16.5
- 5.4.2 And all thy chilidren shall be taught of the Lord, and much peace shall be to thy children. 1.7.5. & 2.2.20. & 3.20.10 & 3.24.14
- 55.1 O, all you that thirst, come to the waters, and you that haue no money come, bye meate and eate, &c. 2.2.10. & 3.1.3. & 3.15.4.
- 2 Wherefore doe you lay out your mo-ney, and not for that which is meatre and your labor for that that doth not satisfie? 3.14.15. & 4.10.15
- 3 Encline your eares and come vnto me, harken and your Soule shall liue, and I will strike an everlasting covenant with you, even the sure mercies of David. 2.6.3. & 3.2.6
- 4 Behold,

# The Table.

- 4 Behold, I gaue him for a witnes to the people, for a prince and master vnto the people. 2.6.3.& 2.15.1
- 6 Seeke the Lord whilst he may be found, call ye vpon him whilst he is neere. 3.3. 20
- 56.7 Keape iudgement and do iustice, for my saluation is at hand to come and my righteousnes to be reueiled. 3.3.20
- 2 Blessed is the man that doth this & the son of man that laieth hold of it, that is to say, keeping the Sabbath that hee pollute it not, &c. 2.8.29
- 7 Those will I bring to my holy mountaine, and make them ioyfull in my house of prayer, their sacrifice and burnt offrings shall be acceptable on my altar, because my house shall be called the house of prater for all people. 3.10.29
- 10 Their watchmen are all blind, they haue no knowledge, they be dumme dogs, &c. 4.9.3
- 57.15 Thus saith the high and excellent, he that inhabith the eternitie, and whose name is holy, &c. 3.12.6
- 58.5 It is such a fast that I haue chosen, that a man should afflitt his soule for a day, or that he should bow his head? &c. 4.12. 19
- 6 And do not I chose rather this fast, to loose the bands of iniquitie, &c. 3.3.6
- 7 And hide not thy selfe from thine owne flesh. 3.7.6
- 9 Then shalt thou call, and the Lord shall heare: thou shalt criue, and he shall say, here I am. 3.20.14
- 13 If thou turne away thy foote from the Sabbath, so that thou doe not thy owne will on my holy day, &c. 2.8.31.& 2.8.34
- 59.1 Behold, the Lords hand is not shortned, that he cannot sauue, neither is his eare heauie that it can not heare. 3.11. 21
- 2 But your iniquities haue separated between you and your God, and your sinnes hath hid his face from you that hee will not heare. 2.12.1.& 3.11.21
- 7 Their feet do run to euill, and they make haste to shed innocent blood: the thoughts of them are vaine thoughts, desolation and destruction is in their pathes. 2. 3.2
- 36 And when the Lord did see (and that being abashed and woondred) that there was none, that there was none I say, that would offer himselfe, hee made his arme the safegard thereof, and his righteousnes did sustaine it. 3.14.6
- 17 Hee put on righteousness for a breastplate, and the helmet of saluation on his head, &c. 1.11.12
- 20 And the redemptor shall come to Sion, and vnto them that turne from their wickednes in Iacob. 3.3.20.21
- 21 My spirit which is vpon thee, and my word which I haue put in thy mouth, shall never depart out of thy mouth, neither out of the mouth of thy seed, &c. 1.7. 4.& 1.9.1.& 4.1.5
- 60.2 Beholde, darkenes shall couer the earth and a mist the people, but the Lord shall rise vpon thee, and his glorie shall appeare vpon thee. 2.3.1
- 6 All they of Saba shall come, bringing gold and incense, & they shall shew forth the praises of God. 4.5.17
- 7 All the sheepe of Cedar shall be gathered vnto thee. 4.5.17
- 19 The Sunne shal serue thee no more for day light, & the brightnes of the moone shall not shew to thee, &c. 2.2.10
- 61.1 The spirite of the Lord God is vpon me, for because the Lord annoyted me, and sent me that I should shew glad things vnto the weake, &c. 2.15.2. & 3.3.20. & 3. 4.3.& 3.12.7
- 3 And they shall be called trees of righteousness, and the planting of the Lord that he might be glorified. 3.14.16
- 63.10 But they did rebell and vexed his holy spirit. 1.13.15
- 16 For thou art our father, though Abraham be ignorant of vs, and Israel knoweth vs not, thou Lord art our father, our redeemer. 3.20.25,33.6
- 7 O Lord, why hast thou made vs to erre from thy waies? why hast thou hardened our hearts that we shoulde not feare thee? 2.4.4.& 3.3.21
- 64.5 Beholde thou art angrie because we haue sinned. 3.20.8
- 6 We haue bin all as an vncean thing, and al our righteousness is as a filthy cloth, and we all do fade like a leaf, &c. 3.1.25

# The Table.

- 65.1 I haue beeene sought of them that asked not: I was found of them that sought me not, &c. 3.24.2
- 2 I haue stretched out my handes all the day to a rebellious people which goe not in a good way. 3.24.16
- 16 He that will blesse himselfe in the earth, shall blesse himselfe in the true God: and he that will swear, shall sweare by the true God, &c. 2.8.23
- 24 It shall come to passe, that before they call, I will answere: and as yet they speakeing, I will heare. 3.20.14
- 25 They shall no more hurt nor destroy in my holy mountaine, &c. 4.10.10
- 66.1 Heauen is my throne, and the earth my footstoole: where is that house therefore that you build for me? and where is that place of my rest? 3.20.30. & 4.17. 24
- 2 But to whom shall I haue regard, but vnto him that is humble & of a broken spirit, and who doth tremble at my word? 3.12.6
- 22 For as the new haauen and the newe earth that I will make shall remain before me, saith the Lord, so shall your seede and name continue. 2.10.22
- 23 And there shall be continuall newe Moones and continuall Sabbaths, and all flesh shall come that it may worshipe before me. 2.8.30
- 24 Their wormes shall not die, and their fire shall not be put out, and they shall bee lothsome vnto all flesh. 3.25.12
- I E R E M I E.
- 1.6 O Lorde God, beholde, I cannot speake, for I am a child. 4.8.3
- 9 Beholde, I haue put my worde into thy mouth. 4.8.3
- 10 Behold this day haue I set thee ouer the nations and ouer kingdoms, to plucke vp and to roote out, and to destroy and scatter, that thou maist bulde and plant. 4. 8.3
- 2.13 For my people haue committed two euils, they haue forsaken me the fountain of liuing waters, to digge them pits, euen broken pits that can hold no waters. 3.20. 14
- 3.1 They say, if a man put away his wife, and she go from him, & become an other mans, &c. 2.8.18. & 4.1.25
- 2 Lift vp thy eies vnto the high places, & beholde where thou haft not plaied the harlot, &c. 2.8.18
- 12 Go and crie these words towards the North, and say: thou disobedient Israell, returne saith the Lord, and I will not let my wrath fal vpon you, for I am mercifull, &c. 4.1.25
- 4.1 O Israell, if thou returne, returne vnto vnto me, saith the Lord: and if thou put away thine abominations out of my sight, then shalt thou not remoue. 2.5.10 & 3.3.6
- 4 Breake vpy your fallow ground, and sowe not among the thornes: bee circumcised to the Lord, and take away the foreskins of your hearts, ye men of Iudah, and inhabitants of Ierusalem, &c. 2.5.8. & 3.3.6,7. & 4.16.21
- 9 And in that day, saith the Lord, the heart of the king shall perish, & the heart of the princes, and the priest shall be astonished, and the prophete shall woonder. 4. 9.6
- 11 At that time shall it be said to this people, and to Ierusalem, a drie winde in the high places of the wildernes, commeth toward the daughter of my people, &c. 1. 16.7
- 14 O Ierusalem, wash thine heart from wickednes, &c. 2.5.8
- 5.3 O Lord, are not thy eies vpon the truth? thou haft striken them but they haue not forrowed: thou haft consumed them, but they haue refused to receive correction: they haue made their faces harder than a stone, and haue refused to turne. 3.4.35. & 3.14.8
- 7 How should I spare thee for this? thy children haue forsaken me, and sworne by them that are no Gods, &c. 2.8.23
- 14 Because ye speake such words, behold, I will put my word into thy mouth, like a fire, and this people shall be as wood, and it shall devoure them. 3.24.13
- 6.13 For from the least of them, euen to the greatest of them, every one is giuen to couetousnes: and from the Prophet even to the Priest, they shall deale fally. 4.9.3
- 7.4 Trust.

# The Table.

- 7.4 Trust not in lying words, saying, the Temple of the Lord, the Temple of the Lord: this is the Temple of the Lord. 2.16.6
- 5 For if you amende and redresse your waies, and your workes, if you execute iudgement betweene a man & his neighbour, &c. 4.2.3
- 13 Therefore now, because ye haue done all these workes, saith the Lord, and I rose vp early and spake vnto you: but when I spake you would not heare me, neither when I called would yee answe. 3.17.1 2. 5.11
- 14 I will doe vnto this house, whereupon my name is called, &c. as I haue done vnto Shilo. 2.5.11
- 22 For I spake not vnto your Fathers, nor commanded them, when I brought them out of the Lande of Egypt, concerning burnt offerings and sacrifices. 4.10.15
- 23 But this thing commanded I them, saying, obey my voice, so I will be your God, &c. 4.10.15,17
- 27 Therefore shalt thou speake all these wordes vnto them, but they will not heare thee: thou shalt also cry vnto them, but they will not answe thee. 2.5.11
- 28 This is a nation that heareth not the voice of the Lord their God, nor receiuteth discipline. 2.5.11
- 9.32. Let not the wise man glory in his wisedome, nor the strong man glorie in his strength, neither the rich man glorie in his riches. 3.13.1
- 24 But let him that glorieth, glory in this, that he understandeth and knoweth me, for I am the Lord which sheweth mercie and iudgement, and righteousness in the earth, &c. 1.10.2
- 10.2 Be not afraide for the signes of heauen, though the heathen be afraide of such. 2.16.3
- 8 But altogether they dote and are foolish, for the stocke is a doctrine of vanity. 1.11.5
- 11 The Gods that haue not made the heauens and the earth, shall perish from the earth, and from vnder these heauens. 1.13.23
- 23 O Lord, I know that the way of man is not in himselfe, neither is it in man to walke and to direct his steps. 2.16.6
- 24 O Lord correct me, but with judgement, not in thine anger, least thou bring me to nothing. 3.4.3
- 11.7 For I haue protested vnto your Fathers, when I brought them vp out of the land of Egypt, vnto this day, rising earely, and protesting, saying: obey my voice. 3. 3.4.3
- 8 Neverthelesse they would not obey, nor encline their eare, &c. therefore I will bring vpon them all the wordes of this covenant, which I command them to doe, &c. 3.20.7
- 11 Behold, I will bring a plague among them, which they shall not be able to escape, and though they crie vnto me, I will not heare them. 3.20.7
- 19 Let vs destroy the tree with the fruite thereof, and cut him out of the land of the living, &c. 4.17.15
- 12.16 And if they will leарne the waies of my people, to sweare by my name, the Lord liueth, as they taught my people to sweare by Baal, &c. 2.8.23
- 14.7 O Lord, though our iniquities testifye against vs, deale with vs according to thy name: for our rebellions are many: we sinned against thee. 3.20.8
- 14 The Prophetes prophetic lyes in my name, I haue not sent them, neither did I command them, &c. 4.9.3
- 15.1 Though Moses and Samuel stode before me, yet mine affection could not be toward this people: cast them out of my sight, and let them depart. 3.20.23
- 17.1 The sinne of Iudah is written with a pen of iron, and with the point of a Diamond, and grauen vpon the table of your hart, and vpon the hornes of your Altars. 3.4.29
- 5 Thus saith the Lord, cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his hart from the Lord. 2.2.10
- 9 The hart is deceitfull and wicked aboue all things, who can know it. 2.3.2
- 21 Take heede to your Soules, and bear no burden on the Sabbath day, nor bring it in by the gates of Ierusalem. 2.8.29
- 22 Neither carry foorth burdens out of your houses on the Sabbath day, neither

# The Table.

- you any worke, but sanctifie the Sabbath, &c. 2.8.29
- 27 But if you will not heare me to sanctifie the Sabbath day, and not to beare a burden, nor to goe through the gates, &c. 2.8.29
- 18.8 But if this nation, against whom I haue pronounced, turne from their wickednesse, I will repente of the plague that I thought to bring vpon them. 1.17.12
- 18 Come and let vs imagine some devise against *Ieremias*: for the law shall not perish from the Priest, nor counsell from the wise, nor the worde from the Prophet. 4.9.5
- 20.2 Then *Passur* smote *Ieremias* the Prophet, & put him in the stockes that were in the high gate of *Beniamin*, which was by the house of the Lord. 4.9.6
- 21.12 Execute iudgement in the morning, and deliuere the oppressed out of the hand of the oppressor, &c. 4.20.9
- 22.3 Execute yea iudgement and righteousnesse, and deliuere the oppressed from the hand of the oppresstor, &c. 4.20.9
- 23.1 Woe be vnto the Pastors that destroy & scatter the sheepe of my pasture, saith the Lord. 4.9.3
- 3 Behold, the daies come saith the Lord, that I will raise vnto *Dauid* a righteous braunch, and a King shall raigne and prosper, and shall execute iudgement and justice in the earth. 2.6.3
- 6 And this is the name whereby they shal call him, the Lord our righteousnesse. 1. 13.9. & 3.11.8
- 16 Hearne not the words of the Prophete that prophecie vnto you and teach you vanitie, &c. 4.9.2
- 24 Doe not I fill heauen and earth, saith the Lord? 4.1.5
- 28 The Prophet that hath a dreame, let him tell a dreame, and he that hath my word, let him speake my word faithfully. 4.8.3
- 24.7 And I wil give them an hart to know me, that I am the Lord, and they shal be my people, and I will be their God, for they shall returne vnto mee with their whole hart. 2.2.20
- 25.11 And this whole land shall be desolate, and astonisched, and these nations shall serue the King of *Babell* seuentie yeares. 1.8.7
- 12.6 And when the seuentie yeares are accomplished, I will visite the King of *Babell*, and that nation, saith the Lord, for their iniquite, &c. 1.8.7
- 29 For loe, I beginne to plague the Citie, where my name is called vpon, & should you goe free? &c. 3.4.34
- 27.5 I haue made the earth, the man and the beast that are vpon the ground, &c. 4.20.27
- 6 But now I haue giuen al these lands vnto the hand of *Nabuchadonozor* the King of Babylon my seruant, &c. 4.20.27,28
- 7 And all nations shall serue him, and his sonne and his sonnes sonne vntil the very time of his land come also, &c. 4.20.27
- 8 And the nation and kingdome which will not serue the same *Nabuchadonozor* King of *Babell*, and that will not put their necke vnder the yoke of the King of *Babell*, &c. 4.20.27
- 9 Therefore heare not your Prophets, nor your Soothsaiers, nor your dreamers, nor your Inchaunters, nor your Sorcerers which say vnto you thus, ye shall not serue the King of *Babell*, &c. 4.9.3
- 14 Therefore heare not the words of the Prophete that speake vnto you, saying, ye shall not serue the King of *Babell*, &c. 4.9.3
- 17 Hearne them not, but serue the King of *Babell*, that ye may liue, &c. 4.20.28
- 29.7.8 And seeke the prosperitie of the Citie, whether I haue caused you to be carried away captiues, and pray vnto the Lord for it, for, &c. 4.20.28
- 31.18 I haue hearde *Ephraim* lamenting thus, thou hast corrected me, and I was chastised as an vntamed Calfe: conuert thou me and I shall be conuerted: for thou art the Lord my God. 2.3.5. & 3.5. 8. & 3.24.15
- 19 Surely after that I conuerted, I repented, & after that I was instructed, I smote vpon my thigh, &c. 2.5.8
- 31 Behold, the daies come, saith the Lord, that I will make a new couenant with the house of *Iudaell*, and with the house of *Iudaah*. 2.11.7. & 3.4.29
- 32 Not according to the couenant that

# The Table.

- I made with their fathers, when I tooke them by the hande, to bring them out of the lande of Egypt, the which my couenant they brake, &c. 2.5.9. & 2.11.7
- 33 After those daies saith the Lord, I will put my law in their inward parts, & write it in their hearts, and will be their God, & they shall be my people. 2.8.14. & 3.20. 45
- 34 For I wil forgiue their iniquitie, and wil remember their sins no more. 3.4.29. & 3.20.45
- 35 Thus saith the Lord, which giueth the Sunne for a light to the day, and the courses of the Moone and of the Starres, for a light to the night, &c. 4.17.17
- 32.16 Now when I had deliuered the book of the profession vnto Baruch, the sonne of Neriah, I praied vnto the Lord, saying. 3.20.15
- 18 Thou shewest mercie vnto thousands, and recompensest the iniquitie of the fathers into the bosome of their children after them, &c. 2.8.19
- 23 But they obeyed not thy voice, neither walked in thy lawes all that thou commandest them to do, they haue not done, therefore thou hast caused this whole plague to come vpon them, &c. 2.5.11
- 39 And I will give them one heart & one way, that they may feare me for euer, for the wealth of thee, and of their children after them, &c. 3.2.3.8
- 33.8 And I will cleane them from all their iniquity, wherby they haue sinned against me: yea I will pardon all their iniquities, whereby they haue sinned against me, &c. 3.20.45. & 4.1.20
- 16 And in those daies shal Judah be sauied, and Ierusalem shal dwel safetly, and he that shall call her is the Lord our righteousnes, &c. 1.13.9
- 42.2 Hearre our praier, we beseech thee, & pray for vs vnto the Lord thy God, &c. 3.20.14
- 9 Thus saith the Lord God of Israell vnto whom ye sent me to present your praier before him, &c. 3.20.14
- 48.10 Cursed be he that doth the worke of the Lord negligently, &c. 4.20.6
- 50.20 In those daies, and at that time, saith the Lord, the iniquitie of Israell, shall bee sought for, and there shall be none: and the sins of Judah, and they shall not bee found, &c. 3.4.29
- 23 How is the hammer of the whole world, destroyed and broken? how is Babel become desolate among the nations, &c. 2.4.4
- 25 The Lord hath opened his treasure and hath brought the weapons of his wrath, for this is the worke of the Lord God of hostes, in the land of the Chaldeans, &c. 1.18.1
- ## LAMENTATIONS.
- 3.8 A Lso when I cry and shout, hee shutteth out my praier, &c. 3.20.16
- 3.8 Out of the mouth of the most high proceedeth not euill and good? 1.17.8
- 4.20 The breath of our nostrils, the Anointed of the Lorde was taken in their nets, of whom we said, vnder his shadowe wee shall hee preserued aliuie among the heathen, &c. 2.6.2
- ## E Z E C H I E L.
- 1.20 W Hither their spirit lead them they went, and thither did the spirit of the wheels lead them, & the wheeles were lifted vp besides them, for the spirit of the beasts, &c. 4.19.2
- 2.3 Son of man, I send thee to the children of Israell, to a rebellious nation that hath rebelled against me: for they and their fathers haue rebelled against me: euen vnto this very day. 3.24.13
- 4 They are impudent children, and stiffe hearted: I do send thee vnto them, &c. 3.24.12
- 3.17 Son of man, I haue made thee a watch man vnto the house of Israell: therefore hear the word at my mouth, & give them warning from me, &c. 4.8.3
- 18 The same wicked man shall die in his iniquitie: but his blood will I require at thine hand, &c. 4.2.5. & 4.3.6
- 7.26 Calamities, shall come vpon calamities, and rumor shall be vpon rumor: then shall they seeke a vision of the prophet: but the law shall perish from the priest, & counsell from the auncient, &c. 1.18.2. & 4.9.6
- 10.4 Then the glorie of the Lord went vp from

# The Table.

- from the Cherub, and stooode ouer the doore of the house, &c. 4.2.3
- 5 And the sound of the Cherubins wings was heard into the outer court, &c. 1 14.8  
11.19 And I will give them one heart and I will put a new spirit within their bowels: and I will take the stony heart out of their bodies, and wil give them an hart of flesh, &c. 1.13.10. & 2.3.8. & 2.5.5. & 3.24.1
- 20 That they may walke in my statutes & keepe my iudgements, and execute them: and they shall be my people, and I will be their God, &c. 2.3.5
- 12.2 They are a rebellious house, &c. 3.2.4. 13  
13 My net also will I spread vpon him, and he shall be taken in my net, and I wil bring him to *Babe*, to the land of the Caldeans, yet shall he not see it, though he shall die there, &c. 1.13.10. & 2.3.8. & 2.5.5. & 3.24.1
- 13.9 They shall not be in the assembly of my people, neither shall they be written in the writing of the house of *Israell*, &c. 2. 24.9. & 4.1.4
- 14.19 And if the Prophet bee deceiued when hee hath spoken a thing, I the Lorde haue deceiued that Prophet, &c. 1.18.2  
14 Though these three men *Noah*, *Daniel*, and *Iob*, were among them they shoulde deliuer but their own soules by their righ-teousnes, &c. 3.20.23
- 26.20 Moreouer thou haft takenth thy sons and thy daughters, whom thou haft borne vnto me, & these hast thou sacrificed unto them to be devoured, &c. 2.2.11. & 4. 16.24  
17.20 And I will spread my nette vpon him, and he shal be taken in my net, and I will bring him to *Babel*, and will enter into iudgement with him, therefore his trespass, that he hath committed against me, &c. 1.13.10. & 2.3.8. & 2.5.5. & 3.24.4
- 18.4 The soule that sinneth shall die, &c. 2.8.4. & 3.4.28
- 9 He that hath walked in my statutes, and kept my iudgements to deale truely, he is iust, he shal surely liue, saith the Lord God, &c. 3.17.1 §
- 20 The same soule which sinneth shal dy: the son shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne, &c. 2.8.9. & 2.8. 19. & 2.8.20. & 2.8.59. & 3.3.24
- 21 But if the wicked will returne from all his sins, that he hath committed, & keepe all my statutes and dothat which is lawfull and right, he shal surely liue and not die. 1.3.24. & 3.4.18. & 3.17.15
- 23 Haue I any desire that the wicked shoulde die, saith the Lord God? or shall hee not liue, if he returne from his waies? 4.1.25
- 24 But if the righteous returne from his righteousnes, and commit iniquitie, & do according to all the abhominations that the wicked man doth, &c. 3.4.29. & 3. 14.10
- 27 Againe, when the wicked turneth away from his wickednes that he hath committed, and doth that which is lawfull and right, hee shall sauie his soule alive, &c. 3.4.29
- 31 Cast away from you all your transgressions, whereby you haue transgressed, and make you a new heart, and a new spirit, &c. 1.13.10. & 2.3.8. & 2.5.5. & 3.24.4 3.3.6
- 32 For I desire not the death of him that dieth, saith the Lord God: cause therefore one an other to returne, and liue ye. 4.1.25
- 19.12 And the East winde dried vp her fruit, &c. 1.16.7
- 20.11 And I gaue them my statutes, and declared my judgments vnto them, which if a man doe, hee shall liue in them, &c. 3.17.3
- 12 Moreouer I gaue them also my sabathes, to bee a signe betweene mee and them, that they might know that I am the Lord that sanctifieth them, &c. 2.8.29
- 42 And ye shall know that I am the Lord, when I shal bring you into the lande of *Israell*, into the land, &c. 3.13.1
- 43 And there shall you remember your waies, and all your works wherin ye haue been defiled, &c. 3.13.1
- 22.8 Thou hast despised my holy things, and hast polluted my Sabaths. 2.8.29
- 25 There is a conspiracie of her prophetes in the middest thereof like a roaring Lion, rauening the pray: they haue devoured soules, &c. 1.13.10. & 2.3.8. & 2.5.5. & 3.24.4 3.4.9.3
- 26 Her priestes haue broken my law: and haue

# The Table.

- haue defiled my holy thinges , they haue  
put no difference betweene the holy, and  
prophane,&c. 4.9.3
- 23.37 And haue also caused their sonnes  
whom they bare vnto mee, to passe by the  
fire to be their meate. 4.1.6.24
- 38 They haue defiled my sanctuary in the  
same day, and haue profaned my Sab-  
bathes. 2.8.29
- 28.10 Thou shalt die the death of the vn-  
circumcised, by the handes of strangers:  
for I haue spoken it saith the Lorde God.  
2.10.18
- 29.4 But I will put hookes in thy chawes,  
and I will caule the fish of thy riuers to  
sticke vnto thy scales,&c. 1.17.11
- 19 Behold, I will give the land of *Egypt* vnto  
*Nabuchadnezar* the king of *Babell*, and  
he shall take her multitude, and spoile her  
spolie, and take her pray, and it shall bee  
the wiges of his armie. 4.20.26
- 20 I haue giuen him the land of *Egypt* for  
his labor, that he serued against it, because  
they wrought for me. 4.20.26
- 31.18 Thou shalt sleepe in the midift of the  
vncircumcised, with them that be slaine  
by the sworde : this is *Pharao*, and all his  
multitude,&c. 2.10.18
- 33.8 He shall die for his iniquitie : but his  
bloud wil I require at thy hand, &c. 4.12.5
- 11 I desire not the death of the wicked, but  
that the wicked turne from his way and  
live,&c. 3.24.15
- 14 If he returme from his sin, and doe that  
which is lawfull and right,&c. 3.17.15
- 34.4 But with crueltie and with rigor, haue  
yee ruled them,&c. 4.1.1.14
- 23 And I will set vp a shepherd ouer them,  
and he shall feede them, euen my seruant  
*David*, he shall feed them, and he shall bee  
their shepherd. 2.6.3
- 36.21 But I fauoured mine holy name which  
the house of *Israell* had polluttred among  
the hearthe whether they went,&c. 3.4.30
- 22 I do not this for your sakes, O house of  
*Israell*, but for mine holy names sake,  
which yee polluted among the heathen,  
&c. 3.12.3. & 3.15.2
- 25 Then will I poure cleane water vpon  
you, and yee shall be cleane, yea from all  
your filthines, and from all your idols wil  
I cleane you,&c. 3.1.3
- 26 A new hart will I giue you, and a newe  
spirit will I put within you, and I wil take  
away the stony hart out of your body &  
will giue you a hart of flesh. 2.3.6. & 2.5.  
8. & 3.24 1. & 3.24.15
- 27 And I will put my spirit within yours,  
and cause you to walke in my statutes,  
and yee shall keepe my iudgements and  
do them. 1.3.10. & 2.3.6
- 32 Be it knowne vnto you, that I do not this  
for your sakes, saith the Lord God: there-  
fore O yee house of *Israell*, be ashamed &  
confounded for your owne waies. 3.43.  
& 3.12.3. & 3.15.2
- 37.4 Againe he saide vnto me, prophecie  
vpon these bones and say vnto them, O  
yee drie bones, heare the worde of the  
Lord. 2.10.21
- 25 And my seruant *David* shall bee their  
prince for euer. 2.6.3
- 26 Moreover, I will make a couenant of  
peace with them : it shal be an euerlasting  
couenant with them,&c. 2.6.3
- 48.21 And the residue shal be for the prince  
on the one side and on the other of the  
oblation of the sanctuarie and of the pos-  
session of the citie,&c. 4.2.13
- 35 And the name of the citie from that day  
shall be, The Lord is there. 1.13.4
- D A N I E L.
- 2.21 H<sub>E</sub> taketh away kings : and setteth  
H<sub>V</sub>p kings,&c. 4.20.26
- 37 Thou art a king of all kings: the God of  
heauen hath giuen thee kingdome, po-  
wer, and strength, and glorie. 4.20.26
- 44 And in the daies of these kings shal the  
God of heauen set vp a kingdome which  
shall never bee destroied : and this king-  
dome shall not bee giuen to another peo-  
ple, but shall breake and destroy all these  
kingdomes , and it shall stande for euer,  
&c. 2.15.3
- 4.24 Wherefore, O king, let my counsell  
be acceptable vnto thee , and breake off  
thy sinnes by rightcousnes, and thine ini-  
quities by mercy towradres the poore,&c.  
3.4.31. & 3.4.36
- 5.18 The most high God giue vnto *Nebu-*  
*chadnezar* thy father a kingdome , and  
maiestie, and honor, and glorie,&c. 4.  
20.26
- 6.22 And

# The Table.

- 6.22 And vnto thee O king, I haue done no hurt, &c. 4.20.32
- 7.4 The first was as a Lion, and had eagles wings : I beheld, till the wings thereof were plucked off, &c. 1.8.7
- 10 And ten thousand thousands stonde before him : the judgement was set and the booke opened. 1.14.5. & 1.14.8. & 3.2.41
- 25 And shall speake wordes against the most high, and shall consume the saintes of the most high, and thinke that he may change times, and lawes, &c. 4.7.25
- 9.5 Wee haue sinned, and haue committed iniquitie, and haue done wickedly, yea we haue rebelled, & haue departed from thy precepts, and from thy judgements. 3.4.9
- 7 O Lorde righteousnesse belongeth vnto thee, and vnto vs open shame, &c. 4.20.29
- 10 For wee haue not obeyed the voice of the Lord our God, to walke in his waies, which he had laied before vs, by the ministerie of his seruants the Prophets. 2. 5.11
- 18 For we do not present our supplications before thee for our own righteousnes, but for thy great tender mercies. 3.20.8. & 3. 20.14
- 14 Seuentie weekes are determined vpon thy people, and vpon thy holy citie, to finish thy wickednesse, and to seale vp thy sinnes, and to reconcile thy iniquitie, and to bring in euerlasting righteousnes, &c. 2.7.2. & 2.15.1. & 2.15.6
- 7 And hee shall confirme the couenant with many for one weeke : & in the mids of the weeke, hee shall cause the oblation and sacrifice to cease : and for the ouer-spreading of the abominations, hee shall leaue it desolate, &c. 4.2.12
- 10.13 But the prince of the kingdome of Persia withstood me, &c. 1.14.7
- 20 But now I will returne to fight with the prince of Persia, &c. 1.14.7
- 12.1 And at that time shall Michael stand vp, the great prince, which standeth for the children of the people, and there shall be a time of trouble, &c. 1.14.7. & 1.14. 8. & 2.10.11
- 2 And manie of them that sleepe in the dust of the earth, shall awake, and some to euerlasting life, and some to shame and perpetuall contempt. 3.25.7
- 3 And they that bee wise, shall shine as the brightnes of the firmament : & they that turne many to righteousness, shall shine as the stars, for euer and euer. 3.25.10
- O S E A.
- 1.11 Then shall the children of Judah, and the children of Iudaell be gathered togither, and appoint themselves one head, and they shall come vp out of the land, &c. 2.6.3.
- 2.5 For their mother hath plaied the harlot, she that conceiued them, hath done shamefully : for she said I will go after my louers, &c. 2.8.18
- 19 And in that day I will make a couenant for them with the wilde beastes, and with the foules of the heauen, and with them that creepe vpon the earth, &c. 4. 1.20
- 19 And I will marrie thee vnto me for euer: yea I will marrie thee vnto me in righteousnes, & in judgement, and in mercy, & in compassion. 3.14.6. & 4.1.20
- 23 And I will haue mercy vpon her that was not pitied, & I wil say to them which were not my people, thou art my people : and they shall saie, thou art my God. 3.14.6
- 8.5 Afterward shall the children of Israel conuert, and seeke the Lorde their God, and David their king, and shall feare the Lord and his goodnes in the latter daies. 2.6.3. & 3.2.23
- 5.11 Ephraim is oppressed, and broken in judgement, bicaule hee willingly walked after the commandement. 4. 20.32
- 15 I will go, and returne to my place, till they acknowledge their fault, and seeke me, &c. 2.5.13
- 6.1 Come, and let vs returne to the Lord, for he hath spoiled, and he will heale vs : he hath wounded vs and he wil binde vs vp. 3.3.2
- 7.8 Ephraim is as a cake on the harth not turned 3.4.35
- 8.4 They haue set vp a king, but not by me, &c. 1.8.4
- 9.8 The watchman of Ephraim shoulde be in with my God: but that prophet is the snare of a fouler in all his waies, and hated

# The Table.

- hatred in the house of his God. 4.9.3  
12.5 Ye the Lord God of hostes, the Lord himselfe is his memorial. 1.13.10  
13.1 I gaue thee a king in mine anger, and I tooke him away in my wrath. 1.18. 4. & 4.20.25
- 12 The iniuitie of *Ephraim* is bounde vp, and his sinne is hid. 3.4.29  
14 I will redeeme them from the power of the graue: I wil deliuere them from death: O death I will be thy death: O graue, I will be thy destruction, &c. 3.25.10
- 14.2 Take away all iniuitie, and receiue vs graciously: so wil we render the calues of our lips. 3.4.30. & 3.20.28. & 4.18.17
- 3 Affur shall not faue vs, neither will we ride vpon horses: neither will we say any more to the worke of our hands, yee are our Gods: for in thee the fatherlesse fineth mercie. 1.11.4
- 4 I will heale their rebellion: I will loue them freely: for mine anger is turned away from them. 3.14.6

## I O E L.

- 2.12 Vtne you vnto mee, with all your hart, and with fasting, & with weeeping, and with mourning. 2.9.8. & 3.3.17  
13 And rent your hart, & not your clothes, &c. 3.3.16. & 4.12.19  
15 Blowe the trumpet in *Sion*, sanctifie a fast, call a solemne assemblie. 4.12.14. & 4.12.17
- 28 And afterwarde will I powre out my spirit vpon all flesh, and your sonnes, and your daughters shall prophetic: your old men shal dreame dreames, & your young men shall see visions. 2.15.2. & 3.1.2, and 4.18.4

32 But whosoever shal cal vpon the name of the Lord, shall be faued, for in mount *Zion*, and in *Jerusalem* shal be deliuernace &c. 1.13.13. & 1.13.20. & 3.20.2. & 3.20.

14. & 4.1.3. & 4.1.4  
3.17. Then shall *Jerusalem* bee holie, and there shall no strangers goe through her any more. 4.1.17

## A M O S.

- 1.2 THe Lord shall roare from *Zion*, and vtter his voice from *Jerusalem*, &c. 2.8.15

- 3.6 Or shall there be euil in a citie and the Lord hath not done it? 1.17.8. & 1.18.3  
4.7 And also I haue withholden the raine from you, when there were yet three monethes to the haruest, & I caused it to raine vpon one city, and haue not caused it to raine vpon another, &c. 3.22.1.0  
5.14 Seeke good and not euil, that ye may liue, &c. 2.5.10  
6.1 Woe to them that are at ease in *Zion*, &c. 3.19.9  
4 They lie vpon beddes of yuorie, and stretch themselues vpon their beds, &c. 3.19.9
- 8.11 Beholde, the daies come, saith the Lord God, that I will send a famine in the land, and not a famine of bread, nor thirst for water, but of hearing of the worde of the Lord. 3.22.10
- 9.11 In that day will I raise vp the tabernacle of *David*, that is fallen downe and close vp the breaches thereof, and I will raise vp his ruines, and I will build it as in the daies of olde. 2.6.3

## A B D I A S.

- B Vt vpon mount *Zion*, shal be deliuernace &c. 4.1.13

## I O N A S.

- 1.4 B Vt the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, &c. 1.16.7  
2.9 But I will sacrifice vnto thee, with the voice of thankes giuing, and will pay that I haue vowed: saluation is of the Lorde. 3.20.28  
3.4 Yet fortie daies, and *Ninueth* shall be ouerthrown. 1.17.12  
5 So the people of *Ninueth*, beleueed God, and proclaimed a fast, and put on sackcloth, from the greatest of them, euen to the least of them. 3.3.4. & 4.12.17  
10 And God sawe their works that they turned from their euill waies: and God repented of the euill that hee had saide, that he would doe vnto them, and he did it not. 1.17.14

## M I C H E A S.

- 2.13 THe breaker vp shall come vp before them: they shall breake our and.

# The Table.

and passe by the gate , and go out by it,  
and the Lorde shall be vpon their heads.

2.6.3

3.6 Therefore night shall be vnto you for a  
vision, and darknes shall be vnto you for a  
diuination, and the sunne shall go downe  
over the prophets , and the day shall bee  
darke ouer them. 4.9.6

5.2 And thou *Bethlem Ephratab*, art little to  
be among so many thousandes of *Judah*,  
yet out of thee shall he come foorth vnto  
me, that shall be the ruler in *Israel*: whose  
goings, &c. 2.14.7

13 Thine Idols also will I cut off, and thy  
images out of the mids of thee : and thou  
shalt no more worship the works of thine  
hands. 1.11.4

7.9 I will beare the wrath of the Lorde, be-  
cause I haue sinned against him, vntill he  
plead my cause, &c. 3.4.3.2

19 He will subdue our iniquities, and cast al  
their sinnes into the bottom of the sea. 3.  
4.29

## H A B A C V C .

1.12 **A**rt not thou of old, O Lord my god  
mine holy one? we shall not die, O  
Lord, &c. 2.10.18

2.3 Though it tarrie, waite for it shall surely  
come, and shall not stay. 3.2.42

4 But the iust shall liue by his faith, 3.14.11.  
& 3.18.5

1.8 What profiteth the images, for the ma-  
ker thereof hath made it an image ? and a  
teacher of lies, though hee that made it,  
trust therein, when hee that maketh dum  
idols. 1.1.12. & 1.11.4

2.0 But the Lord is in his holy Temple: let  
all the earth keepe silence before him. 1.  
5.12. & 1.10.3. & 2.8.15

3.2 In wrath remember mercy. 3.4.3.2

3. God commeth from *Teman*, &c. 1.13.27

2.3 Thou wenteſt foorth for the ſaluation  
of thy people , euen for ſaluation with  
thine anointed, &c. 2.6.3

## S O P H O N I A S .

1.5 **A**nd them that worship the hoaſt of  
Aheauen vpon the house tops, and  
them that worship & ſweare by the Lord,  
and by *Macham*, &c. 2.8.23

3.11 For then I will take away out of the  
middles of thee, them that reioice of thy  
pride, and thou shalt no more be proude  
of mine holy mountaine. 3.12.6

## H A G G E V S .

2.12 **A**ſke now the Prietes concerning  
the law, & ſay : if one beare holy  
fleſh in the skirt of his garment, &c. 3.14.7

## Z A C H A R I A S .

1.3 **T**urne yee vnto me, ſaith the Lorde  
of hoaſtes, and I will turne vnto you  
&c. 2.5.9. & 3.24.15

2.4 And another angell went out to meeſe  
him, and ſaid vnto him, run ſpeakē to this  
yoong man, and ſay *Jerusalem* ſhall be in-  
habited without walles, for the multitude  
of men and caſtell that are therein. 1.

8 For hee that toucheth you, toucheth the  
apple of my eie. 1.13.10. & 1.17.6

11 And many nations ſhall be ioyned to  
the Lorde in that day, and ſhall be my peo-  
ple : and I will dwell in the midſt of thee,  
and thou ſhalt knowe that the Lorde of  
hoaſtes hath ſent me vnto thee. 1.13.10

12 And the Lorde ſhall inherite *Judah* his  
portion in the holy lande, and ſhall chole  
*Jerusalem* againe. 3.2.1.5

3.10 In that day, ſaith the Lorde of hoaſtes,  
iſhall yee call euery man his neigbour  
vnder the vine, and vnder the figge tree.  
3.13.4

7.13 Therefore it is come to paſſe, that as  
he cried, and they could not heare, ſo  
they cried, and I woulde no heare, ſaith  
the Lorde of hoaſtes. 3.3.24

9.9 Reioyce greatly, O daughter *Sion*, ſtout  
for ioy, O daughter *Jerusalem*: beholde,  
thy king commeth vnto thee, hee is iust  
and fauored, poore, &c. 2.6.3. & 2.17.6

11 Thou alſo ſhalt be fauored, through the  
bloode of the couenant I haue looſed thy  
prisoners , out of the pit wherein was no  
water. 2.16.9

12.4 In that day I will ſmitte ſaith the Lorde,  
euerie horſe with iſtoniſhment, and his ri-  
der with madneſſe, &c. 4.9.5

13.9 They ſhall call on my name, and I  
will heare them: I wil ſay, it is my people,  
and

# The Table.

and they shall say, the Lorde is my God.  
3.20.13

14.9 And the Lorde shall bee king ouer all  
the earth: in that day shall be one Lorde,  
and his name shall be one. 1.12.3

## M A L A C H I A S .

1.2 W A S not Esau Jacobs brother?  
saith the Lord,&c. 3.21.6

3 Yet I loued Jacob, and I hated Esau,&c.  
3.21.6

6 A sonne honoureth his Father, and a ser-  
uant his master. If then I bee a father,  
where is mine honor, and if I be a master,  
where is my feare,&c. 2.8.14. & 3.2.26.  
& 3.6.3

11 For from the rising of the sunne vnto the  
going downe of the same, my name is  
great among the Gentiles. And in euerie  
place incense shall bee offered vnto my  
name: and a pure offering,&c. 4.18.4. &  
4.18.16

2.4 And yee shal know, that I haue sent this  
commandement vnto you that my couen-  
nant, which I made with Leui, might  
stande, saith the Lord of hostes. 4.2.3. &  
4.8.2

5 My couenant was with hym of life and  
peace, and I gaue him feare, and he feared  
mee, and was afraide before my name.  
4.2.3

6 The law of truth was in his mouth, and  
there was no inquietie founde in his lips.  
4.2.3. & 4.8.2

7 For the Priestes lips should keepe know-  
ledge, and they shoulde seeke the lawe at  
his mouth, for he is the messenger of the  
Lord of hostes. 4.8.2. & 4.8.6. & 4.9.2

5 But yee are gone out of the way: yee haue  
caused many to fall by the law: yee haue  
broken the couenant of Leui,&c. 4.7.30

3.1 And the Lorde whom yee seeke, shall  
speedily come to his Temple: euen the  
messenger of the couenant whom yee de-  
sire,&c. 1.13.10. & 1.14.9

17 I will spare them, as a man spareth his  
.owne son that serueth him. 3.19.15

4.1 For, behold the day commeth that shal  
burne as an ouen: and all the proud, yea  
and all that do wickedly, shal be as stub-  
ble, and the day that commeth shal burne  
them vp,&c. 3.24.12

2 But vnto you that feare my name, shall  
the sun of righteousness,&c. 2.6.1. & 3.  
24.12

4 Remember the law of Moses my servant,  
which I commanded vnto him in Horeb  
for al Israel,&c. 4.8.6

5 Behold, I will send you Elijah the prophet  
before the comming of the great and  
fearefull day of the Lord. 2.9.5

6 And he shall turne the hart of the fathers  
to their children, and the hart of the chil-  
dren to their fathers,&c. 4.1.6

## T O B I A S .

3.25 A Nd Raphaell was sent to heale them  
Aboth,&c. 1.14.8

## S A P I E N T I A .

14.16 T Hus by proces of time this wic-  
ked custome preuailed, and was  
kept as a law, and idols were worshipped  
by the commandements of tyrants. 1.  
11.8

## E C C L E S I A S T I C V S .

15.14 G od made man from the begin-  
ning, and left him in the hande  
of his counsell, and gaue him his com-  
mandements and precepts. 2.15.18

15 If thou wilt, thou shalt obserue the com-  
mandements, and testifie thy good will.  
2.25.18

16 Hee hath set water and fire before thee,  
stretch out thy hande vnto which thou  
wilt. 2.15.18

17 Before man is life and death: good and  
euill: what him liketh shall be giuen him.  
2.15.8

16.14. He will giue place to al good deeds,  
and euerie one shall finde according to  
his works, and after the vnderstanding of  
his pilgrimage. 3.15.4

## B A R V C H .

2.18 B vt the soule that is vexed for the  
greatnes of sinne, and he that goeth  
crookedly, and weake, and the eies that  
faile, and the hungry soule will giue thee  
praise and righteousness,&c. 3.20.8

19 For wee doe not require mercy in thy  
sight. O Lorde our God, for the righte-  
ousnesse of our fathers, or of our kings.  
3.20.8

20 But

# The Table.

20 But because thou hast sent out thy wrath  
and indignation vpon vs, as thou hast  
spoken by thy seruants the Prophets, &c.  
3.20.8

## I. MACHABEES.

1.59 **A**nd the Bookes of the law, which  
they found, they burnt in the fire,  
and cut in pecces. 1.8.9

## II. MACHABEES.

22.43 **A**ND hauing made a gathering  
through the compaines sent to  
Jerusalem about two thousand drachmes  
of siluer, to offer a finne offering, &c. 3.5.8  
25.39 If I haue done well, and as the storie  
required, it is the thing that I desired : but  
if I haue spoken slenderly and barely, it is  
that I could. 3.5.8

## MATTHEWE.

1.5 **A**nd Salomon begat Booz of Rachab,  
and Booz begat Obed of Ruth, and  
Obed begat Iesse. 2. 13.3  
1.6 And Iacob begat Joseph the husbande of  
Marie, of whom was borne Iesus which  
is called Christ. 2. 13.3  
2.1 And she shall bring forth a son, and thou  
shalt call his name Iesus : for hee shall  
saue his people from their sins. 2.6.1  
2.3 Behold, a virgine shall be with childe, &  
shall beare a sonne, and they shal call his  
name Emanuell, which is by interpretation  
God with vs. 2.12.1  
2.6 And thou Bethlem in the lande of Iuda,  
art not the least among the princes of Iu-  
da : for out of thee shall come the go-  
uernour that shall feed my people Iſraell. 2.14.7

3.2 John saide, repent : for the kingdome of  
heauen is at hand. 3.3.2. & 3.3.5. & 3.3.19  
6 And they were baptised of him in Iordan,  
confessing their sins. 3.4.6. & 4.15.6. &

4.16.24

11 Indeede I baptize you with water to a-  
mendment of life, &c. 4.11.6. & 4.15.8.  
& 4.16.25

12 Which hath his fanne in his hande, and  
will make cleane his floore, & gather his  
wheate into his garner, but will burne vp  
the chaffe with vnquenchable fire. 3.25.  
12. & 4.1.13. & 4.1.19

13 Then came Iesus from Galile to Iordan  
vnto Iohn, to be baptiz'd of him. 4.15.6. &  
4.16.27

15 Let be now: for thus it becommeth vs to  
fulfill all righteousnes. So he suffered him. 2.16.5

16 And Iohn sawe the spirit of God descend-  
ing like a doue, and lighting vpon him.  
1.11.3. & 4.17.21. & 4.19.20

17 And lo, a voice came from heauen say-  
ing: this is my beloued sonne, in whom I  
am well pleased. 2.16.11. & 3.2.32. & 3.  
8.1. & 3.24.5

4.2 And when hee had fasted fortie daies  
and fortie nights, he was afterward hun-  
grie. 4.12.20

3 Then came to him the tempter, and said,  
if thou be the sonne of God, commaund  
that these stones be made bread. 3.20.46

4 Man shall not liue by bread onely, but by  
euery worde that proceedeth out of the  
mouth of God. 3.20.44

10 Then said Iesus vnto him, auoid Satan :  
for it is written, thou shalt worship the  
Lord thy God, and him onely shalt thou  
serue. 1.1.2.3

11 Then the diuel left him: and behold, the  
angels came and ministred vnto him. 1.  
14.6

17 From that time Iesus began to preach,  
and to saye, Amende your liues for the  
kingdome of heauen is at hande. 2.9.2. &  
3.3.2. & 3.3.19

19 Follow me and I will make you fishers  
of men. 4.16.3 I

5.3 Blessed are the poore in spirit, for theirs  
is the kingdome of heauen. 3.17.10

4 Blessed are they that mourne, for they  
shall be comforted. 3.8.9

8 Blessed are the pure in hart: for they shal  
see God. 3.25.6

10 Blessed are they which suffer persecuti-  
on for righteousnes sake: for theirs is the  
kingdome of heauen. 3.8.7

12 Reioyce and bee glad, for great is your  
reward in heauen, &c. 3.18.1

13 Yee are the salt of the earth, &c. 4.3.3. &  
4.5.14. & 4.8.4

14 Yee are the light of the world, &c. 4.3.3.  
& 4.5.14. & 4.8.4

15 Nether doe men light a candle and  
put it vnder a bushell, but on a candle-  
sticke,

# The Table.

- sticke, and it giueth light vnto all that are  
in the house. 1.11.14
- 16 Let your light so shine before men that  
they may see your good works & glori-  
fie your father which is in heauen. 3.16.3
- 17 Thinke not that I am come to destroy  
the law, or the prophets. I am not come  
to destroy them, but to fullfill them. 2.7.14
- 19 Whosoeuer therefore shall breake one  
of these le ast comandements, and teach  
men so, he shall be called the least in the  
kingdome of heauen: but whosoeuer shal  
obserue, &c. 2.8.59
- 21 Ye haue heard, that it was saide vnto  
them of the olde time, thou shalt not kill:  
for whosoeuer killeth, shall bee culpable  
of judgement. 4.20.10
- 22 But I say vnto you, whosoeuer is angry  
with his brother vnadvisedly shal be cul-  
pable of judgement, &c. 2.8.7. & 2.8.39
- 25 Agree with thine aduersarie quickly,  
whiles thou art in the way with him least,  
&c. 3.5.7
- 26 Verily I say vnto thee, thou shalt not  
come out thence, till thou hast paied the  
vntermost farthing. 3.5.7. & 3.25.6
- 28 Whosoeuer looketh on a woman to  
lust after her, hath committed adulterie  
with her alreadie in his hart. 2.8.7
- 34 Sware not at all neither by heauen,  
&c. 2.8.26. & 4.13.12
- 39 But I say vnto you, resist not euill: but  
whosoeuer shall smite thee on the right  
cheeke, turne to him the other also. 4.20.  
19. & 4.20.20
- 44 Loue your enemies: blesse them that  
curse you, &c. 2.8.57. & 3.7.6. & 4.13.12
- 45 That yee may be the children of your  
father which is in heauen: for he maketh  
his sunne to arise on the euill, and on the  
good, &c. 3.20.15. & 3.24.16. & 3.25.9
- 46 For if you loue them which loue you,  
what rewarde shall you haue? do not the  
publicane even the same? 2.8.5.8
- 6.2 Therefore when thou giuest thine  
almes, thou shalt not make a trumpet to  
be blowen before thee, as the hypocrites  
do in the synagogues, and in the streeteis,  
to bee praised of men. Verily I say vnto  
you, they haue their reward. 3.7.2
- 6 But when thou praeest, enter into thy  
chamber: and when thou haft shut the  
doore, pray to thy father which is in se-  
cret, &c. 3.20.29
- 7 Also when you pray, vse no vaine repe-  
titions as the heathen, for they think to be  
heard, for their much babbling. 3.20.29
- 9 After this maner therefore pray ye, Our  
father which art in heauen, halowed bee  
thy name, &c. 3.20.6. & 3.20.34
- 11 Gue vs this day our daily bread. 2.5.14
- 12 And forgiue vs our detters, as we also for-  
giue our detters. 3.4.38. & 4.1.23
- 21 For where your treasure is, there will  
your hart be also. 3.2.25. & 3.18.6. & 3.25.1
- 23 But if thine eie be wicked, then all thy  
body shall bee darke. Wherefore if the  
light which is in thee be darknesse, how  
great is that darknesse? 3.2.25
- 7.7 Aske, and it shall be gauen you: feeke,  
and yee shall finde: knocke, and it shal be  
opened vnto you. 3.20.13
- 11 If yee then which are euill, can giue to  
your children good gifte, howe much  
more shall your father which is in hea-  
uen, giue good things to them that aske  
him. 3.20.36
- 12 Therefore, whatsoeuer ye woulde that  
men should doe vnto you, even so doe ye  
to them. For this is the lawe and the pro-  
phets. 2.8.53
- 15 Beware of false prophers, which come  
to you in sheepe's clothing, but inwardly  
they are rauening woolues. 4.9.4
- 8.4 Then Iesus said vnto him, see thou tell  
no man: but goe, and shew thy selfe vnto  
the priest, & offer the gift that Moses com-  
manded, for a witnesse to them. 3.4.4
- 10 And when Iesus heard this, he maruel-  
led, & said to them which followed him:  
verily I say vnto you, I haue not found so  
great faith euen in Israel. 3.2.13
- 11 Many shall come from the East and  
from the West, and shall sit downe with  
Abraham, and Isaac and Iacob, in the king-  
dome of heauen. 2.10.23. & 4.16.13
- 12 And the chidren of the kingdome  
shall bee cast out into vter darknesse:  
there shall bee weeping and gnashing of  
teeth. 3.25.12
- 13 Then Iesus saide vnto the Centurion  
goe thy waies, and as thou hast beleued,  
so be it vnto thee. And his seruant was  
healed the same hower. 3.10.11
- 25 Then

# The Table.

- 25 Then his disciples came & awoke him, saying: maister, saue vs, we perish. 3.2.21
- 29 Iesus the sonne of God, what haue we to doe with thee? art thou come hither to torment vs before the time? 1.14.19
- 9.2. And loe, they brought to him a man sicke of the palsie lying on a bed, and Iesus seeing their faith, saide to the sicke of the palsie, souine, be of good comfort: thy sinnes are forgiuen thee. 3.2.13. & 3.4.35. & 3.20.9
- 3 Certaine of the Scribes saide within themselues, this man blasphemeth. 1.13.12
- 4 But when Iesus sawe their thoughts, &c. 1.13.12
- 5 For whether is it easier to say, Thy sinnes are forgiuen thee, or to say, Arise and walke? 4.19.29
- 6 And that yee may know that the sonne of man hath authortie to forgiue sinnes in earth, (then saide he to the sicke of the palsie,) arise, take vp thy bed and goe to thy house. 1.13.12
- 12 The whole neede not a phisicion, but they that are sicke. 2.12.4
- 13 For I am not come to call the righteous, but the sinners to repentance. 3.3.20 & 3.12.7. & 3.14.5
- 15 Can the children of the mariage chamber mourne, as long as the bridegoome, &c. 3.3.17. & 4.12.17
- 29 Then touched he their eies, saying according to your faith, be it vnto you. 3.2.43. & 3.4.22. & 3.20.11. & 4.19.18
- 34 But the Pharisees saide, hee casteth out diuels, through the prince of diuels. 3.3.22
- 35 And Iesus went about all cities, and townes, preaching in their synagogues, and preaching the Gospell of the kingdome, &c. 2.9.2
- 10.1 And hee called his twelue disciples vnto him, and gaue them power against vncleane spirits, &c. 4.3.5
- 5 Go not into the way of the gentiles and into the cities of the Samaritans enter ye not. 2.11.12
- 8 Heale the sicke: cleane the leapers, raise vp the dead, cast out diuels, &c. 1.13.13
- 18 And ye shall be brought to the gouernours and kings for my sake, in witnessefing to them and to the Gentiles. 3.4.4
- 20 For it is not yee that speake, but the spi-  
rite of your father that speaketh in you. 4.19.8
- 28 And feare yee not them which kill the body, but are not able to kill the soule: but rather feare him which is able to de-  
stroy both soule and body in hell. 1.15.2 & 3.25.7
- 29 Are not two sparowes sold for a far-  
thing, and one of them shall not fall on  
the ground without your father? 1.16.1. & 1.16.5. & 1.17.1
- 30 Yea, and all the haire of your head are  
numbred. 1.16.2
- 31 Fear ye not therefore, ye are of more  
value than many sparowes. 1.17.6
- 33 But whofocuer shall deny mee before  
men, him will I also deny before my fa-  
ther which is in heauen. 4.1.26
- 11.10. For this is he of whom it is written:  
behold, I sende my messenger before my  
face, which shall prepare thy way before  
thee. 3.3.19
- 11 Among them which are begotten of  
women, arose there not a greater than  
*John Baptiste*: notwithstanding he that is  
least in the kingdome of heauen, is greater  
than he. 2.9.5
- 13 For all the Prophets and the law pro-  
phesied vnto *John*. 2.11.5.10
- 23 And thou *Caperneum*, which art lifted  
vp vnto heauen, shalt be brought downe  
to hell: for if the great works which haue  
been done in thee had been done among  
them of *Sodome* they had remained to  
this day. 3.24.15
- 25 At that time Iesus answered, and said:  
I give thee thanks, O father, Lorde of  
heauen and earth, because thou hast hid  
these things from the wise, and men of  
understanding, and hast opened them vnto  
babes. 3.2.34
- 27 Neither knoweth any man the father,  
but the sonne, and he to whom the sonne  
will reueale him. 4.8.5
- 28 Come vnto me all yee that be wearie  
and laden, and I will ease you. 3.3.20. &  
3.4.3. & 3.12.7. & 3.18.9
- 29 Take my yoke on you, and learne of  
mee that I am meeke and lowly in hart  
and yee shall finde rest vnto your soules.  
3.18.9
- 30 For

# The Table.

- 30 For my yoke is easie, and my burden light. 5.19.3
- 12.24 But when the Pharisees hearde it, they said, This man casteth the diuels no otherwise out, but through Beelzebub the prince of diuels. 3.322
- 31 Every sinne and blasphemie shal be forgiuen vnto men: but the blasphemie against the holy Ghost shall not be forgiuen vnto men. 1.13. 15. & 3.3. 21. & 3. 3.22
- 32 And whosoeuer shall speake a word against the sonne of man, it shall be forgiuen him: but whosoeuer shall speake against the holy Ghost it shall not be forgiuen him, neither in this world, nor in the world to come. 3.5.7
- 41 The men of Nineve shall rise in iudgement, with this generation, and shal condigne it: for they repented at the preaching of Ionas, &c. 3.24.15
- 43 Now when the vncleane spirit is gone out of the man, he walketh throughout drie places, seeking rest, and findeth none. 1.14. 14. & 14.19
- 13.4 And as he sowed, some seedes fell by the way side, & the foules came & devoured them vp. 3.22.10. & 4.14.11. & 4.17.33
- 5 And some fell vpon stony ground where they had not much earth, and anon they sprong vp, because they had no depth of earth. 4.17.33
- 7 And some fell among thornes, and the thornes sprong vp, and choked them. 4. 17.33
- 9 He that hath eares to heare, let him heare. 3.23.13
- 11 Because it is giuen vnto you, to know the secretes of the kingdome of heauen, but vnto them it is not giuen. 1.7.5. & 3.24.13
- 16 But blesfied are your eies, for they see: and your eares, for they heare. 2.9.1
- 17 For verily I say vnto you, that many prophetes and righteous men haue desired to see those things which yee see, and haue not scene them, &c. 2.11.6
- 24 The kingdome of heauen is like vnto a man, which soweth good seede in his fielde. 4.1.13
- 29 But he saide, nay: least while ye goe about to gather the tares, ye plucke vp also with them the wheate. 4.12.11
- 31 The kingdome of heauen is like vnto a graine of Mustardseede, which a man taketh and soweth in the fielde 4.19.34
- 33 Another Parable spake he vnto them, saying: the kingdome of heauen is like vnto leuen, which a woman taketh and hideth in three peckes of meale, till it be all leuened. 4.19.34
- 39 And the enemy which soweth them, is the diuell, &c. 1.14.15
- 47 The kingdome of heauen is like vnto a net: that was cast into the Sea, and gathered of all kinde. 4.1.13. & 4.16.31.
- 14.25 And in the fourth warch of the night, Iesus went vnto them, walking on the Sea. 4.17.29
- 15.3 Why doe ye also transgresse the commandement of God by your tradition? 4.10.10
- 4 For God hath commanded, saying, honor thy Father and Mother, and he that curseth Father and Mother, let him die the death. 2.8.36
- 8 This people draweth neere vnto me with their mouth, and honoreth me with their lips, but their hart is farre off from me. 3.10.31
- 9 But in vaine they worship me, teaching for doctrines, mens precepts. 4.10. 15. & 4.10.23
- 13 Every plant which mine heauenly Father hath not planted, shall be rooted vp. 2.3.9. & 3.2.12. & 3.23.1. & 3.24.6
- 14 Let them alone: they be the blind leaders of the blinde, and if the blind leade the blinde, both shall fall in the ditch. 3. 19.11. & 4.9.12
- 24 I am not sent, but vnto the lost sheepe of the house of Israel. 2.11.12
- 16.6 Take heed and beware of the leuen of the Pharisees, and Saduces. 4.10.26
- 12 Then vndeſtood they that he had not said that they shoulde beware of the leuen of bread, but of the doctrine of the Pharisees and Saduces. 4.10.16
- 17 Thou art Christ the Sonne of the living God. 4.6.6
- 17 Bleſſed art thou Simon the Sonne of Ionas, for flesh and blood hath not reuealed it vnto thee, but my Father which is in heauen. 2.2.19. & 3.1.4. & 3.2.34
- 18 And I ſay also vnto thee that thou art Peter,

# The Table.

- Peter, and vpon this rocke I will build my Church. 4.6.3.& 4.6.5
- 19 And I will giue vnto thee the keyes of the kingdome of heauen: and whatsoeuer thou shalt bind vpon earth, thal be bound in heauen : and whatsoeuer thou shalt loole, on the earth shall be loosed in heauen. 3.4.12. & 4.1.22. & 4.2.10. & 4.6. 4. & 4.11.1. & 4.12.4
- 23 Get thee behinde me, Satan: thou art an offence vnto me, &c. 4.7.28
- 24 If any man will follow me, let him forsake himselfe, and take vp his crosse and follow me. 3.7.2. & 3.8.1
- 27 For the Sonne of man shall come in the glorie of his Father, with his Angels: and then shall he giue to euerie man according to his deeds. 3.18.1
- 17.2 And was transfigured before them: and his face did shune as the Sunne, and his clothes were as white as the ligh. 4.17.17
- 5 While he yet spake, beholde, a bright cloude shadowed them: and beholde, there came a voice out of the cloude, saying: this is my welbeloued Sonne in whom I am well pleased, heare him. 2.15.2. & 3.2.32. & 3.8.1. & 3.20.48. & 4.8.1. & 4.8.7
- 18.10. For I say vnto you, that in Heaven their Angels alwaies behold the face of my Father which is in heauen. 1.14.7.& 1.14.9
- 21 For the Sonne of man is come to saue that which was lost. 2.12.4
- 15 If thy brother trespass against thee, goe, and tell him his fault betweene thee and him alone: if he heare thee, thou hast wonne thy brother. 4.12.3
- 17 And if he will not vouchsafe to heare them, tell it vnto the Church: and if he refuse to heare the Church also, let him be vnto thee as a heathen man, and as a publicane 4.8.15. & 4.11.2. & 4.12.3
- 18 Verily I say vnto you, whatsoeuer yee binde on earth, shall be bound in heauen, and whatsoeuer yee loose on earth shall be loosed in heauen. 3.4.12. & 3.4.20. & 4.1.22. & 4.2.10. & 4.8.4. & 4.12.4. & 4.12.9
- 19 Againe, verily I say vnto you, that if two of you shall agree in earth vpon any thing, whatsoeuer they shall desyre, it shall be giuen them of my Father which is in heauen. 3.20.30
- 20 For where two or three are gathered together in my name, there am I in the middes among them. 4.1.9. & 4.6.4. & 4.9.2
- 22 I say not to thee, vnto seuen times: but vnto seuentie times seuen times. 4.1.23
- 29 And his fellow therefore fell downe and besought him, saying, haue patience with me, and I will pay thee all. 4.1.23
- 19.6 Wherefore they are no more twaine, but one flesh: let not man therefore put asunder that which God hath coupled together. 4.15.22
- 11 All men cannot receiuue this saying, issue them to whom it is giuen. 2.8.42. & 4.13.17
- 12 For there are some chaste, which were so borne of their Mothers belly: and there be some chaste which be made chaste by men: and there be some chaste, which haue made them selues chaste for the kingdome of heauen, &c. 2.8.42
- 13 Then were brought vnto him little children, that he shold put his hand vpon them, and pray: and the Disciples rebuked them. 4.16.7
- 14 Suffer little children to come vnto me, and forbid them not: for of such is the kingdome of heauen. 4.16.7. & 4.16.17. & 4.16.26
- 15 And when hee had put his handes on them, he departed thence. 4.3.16
- 17 There is none good but one, euē God: but if thou wilst enter into life, keepe the Commandements. 1.13.13.24.8.3.18.9
- 18 Thou shalt not kill: thou shalt not commit adulterie: thou shalt not steale, &c. 2.8.3.5.36.37.38.39. &c. to the ende of the Chapter
- 19 Honor thy Father and thy Mother, &c. 2.8.12.35
- 21 If thou wilst be perfect, goe, sell that thou hast, and giue to the poore, and thou shalt haue treasure in Heauen, &c. 4.13.13
- 25 And when his Disciples heard it: they were exceedingly amazed, saying, who then can be saued? 2.7.5
- 26 And Iesus beheld them and said vnto them: with men this is vnpossible, but with God all things are possible. 2.7.5
- 28 And

# The Table.

- 28 And Iesus said vnto them, verily I saye to you : that when the sonne of man shall sit in the thronc of his maiestie, ye which followed me in the regeneration, shall sit also vpon twelue thrones : and iudgethe twelue tribes of Israell. 2.16,18. & 3. 25.10
- 29 And whosoeuer shall forsake houſes, or brethen, or ſisters, or father, or mother, or wife, or children, or lands, for my names ſake, hee ſhall receive an hundred folde more, and ſhall inherite life euerlaſting. 3. 25.10
- 20.1 For the kingdome of heauen is like vnto a certayne houſholder, which went out at the dawning of the day, to hire labourers into his vineyard. 3.18.3
- 25 Ye know that the Lordes of the Gentiles haue domination ouer them, & they that are great, exercise authoritie ouer them. 4.11.8. & 4.11.9
- 26 But it ſhall not bee ſo among you: but whosoeuer will bee great among you, let him be your ſeruant. 4.11.8
- 28 Euen as the ſonne of man came not to be ſerued, but to ſerue, and to give his life for the ransome of many. 2.16.5
- 21.9 Moreover, the people that went before, and they alſo that followed cried, ſaying: *Hosanna the ſonne of David*: bleſſed be hee that commeth in the name of the Lord, &c. 2.6.4
- 22 Whatſoever ye ſhall aske in praier if ye beleeue, ye ſhall receive it. 3.20.11
- 25 The baptisme of *John*, whence was it? from heauen, or of men? then they reaſoned among themſelues ſaying, if we ſhal ſay from heauen, he will ſay vnto vs, why did ye not then beleeue him. 4.19.5
- 31 Whether of them twaine did the will of the father? they ſaide vnto him, the firſt. Iefus ſaid vnto them, verily I ſay vnto you, that the Publicanēs and the harlot ſhall go before you into the kingdome of God. 2.8.14. & 3.7.2
- 22.2 The kingdome of heauen is like vnto a certayne king, which married his ſonne. 3.24.8
- 12 Friend how cameſt thou in hither, & haſt not on a wedding garment? 4.17.45
- 13 Bind him hand and foote, take him away, and caſt him into vtter darkneſſe: there ſhall bee weeping and gnashing of teeth. 3.25.12
- 14 For many are called, but few are choſen. 3.24.6
- 23 The ſame day the Sadduces came to him, which ſay that there is no reſurrecſtion. 2.10.23
- 30 For in the reſurrecſion, they neither ma-rie wiues, nor wiues are beſtowed in maria-ge, but are as the Angels of God in hea-uen. 1.14.9. & 1.15.3. & 2.12.6. & 3.25. 11. & 4.1.4
- 32 I am the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*: God is not the God of the dead, but of the liuing. 2. 10.6. & 4.16.3
- 37 Thou ſhalt loue the Lord thy God with all thy heart, with all thy ſoule, and with al thy mind. 2.8.11. & 2.8.51. & 3.3.11
- 39 And the ſecond is like vnto this, thou ſhalt loue thy neighbour as thy ſelf. 2.8.11
- 23.4 For they bind heantie burdens, and greeuous to be borne, and lay them on mens ſhoulders, but they themſelues will not mooue them with one of their fingers 4.10.1. & 4.10.16
- 8 But he not yee called *Rabbi*: for one is your doctor to wit, Christ, and all yee are brethen. 4.8.8
- 9 And call no man your father vpon the earth: for there is but one, your father which is in heauen 3.20.38
- 23 And ye leaue the weightier matters of the law, as iudgement, and mercie, and fi-deſtie, theſe ought ye haue done, and not to haue left the other. 2.8.52
- 25 Woe vnto you ſcribes and Pharisees, hypocrites, for yee make cleane the outer ſide of the cup, & of the platter, but within they are full of briberie and exceilie. 3.4. 36
- 37 *Ierusalem*, *Ierusalem*, which killeſt the prophets, and ſtoneſt them which are ſent to thee: how often would I haue ga-thered thy children together, &c. 3.24.16
- 24.1 And many false prophets ſhall arife and ſhall deceiue many. 4.9.4
- 14 And this Gospell of the kingdome ſhall be preached through the whole world, for a witnes vnto all nations: and then ſhall the end come. 3.4.4
- 24 For there ſhall arife false Chrifts, and falie

# The Table.

false Prophets, and shall shew great signes  
and wonders: so that if it were possible,  
they should deceiue the verie elect. 4

9.4

30 And then shall appeare the signe of the  
sonne of man in heauen, and then shall all  
the kindreds of the earth mourne, & they  
shal see the son of man come in the clouds  
of heauen with power and great glorie. 2.

16.17

36 But of that day and houre knoweth no  
man, no not the Angels of heauen, but  
my Father onely. 1.14.9

45 Who then is a faithfull seruant, and  
wise, whom his master hath made ruler  
ouer his household, to give them meate in  
season? 4.16.3.1

25.3 The foolish tooke their lampes, but  
tooke no oyle with them. 3.5.7

21 Then his master saide vnto him, it is  
well done good seruant and faithfule: thou  
haſt beene fauifull in little, I will make  
thee ruler ouer much: enter into thy mas-  
ters ioy. 2.3.11

23 It is well done good seruant and faith-  
full, thou haſt beene fauifull in little, &c. c.

2.3.11

29 For vnto euerie man that hath, it shall  
be giuen, and he ſhall haue abundance:  
and from him that hath not, even that hee  
hath, ſhall be taken away. 2.3.11. and 3.

15.4

31 And when the ſonne of man commeth  
in his glorie, and all the holly Angels with  
him, then ſhall he ſit vpon the throne of  
his glorie. 2.16.17

32 And before him ſhall bee gathered all  
nations, and he ſhal separate one from an  
other, as a ſhepherd ſeparateth the ſheep  
from the goats. 2.16.17. & 3.25.9

34 Come ye blessed of my father, inherite  
the kingdome prepared for you from the  
foundations of the world. 3.18.1. & 3.18.

2. & 3.18.3. & 3.24.16

35 For I was anhungred, and yea gaue me  
meate: I thiſted, and yea gaue mee  
drinke, &c. 3.18.1

40 Verily I ſay vnto you, in as much as ye  
haue done it vnto one of the leaſt of theſe  
my brethren, ye haue done it to me. 3.

18.6

41 Depart from me ye cursed, into euerla-

ſting fire, which is prepared for the devill  
and his angels. 1.14.14. & 1.14.19. & 3.

25.5

46 And theſe ſhal go into euerlaſting paine,  
and the righteous into life eternall. 3.

25.5

26.10 Why trouble yee the woman? for  
ſhe hath wrought a good worke vpon me  
3.25.8

11 For ye haue the poore alwaies with you,  
but me ſhal ye not haue with you alwaies  
4.3.1. & 4.17.26. & 4.17.28

12 For in that ſhee powred this ointment  
vpon my bodie, ſhe did it to burie me. 3.

25.8

15 And he ſaid to them, what will ye giue  
me, and I will deliuere him vnto you? and  
they appointed vnto him thirtie peeces of  
ſiluer. 4.18.14

26 And as they did eat, Iefus tooke the  
bread: and when hee had giuen thankes  
he brake it, and gaue it to the diſciples,  
and ſaid, take, eat: this is my bodie.  
4.14.20. & 4.16.30. & 4.17.1. & 4.17.20.  
& 4.19.23

27 Also he tooke the cup, and when he had  
giuen thankes he gaue it to them, ſaying,  
drinke ye all of it. 4.9.14

38 Then ſaid Iefus vnto them my ſoule is  
verie heauie euē to the death: tariſ yee  
here, and watch with me. 2.16.12. and 3.

8.9

39 So he went a little further, and fell on  
his face, and praied, ſaying: O my Father,  
if it be poſſible let this cup paſſe from me,  
neuertheleſſe not as I will, but as thou  
wilt. 2.16.12

53 Thinkeft thou that I cannot now pray  
to my father, and he will giue me more  
than twelue legions of Angels. 1.14.8

74 Then began hee to curse himſelfe and  
to ſwear, ſaying, I know not the man. 4.1.

26

75 Then Peter remembred the words of Ie-  
fus, which ſaid vnto him, Before the cock  
crow thou ſhalt denie me thrice. So hee  
went out, and wept bitterly 3.3.4

27.4 I haue ſinned betraying the innocent  
blood, but they ſaide, what is that to vs?  
ſee thou to it. 3.3.4

12 And when hee was accuſed of the  
chiefe Priſtēſ and elders, he anſwered  
nothing.

# The Table.

- nothing. 2.16.5
- 14 But he answered him not to one word  
in so much that the governour maruelled  
greatly. 2.16.5
- 23 Then said the governour, but what evill  
hath he done? then they cried the more  
saying, let him be crucified 2.16.5
- 24 When Pilate saw that he auailed no-  
thing, but that more tumult was made, he  
ooke water & washed his hands before  
the multitude, saying, I am innocent of  
the blood of this iust man: looke you to it 2.16.5
- 46 And about the ninth houre Iesus cried  
with a loud voice, saying, Eli, Eli, Lamas/ā-  
ba&thani? that is, my God, my God, why  
hast thou forsaken me? 2.16.11
- 50 Then Iesus cried againe with a loude  
voice, and yeelded vp the Ghost. 4.19.23
- 52 And the graues did open themselues,  
and many bodies of the saintes which  
slepte, arose. 2.10.23. & 3.25.7
- 53 And came out of the graues after his  
resurrection, and went into the holy citie,  
and appeared to many. 2.10.23
- 66 And they went and made the sepulchre  
sure with the watch and sealed the stone. 3.25.3
- 28.5 But the Angel answered and saide to  
the women, feare ye not, &c. 1.14.6
- 6 He is not here, for he is risen, as he saide,  
&c. 4.17.29
- 7 Tell his disciples, that hee is risen from  
the dead, &c. 1.14.6
- 11 Now when they were gone, beholde,  
some of the watch came into the citie, &  
shewed vnto the hie priests all the things  
that were done. 3.25.3
- 12 And they gathered themselues togither  
with the elders, and tooke counsell, and  
gaue large money to the souldiers 3.  
25.3
- 13 Saying, Say, his disciples came by night  
and stole him away while we slept 3.  
25.3
- 18 All power is giuen vnto me in heauen  
and earth. 3.15.5
- 19 Go therfore and teach all nations, bap-  
tizing them in the name of the Father, &  
the Sonne, and the holy Ghost. 1.13.16. &  
4.3.6. & 4.8.4. & 4.14.20. & 4.15.6, 18, 20,  
22. & 4.16.27. & 4.19.28
- 20 I am with you alwaies, vntill the end of  
the world. 1.16.14. & 4.8.8. & 4.8.11. & 4.  
17.26. & 4.17.28. & 4.17.30

## M A R K E.

1. **T** He beginning of the Gospel of Ie-  
sus Christ the son of God. 2.9.2
- 4 John did baptise in the wildernes, & pre-  
ached the baptisme of amendment of life  
for remission of sinnes. 3.3.19. and 4.19.  
17
- 15 And saying the time is fulfilled, and the  
kingdome of God is at hand, repent and  
beleeue the Gospell. 3.3.19
- 3.15 And that they might haue powet to  
heale sickenesse, and to cast out diuels. 1.  
13.13
- 28 Verily, I say vnto you, all sins shall bee  
forguen vnto the children of men, and  
blasphemies, wherewith they blasphem-  
e. 3.5.7
- 29 But hee that blasphemeth against the  
holie Ghost, shall never be forgiuen, but is  
culpable of eternall damnation. 1.13.15.  
& 3.3.22
- 6.7 And gaue them power ouer vnkleane  
spirits. 1.13.13
- 13 And they cast out many diuels, & they  
annointed many that were sick with oyle,  
and healed them. 4.19.18. & 4.19.21
- 7.33 Then hee tooke him aside from the  
multitude, and put his fingers in his eares,  
and did spit, & touched his toong. 4.19.23
- 8.38 For whosoeuer shall bee ashamed of  
me and of my words among this adulte-  
rous and sinful generation, of him shal the  
sonne of man be ashamed also, &c. 4.1.  
26
- 9.24 Lord, I beleeue: helpe my vnbelieve.  
4.14.7
- 43 To goe into hell, into the fire that ne-  
uer shall be quenched. 3.25.12
- 44 Where their worme dieth not, and the  
fire never goeth out. 3.25.12
- 10.9 Therefore, what God hath coupled  
together, let no man separate. 4.1.1
- 30 But he shal receiue a hundred fold now  
at this present: houses, and brethren, and  
sistres, and mothers, & children, & lands  
with persecutions: and in the worlde to  
come eternall life. 3.18.3
- 11.24 Whatsoever ye desire when ye pray,  
P p p 3 beleeue

# The Table.

- beleeue that ye shall haue it and it shal be done vnto you. 3.20.11
- 12.18** Then came the Saduces vnto him (which say, that there is no resurrection) and they asked him, saying. 3.25.5
- 13.32** But of that day and houre knoweth no man, no not the Angels which are in heauen, neuer the Sonne himselfe, saue onely the Father. 2.14.2
- 14.22** And as they did eate, Iesus tooke the bread, & when he had giuen thankes, he brake it and gaue it to them, and said, take, eate: this my body. 4.17.1. & 4.17.20
- 33** And he tooke with him Peter, & Iames and John, and he began to be afraide, and in great heauines. 3.8.9
- 34** And said vnto them, my Soule is very heauy, euen vnto the death: tare here and watch. 2.16.12
- 15.28** Thus the Scripture was fulfilled, which saith, And he was counted among the wicked. 2.16.5
- 16.9** He appeared first to Marie Magdalene, out of whom he had cast seuen Diuels. 1.14.14
- 15** Goe ye into all the world, and preach the Golpell to euery creature. 4.3.4. & 4.3.12. & 4.16.27. & 4.19.28
- 16** He that shall beleeue and be baptised, shall be sauied, 4.15.1. & 4.16.28
- 19** So after the Lorde had spoken vnto them, he was receiued into heauen, and sat at the right hand of God, 2.14.3. & 4.17.2,7
- L V K E.
- 1.6** Both were iustified before God and walked in all the commandementes and ordinances of the Lord, without reproose. 3.17.7
- 15** And he shall be filled with the Holy Ghost, euen from his Mothers wombe. 4.16.17
- 17** For he shall goe before him in the spirite and power of Elias: to turne the harts of the Fathers to their children, and the disobedient to the wisedome of the iust men, to make readie a people prepared for the Lord. 4.1.6
- 31** For loe, thou shalt conceiue in thy wombe, and beare a Sonne, and shalt call his name Iesus. 2.16.1
- 32** He shall be great, and shall be called the Son of the most high, and the Lord shall giue vnto him the throne of his Father David. 2.14.4,7
- 33** And he shall raigne ouer the house of Jacob for euer, and of his kingdome shall be none ende 2.14.3. & 2.15.3
- 34** Then said Marie vnto the Angel, how shall this be, seeing I know no man? 4.17.25
- 35** And the Angell answered, and said vnto her, the holy Ghost shall come vpon thee, and the power of the most high shall overshadow thee: therefore also, that holy thing which shall be borne of thee, shall be called the Sonne of God. 2.14.5
- 43** And whence commeth this to me that the Mother of my Lord should come to me? 2.14.4
- 54** He hath vpholden Israel his seruant, being mindfull of his mercie. 2.10.4
- 72** That he would shew mercy towrades our Fathers, and remember his holy couenant. 2.10.4
- 73** And the oth which he sware to our Father Abraham. 2.10.4
- 74** That we being deliuered out of the handes of our enemies, shoulde serue him without feare. 3.16.2
- 77** And to giue knowledge of saluation vnto his people by the remission of their sinnes. 3.11.22
- 79** To giue light to them that sit in darckenesse, and in the shadow of death, and to guide our feete into the way of peace. 2.12.4
- 2.11** That is, that vnto you is borne this day in the City of David a Sauour, which is Christ the Lord. 2.15.5
- 13** And straight way there was with the Angell a multitude of heauenly Soldiers, praising God, &c. 1.14.5
- 37** And she was a widow about foure score and fourte yeres, and went not out of the temple, and serued God with fastings, and prayers, night and day. 4.12.16
- 53** And Iesus increased in wisedome, and stature, and in fauour with God and men. 2.14.2
- 3.3** And he came into all the coasts about Jordan, preaching the baptisme of repentence

# The Table.

- tance for the remission of sins. 3.3.19.&c  
4.15.7.&c 4.19.17
- 8 Bring foorth therefore fruities woorthe amendment of life, and begin not to say with your selues, we haue Abraham to our father : for I say vnto you, that God is able of these stonies to raiſe vp children vnto Abraham. 3.3.5
- 14 The ſouldiers likewiſe demaunded of him, ſaying, and what ſhall we do? and he ſaid vnto them, doe violence to no man, neither accufe any falſely, and be content with your wages. 4.20.12
- 16 John anſwered, and ſaid to them all, indeed I baptize you with water, but one stronger than I, commeth, whose ſhoes lacher I am not woorthe to vnlode: he will baptize you with the holy Ghost, and with fire. 3.1.3.4.& 4.15.6.7
- 22 And the holy Ghost came downe in a bodily ſhape like a Dove, vpon him, and there was a voice from heauen, ſaying, thou art my beloved ſon: in thee I am wel pleased 4.17.21
- 23 And Iefus himſelfe began to bee about thirtie yeeres of age, being as men ſuppoſed the ſonne of Iofeph, which was the ſon of Eli. 4.25.27.29
- 38 Which was the ſonne of Enos, which was the ſon of Seth, which was the ſonne of Adam, which was the ſonne of God. 2. 12.7.& 2.13.3
- 4.17 And there was deliuereſ vnto him the booke of the prophet Eſaias: and when he had opened the booke he found the place where it was written. 4.19.23
- 18 The ſpirit of the Lord is vpon mee becauſe he hath anointed me, that I ſhould preach the Goffel to the poore: he hath ſent me, that I ſhould heale the broken in heart. 2.15.2.& 3.3.20.& 3.4.3
- 5.13 And touched him, ſaying, I will, bee thou cleane. And immediately the leproſie departed from him.
- 14 And he commanded him that he ſhould tell it to no man: but goe, ſaith he, & ſhow thy ſelfe to the prief, and offer for thy cleaſing, as Moſes hath comandēd, for a witnes vnto them. 3.3.4
- 34 Can ye make the childef of the weddēg chamber fast, as long as the bridegrome is with them? 4.12.17
- 6.13 And when it was day, hee called his diſciples, and of them hee chose twelve, which alſo hee caſtled Apoſtles. 4.3.5
- 23 Reioice ye in that day, and be glad, for behold, your reward is great in heauen, &c. 3.1.8.1
- 24 But woe be to you that are rich, for you haue receiued your conſolation. 3.19.9
- 32 Be ye merciſfull therefore, as your father alſo is merciſfull. 3.7.6
- 7.29 Then all the people that heard, and the publicanes iuſtified God, being baptiſed with the baptiſme of John. 3.11.3
- 35 But wiſedome is iuſtified of all her chiſten. 3.11.3
- 36 And one of the Pharifees deſired him that he would eat with him: and he went into the Pharifees house, and ſat downe at the table. 3.4.37
- 47 Wherfore I ſay vnto thee, many ſinnes are forgiuen her: for ſhe loued much. To whom a little is forgiuen, hee doth loue a little. 3.4.31
- 8.2 And certaine women, which were healed of euill ſpirites, and infirmities, as Marie which was caſtled Magdalene, out of whom went ſeven diuels. 1.14.14
- 7 And ſome fell among thornes and the thornes ſprung vp with it, and choaked it. 3.2.10
- 13 But they that are on the ſtones, are they which when they haue heard, receiu the word with ioy, but they haue no roots, which for a while beleue, but in the time of temptation go away. 3.2.10
- 15 But that which fell on good ground, are they which with an honest, and good hart heare the word, and keepe it, and bring forth fruit with patience. 4.14.11
- 9.23 If any man will come after mee, let him denie himſelfe, and take vp his croſſe daily and follow me. 3.15.8
- 26 For whosoeuer ſhal be afraide of me, & of my words, of him ſhall the ſon of man be afraide when hee ſhall conie in his glorie, and in the glorie of the father, and of the holy Angels. 1.14.9
- 55 But Iefus turned about, and reбуکed them, and ſaid, ye know not of what ſpirit ye are. 3.20.15
- 10.1 After theſe things the Lord appoin‐ted other 70. alſo, and ſent them two and

# The Table.

- two before him, &c. 4.3.4
- 6 And if the sonne of peace be there your peace shall rest vpon him: if not, it shall returne to you againe. 3.23.14 18
- 16 He that heareth you, heareth me: and he that despiseth you despiseth me. 4.3.3. & 4.8.4
- 18 I saw Sathan, like lightning, fall downe from heauen. 1.14.18
- 20 Neuerthelesse, in this rejoice not, that the spnits are subdued vnto you: but rather rejoice, because your names are written in heauen. 3.24.9 36.
- 21 The same houre rejoiced Iesus in the spirit and said, I confess vnto thee father, Lord of heauen & earth, that thou hast hid these things from the wise and learned, and hast reuealed them to babes, euen so, father, because it so pleased thee. 3.2.4
- 22 All things are giuen me of my father: and no man knoweth who the son is, but the father: neither who the father is, saue the son: and he to whom the son will reueale him. 3.2.1. & 4.18.20 14.7
- 23 Blessed are the eies, which see that ye see. 2.9.1
- 24 For I tell you, that many prophets and kings haue desired to see these things, which ye see, & haue not seene them, &c. 2.9.1. & 2.11.6
- 25 Maister, what shall I doe, to inherite e-  
nall life? 4.13.13
- 27 And he answered, and saide, thou shalt loue thy Lord God, with al thy heart, and with all thy soule, & with all thy strength, and with all thy thought, and thy neighbour as thy selfe. 2.8.11
- 30 And a certayne man went downe from Ierusalem to Iericho, and fell among theeues. 1.5.19
- 36 Which now of these three, thinkest thou, was neighbour to him that fell among the theeues? 2.8.55
- 11.2 And he said vnto them when ye pray, say, Our father which art in Heauen. 3. 20.6. & 3.20.34 14
- 3 Our daily bread giue vs for the day. 2.5.
- 21 When a strong man armed, keepeth his place, the things that he posseseth are in a peace. 1.14.13. & 1.14.8 17.3
- 22 But when a stronger than he commeth vpon him, and ouercommeth him, he taketh from him, all his armour wherein he trusted, and deuideth his spoiles. 1.14. 18
- 39 And the Lord said vnto him, indeed ye Pharisees make cleane the outside of the cup, and of the platter, but the inward part is full of rauening and wickednes. 3.4
- 12.5 Feare him which after he hath killed, hath power to cast into hell, &c. 1.15.2
- 10 And whosoever shall speake a worde against the sonne of man, it shall bee forgiuen him: but vnto him that shall blasphem the holy Ghost, it shall neuer bee forgiuen. 1.13.15. & 3.3.21, 22. & 3.5.7
- 14 Man, who made me a iudge, or a diuidor ouer you? 4.11.9. & 4.11.11
- 14.21 Go out quickly into the places and streetes of the Citie, and bring in hither the poore and the maimed, and the halt, and the blind. 4.16
- 15.7 I say vnto you, that likewise ioy shall be in heauen for one sinner that conuerteth, more than for ninetie and nine just men, which need no amendment of life. 1. 14.7
- 20 And when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his necke and kisst him. 3.20.37
- 16.2 And he called him, and said vnto him, how is it that I heare this of thee? giue an account of thy stewardship, for thou maist be no longer steward. 3.10.5
- 9 And I say vnto you, make you friendes with the riches of iniquite, that when you shall want, thy may receerne you into euerlasting habitations. 3.18.6
- 15 Yee are they which iustifie your selues before men, but God knoweth your harts, &c. 3.11.3. & 3.12.2
- 16 The law and the prophiers endured vntill Iohm, and since that time the kingdome of God is preached, and euery man pre-feteth into it. 2.7.16
- 22 And it was so, that the begger died, and was carried by the Angels into Abrahams bosome, &c. 1.14.7. & 1.15.2. & 2.25.6
- 17.3 If thy brother trespass against thee, rebuke him: and if hee repent, forgive him.

# The Table.

- him. 3.7.6
- 4 And the Apostles said vnto the Lord, increase our faith. 4.14.7
- 7 Who is it also of you, that hauing a seruant plowing or feeding cattle, woulde saye vnto him by and by, when hee were come from the field, &c. 3.14.15
- 10 So likewise yee, when yee haue done all these things which are commanded you, say, we are unprofitable seruants, we haue done that which was our dutie to do. 3. 14.14. & 3.15.3
- 14 And when he sawe them, he saide vnto them, go shewe your selues to the Priests. And it came to passe, that as they went, they were cleasened. 3.4.4
- 29 And when hee was demanded of the Pharisees, when the kingdome of God should come, he answered them and said: the kingdome of God commeth not with obseruation. 2.15.4
- 18.1 And he spake also a parable vnto them to this ende, that they ought alwaies to pray, and not to waxe faint. 3.20.7
- 13 But the Publicane standing a farre off, woulde not lift vp so much as his eyes to heauen, but smote his breast, saying: O God, be mercifull to me a sinner. 3.4.1.8. & 3.12.7
- 14 I tel you, this man departed to his house iustified, rather than the other: for euerie man that exalteith himselfe, shall bee brought low, and he that humbleth himselfe shall be exalted. 3.4.35. and 3.11.3
- 42 And Iesus saide vnto him receiue thy sight, thy faith hath saued thee. 4.19.12
- 10 17 And he said vnto him, well, good seruant because thou hast bin faithfull in a very little thing, take thou authoritie ouer ten cities. 2.3.11. & 3.15.4
- 26 Vnto all them that haue it shall bee giuen, and from him that hath not euен that he hath shal be taken from him. 2.3. 11. & 3.15.4
- 20.27. Then came to him certaine of the Sadduces, which denie that there is any resurrection, &c. 2.10.23. & 3.25.5
- 37 And that the dead shall rise againe, euen Moses shewed it besidies the Bush, when he saide, the Lorde is the God of Abraham, and the God of Ishaac, and the God of Iacob. 2.10.9
- 38 For he is not the God of the dead, but of them which liue. 4.16.3
- 21.15 For I will giue you a mouth & wiſe dome, where agaſt, all your aduersaries ſhall not be able to ſpeake or reſiſt. 4.3.12
- 28 And when theſe things begin to come to paſſe, then looke vp, and lift vp your headeſ, for your redempſion draweth neare. 3.9.5
- 22.17 And hee tooke the cup, and gaue thankes, and ſaide, take this, and part it among you. 4.17.20. & 4.17.43. & 4.18.8
- 19 And he tooke bread, and when he had giuen thankes, hee brake it, and gaue to them, ſaying, this is my body, which is giuen for you: doe this in the remembrance of me. 4.3.6. & 4.15.20. & 4.16.30 & 4.17.1.20.37
- 20 Likewise alſo after ſupper he tooke the cup, ſaying, this cup is the new Teſta‐ment in my bloud, which is ſhed for you. 2.11.4. & 2.17.4. & 4.17.6.20
- 5 The kings of the Gentiles raigne ouer them, and they that beare rule ouer them: are called gratious lordes. 4.11.8.9. and 4.20.7
- 26 But ye ſhall not be ſo: but let the grea‐teſt amoung you, bee as the leaſt: and the chiefeſt, as he that ſerueth. 4.11.8
- 32 But I haue praied for thee, that thy faith faille not, &c. 3.24.6. & 4.7.27.28
- 43 And there appeared an Angell vnto him from heauen, comforting him. 1.14.6 & 2.16.12
- 44 And his ſweate was like droppes of bloud, trickling downe to the grounde. 2.16.1.2. & 3.8.9
- 61 Then the Lord turned backe, and looked vpon Peter: and Peter remembred the worde of the Lord, how he had ſaide vnto him, Before the cocke crowe, thou ſhalt denie me thrice. 3.4.35
- 62 And Peter went foorth, and wept bi‐terly. 3.3.4
- 23.42 And he ſaide vnto Iesus Lorde re‐member mee, when thou comest into thy kingdome. 3.24.1. & 4.16.31
- 43 Then Iesus ſaid vnto him, verily I ſay vnto thee, to day ſhalt thou be with me in Paradise. 3.25.6
- 46 And Iesus cried with a lowd voice, and ſaid, Father into thy handes I commend my

# The Table.

- my spirite, &c. 1.15.2. & 3.25.6  
245 They said vnto them, why seeke yee  
him that liueth among the dead? 1.14.6  
6 Hee is not heere, but is risen: remember  
how he spake vnto you when hee was yet  
in Galilee. 3.25.3  
11 But their words seemed vnto them a fa-  
ined thing, neither beleueed they them. 3.  
2.4  
12 Then arose Peter, and ran vnto the  
sepulchre, and looked in, and saw the lin-  
nen clothes laid by themselues: and de-  
parted wondering in himself at that which  
was come to passe. 3.2.4  
16 But their eies were holden, that they  
could not know him. 4.17.29  
26 Ought not Christ to haue suffered these  
things, and to enter into his glorie? 2.17.6  
& 3.18.7. & 4.17.32  
27 And hee began at Moses, and at all the  
Prophets, and interpreted vnto them in al  
the scriptures the things that were writ-  
ten of him. 1.9.3. & 3.2.34  
31 But hee was taken out of their sight. 4.  
17.29  
39 Behold mine hands and my feete: for it  
is my selfe: handle me and see: for a spi-  
rite hath not flesh and bones, as yee see  
me haue. 2.14.2. & 3.25.3. & 4.17.29  
44 All must bee fulfilled which are written  
of me in the law of Moses, and in the pro-  
phets, and in the Psalmes. 3.5.8  
45 Then opened he their vnderstanding,  
that they might vnderstand the scriptures  
3.2.34  
46 Thus it is written, and thus it behoued  
Christ to suffer, and to rise againe from  
the dead the third day. 2.12.4. & 3.3.19  
47 And that repentance, and remission of  
sins shoulde bee preached in his name a-  
mong all nations, beginning at Ierusalem.  
2.12.4. & 3.3.1. & 3.3.19  
49 But tarric yee in the citie of Jersusalem,  
vntill yee be endued with power from on  
high. 4.3.12  
51 And it came to passe, that as hee blessed  
them, hee departed from them, and was  
caried vp into heauen. 4.17.27
- word was God. 1.13.6. & 1.13.11. &  
1.13.22  
3. All things were made by it, &c. 1.13.7. &  
1.13.17  
4 In it waſ life, and the life was the light of  
of men. 1.13.13. & 1.15.4. & 2.2.19. & 2.  
6.1. & 4.17.8  
5 And the light shineth in the darknes, and  
the darkenesse comprehended it not. 2.  
2.12  
9 That was the true light which lighteneth  
every man that commeth into the world.  
2.12.4  
10 He was in the world, and the world was  
made by him, and the worlde knew him  
not. 2.12.4  
12 But as many as receiuē him, to them he  
gave power to be the sonnes of God, euen  
to them that beleue in his name. 2.6.1.  
& 3.1.4. & 3.20.3.6. & 3.22.10  
13 Which are borne not of bloude, nor of  
the will of the flesh, nor of the wil of man,  
but of God. 2.2.19. & 2.13.2. & 3.1.4  
14 And the word was made flesh, and dwelt  
among vs, and we saw the glory thereof,  
as the glory of the onely begotten sonne  
of the father, full of grace and truthe. 1.13.  
11. & 2.12.4. & 2.14.1. & 2.14.8  
16 And of this fulnes haue all we receiuēd,  
and grace for grace. 2.13.1. & 2.15.5. & 3.  
11.9. & 3.20.1  
17 For the lawe was giuen by Moses, but  
Grace and truthe came by Iesuſ Christ. 2.  
7.16  
18 No man hath ſeen God at any time:  
the onely begotten ſonne, which is in the  
bosome of the father, hee hath declared  
him. 1.13.17. & 2.2.20. & 2.9.1. & 4  
17.30  
23 I am the voice of him that crieth in  
the wildernesſe, make ſtraight the way of the  
Lorde, as ſaide the Prophet Esaias. 2.  
9.5  
29 Beholde the Lambe of God which  
taketh awaie the ſinnes of the world. 2.  
14.3. & 2.16.5. & 2.17.4. & 3.4.26. & 4.15.7  
32 So John bare witnes ſaying, I ſaw the spi-  
rite come down from heauen like a doce,  
and it abode vpon him. 2.15.5. & 4.  
19.20  
33 And I knewe him not: but hee that ſent  
me to baptize with water, he ſaide vnto  
me

# The Table.

- me, vpon whome thou shalt see the spi-  
rite come downe and tarie still on him,  
that is hee which baptiseth with the holy  
Ghost. 2.15.5
- 36 Behold the Lambe of God. . 2.9.5
- 40 Andrew, Simon Peters brother, was one  
of the two which had hearde it of John,  
and that followed him. 4.6.5
- 42 And he brought him to Iesus, &c. 4.6.5
- 51 Hereafter shall ye see heauen open, and  
the angels of God ascending and descen-  
ding vpon the sonne of man. 1.14.12. and  
2.9.2
- 2.2. And Iesus was called also, and his dis-  
ciples vnto the mariage. 4.13.3
- 9 Now when the gouernour of the feast  
had tasted of the water that was made  
wine, &c. 4.13.3
- 15 Then he made a scourge of smal cords,  
and draue them all out of the temple,  
with the sheepe and oxen, and powred  
out the changers money, and ouerthrew  
the tables. 4.19.23
- 19 Iesus answered and said vnto them, de-  
stroy this temple, and in three daies I wil  
raise it vp againe. 2.14.4. & 3.25.7
- 21 Buthe spake of the Temple of his body.  
2.14.4. & 3.25.7
- 23 Now when he was at Jerusalem, at the  
Passouer in the feast, many beleueed in  
his name, when they sawe his miracles  
which he did. 4.2.9
- 24 But Iesus did not commit himselfe vnto  
them, because he knew them all. 3.2.12
- 3.3 Verily, verily, I say vnto thee, except a  
man be borne againe, he cannot see the  
kingdome of God. 2.3.1. & 4.16.17
- 5 Except that a man bee borne of water  
and of the spirite, he cannot enter into the  
kingdome of God. 4.16.25
- 6 That which is borne of the flesh is flesh:  
and that which is borne of the spirite, is  
spirite. 2.1.6. & 2.3.1
- 7.3 For no man ascendeth vp to heauen,  
but he that hath descended from heauen,  
even the sonne of man which is in hea-  
uen. 2.14.2. & 4.17.30
- 14 And as Moses lifted vp the serpent in the  
wildernesse, so must the sonne of man be  
lift vp. 2.14.4. and 4.18.20
- 16 For God so loued the worlde, that hee  
gave his onely begotten sonne, that who-  
soever beleueith in him, should not per-  
ish, but haue life euerlasting. 2.12.4. and  
2.16.4. and 2.17.1. and 3.14.17. & 3.24.5  
& 3.24.7
- 23 And John also baptised in Enow besides  
Salem, &c. 4.15.6
- 27 Man can receiuue nothing, except it be  
gitten him from heauen. 2.2.20
- 33 He that hath receiuued his testimonie,  
hath sealed that God is true. 3.2.8
- 34 For hee whome God hath sent, spea-  
keth the worde of God: for God giueth  
him not the spirite by measure. 2.15.1. and  
2.15.5
- 36 Hee that beleueith in the Sonne, hath  
everlasting life: and hee that obeith not  
the sonne, shall not see life, but the wrath  
of God abideth on him. 4.16.31
- 4.1 Now when the Lord knewe, that the  
Pharisees had hearde, that Iesus made  
and baptised moe disciples than John.  
4.15.6
- 14 But whosoever drinketh of the water  
that I shall give him, shall neuer be more  
a thirst: but the water that I shall give  
him, shal be in him a wel of water, spring-  
ing out into euerlasting life. 3.1.3
- 22 Yee worship that which ye knowe not:  
wee worship that which wee knowe: for  
saluation is of the Iewes. 1.5.1.2. & 1.6.4.  
& 2.6.1
- 23 But the howre commeth, and now is,  
when the true worshippers shall worshi-  
p the father in spirite and truth, &c. 3.20.30  
& 4.10.14
- 24 God is a spirite, &c. 1.13.24
- 25 I knowe well that *Messias* shall come  
which is called Christ: when he is come,  
he will tell vs all things. 2.15.1. & 4.8.7
- 25 Behold, I say vnto you, lift vp your eies,  
and looke on the regions, for they are  
whitle already vnto haruest. 4.16.31
- 42 And they saide vnto the woman, now  
we beleue not because of thy saying: for  
we haue heard him ourselues, and know  
that this is in deede the Christ, that sau-  
our of the worlde. 3.2.5
- 53 Then the father knewe that it was the  
same howre in the which Iesus had saide  
vnto him, thy sonne liueth. And he bele-  
ued and all his houſhold. 3.2.5
- 5.8 Iesus said vnto him, rise: take vp thy bed,  
and

# The Table.

- and walke. 4.19.29
- 17 My father worketh hitherto, & I worke. 1.13.7. & 1.13.12. & 1.16.4. & 2.14.2
- 38 Therefore the Iewes sought the more to kill him: not only because he had broken the Sabbath: but saide also that God was his father, and made himselfe equall with God. 1.13.12
- 21 For like as the father raiseth vp the dead, and quickeneth them, so the sonne quickeneth whom he will. 2.14.3
- 22 For the father judgeth no man, but hath committed al iudgement vnto the sonne. 2.14.3. & 2.16.18
- 23 Because that all men shoulde honour the sonne, as they honour the father: he that honoureth not the sonne, the same honoureth not the father, which hath sent him. 2.6.2. & 2.14.3
- 34 He that heareth my worde, and belieueth in him that sent mee, hath euerlasting life, and shall not come into condemnation, but hath passed from death to life. 2.9.3. & 3.15.6. & 3.24.5. & 3.25.1. &c. 4.16.26
- 25 The houre shall come, and nowe is, when the dead shall heare the voice of the sonne of God, and they that heare it, shall live. 2.5.19. & 2.12.4. & 3.14.5
- 26 For as the father hath life in himselfe, so likewise hath he giuen to the sonne, to haue life in himselfe. 4.17.9
- 28 Marvell not at this for the houre shall come in the which all that are in the graues, shall heare his voice. 3.25.4. and 3.25.7
- 29 And they shall come foorth, that haue done good vnto the resurrection of life: but they that haue done euill, vnto the resurrection of condemnation. 3.17.1
- 32 There is another that beareth witnesse of me, &c. 1.13.17
- 35 Hee was a burning, and a shining candle: and yee would for a season haue reioyced in his light. 2.9.5
- 36 For the worke which the father hath giuen me to finish, the same works that I doe, beare witnesse of me, that the father sent me. 1.13.13
- 44 How can you beleue, which receiuue honor one of another, and seeke not the honor that commeth of God alone? 3.11.9
- 46 For had yee beleued Moses, ye would haue beleued me: for he wrote of mee. 2.9.1
- 6.27 Labour not for the meate which perisheth, but for the meate that endureth vnto everlasting life, which the sonne of man shall giue vnto you, &c. 3.18.1. & 4.14.25
- 29 This is the worke of God, that yee beleue in him whom he hath sent. 3.19.10
- 35 I am the bread of life: hee that commeth to me shall not hunger, and he that beleueth in me shall neuer thirst. 3.24.5 and 4.17.4
- 37 All that the father giueth mee, shall come to me, and him that commeth to me, I cast not away. 3.22.7. & 3.24.6
- 38 For I came downe from heauen, not to doe mine owne will, but his will which sent me. 2.14.2
- 39 And this is the fathers will, which hath sent mee, that of all which he hath giuen mee, I shoulde loose nothing, but shoulde raise it vp againe at the last day. 3.22.7. and 3.22.10. & 3.24.6. and 3.24.7. and 3.25.8
- 40 And this is the will of him that sent me, that euerie man which seeth the sonne, and belieueth in him shoulde haue everlasting life, &c. 3.22.10. & 3.24.6
- 44 No man can come vnto me, except the father which sent me drawe him, and I will raise him vp at the last day. 2.2.20. & 2.5.5. & 3.2.34. & 3.22.7. & 3.24.8
- 45 It is written in the prophets, and they shall bee all taught of God. Euerie man therefore that hath heard, and hath learned of the father commeth vnto mee. 1.3.10. & 2.2.20. & 2.3.7. & 2.5.5. & 3.2.34 & 3.24.1. & 3.24.14
- 46 Not that any man hath seene the father, save hee which is of God, hee hath seen the father. 3.2.34. & 3.22.10. & 3.24.1
- 47 He that belieueth in me, hath euerlasting life. 1.13.13
- 48 I am the bread of life. 3.11.9. & 4.17.4. and 4.15.8
- 49 Your fathers did eat Manna in the wildernes, and are dead. 2.10.6
- 50 This is the bread which commeth downe from heauen, that he which eateth of it, should not die. 2.10.6. & 4.17.34

# The Table.

- 51 I am the liuing bread , which came downe from heauen : if any man eate of this bread : he shall liue for euer : and the bread that I will giue is my flesh, which I will giue for the life of the world. 3.11.8.  
 & 4.17.5. & 4.17.14
- 53 Then Iesus said vnto them, verily, verily I say vnto you , except yee eate the flesh of the sonne of man, and drinke his bloud,yee haue no life in you. 3.11.9. & 4.  
 17.6
- 54 Whosoeuer eateth my flesh & drinketh my bloud,hath eternall life , & I will raise him vp at the last day. 3.11.9. & 4.17.34
- 55 For my flesh is meate indeede, and my bloud is drinke indeed. 2.17.5. & 4.17.8
- 56 Hee that eateth my flesh, and drinketh my bloud,dwellethe in me, and I in him. 4.17.33
- 57 As the liuing father hath sent me, so liue I by the father, and hee that eateth mee, even he shall liue by me 2.17.5
- 65 Therefore said I vnto you, that no man can come vnto me except it be giuen vnto him of my father. 3.23.13
- 70 Haue not I chosen you twelue, and one of you is a diuell? 3.22.7. & 3.24.9
- 7.16 My doctrine is not mine, but his that sent me. 2.8.26. & 4.8.4
- 37 Now in the last & great day of the feast, Iesus stood and cried saying : if any man thirst, let him come vnto me and drinke. 2  
 16.14. & 3.1.2 & 3.1.3. & 4.19.6
- 39 For the holy Ghost was not yet gauen, because that Iesus was not yet glorified. 4.17.2
- 8.12 Then spake Iesus againe vnto them, saying, I am the light of the worlde : hee that followeth me, shal not walke in darkness but shall haue the light of life. 2.14.3.  
 & 3.2.1. & 3.1.1.2. & 4.19.23
- 16 For I am not alone, but I and the father, &c. 1.1.3.17
- 29 But he that sent me, is true : & the things that I haue heard of him , those speake I to the worlde. 2.8.26
- 30 As he speake these things, many beleued in him. 3.2.5
- 31 Then said Iesus to the Iewes which beleued in him : if yee continue in my word,yee are verily my disciples. 3.2.1.2
- 34 Verily,verily,I say vnto you,that who-  
 soever committeth sinne, is the servant of sinne. 2.2.27
- 44 Yee are of your father the diuell, &c.1.  
 14.15. he hath bin a murtherer from the beginning, and abode not in the truth,because there is no truth in him : when hee speaketh a lie , then speaketh hee of his owne : for hee is a lye, and the Father thereof. 1.14.16. & 1.14.18. & 1.14.19
- 47 He that is of God, heareth Gods words, yee therefore heare them not bicause yee are not of God. 4.2.4
- 50 And I seeke not mine owne praise, but there is one that seeketh it, and iudgeth.2. 14.2
- 56 Your father Abraham reioyced to see my day : and he saw it, and was glad. 2.9.1.  
 & 2.10.4
- 58 Iesus said vnto them,verily, verily I say vnto you, before Abraham was,I am. 2.  
 14.2
- 9.3 Neither hath this man sinned, nor his parents : but that the workes of GOD should be shewed on him. 1.17.1
- 5 As long as I am in the worlde, I am the light of the world. 2.14.3
- 6 Assoone as he had thus spoken he spat on the ground, and made clay of the spittle, and annointed the eies of the blind with the cliae. 4.19.18
- 7 And saide vnto him, go wash thee in the poole of Siloam (which is by interpretation,sent) hee went his way therefore , and washed, and came againe seeing. 4.19.19
- 24 And said vnto him: give glory vnto god, &c. 2.8.24
- 31 Nowe wee know that God heareth not sinners: but if any man be a worshipper of God, and doth his will him heareth hee. 3.20.7. & 3.20.10.
- 10.3 To him the porter openeth , and the sheepe heare his voice, and he calleth his owne sheepe by name, and leadeth them out. 3.24.6
- 4 And when hee hath sent foorth his owne sheep e, hee goeth before them, and the sheepe followe him : for they knowe his voice. 3.22.10. and 4.2.4.
- 5 And they will not follow a stranger, but they flee from him : for they knowe not the voice of strangers. 3.22.10
- 7 Then said Iesus vnto them againe,verily,  
 verily,

# The Table.

- verily I say vnto you, I am the doore of the sheepe. 4.19.13
- 9 I am the dore: by me if any man enter in, he shall be saued, and shall go in, and goe out, and finde pasture. 2.14.3
- 11 I am the good shepherd, the good shepherd giueth his life for his sheepe. 2.14.3  
    & 4.19.14
- 14 I am the good shepherd, and know mine &c. 4.2.4
- 15 As the father knoweth mee, so know I the father, and I lay down my life for my sheepe. 2.16.5
- 16 Other sheepe I haue also, which are not of this folde: them also must I bring, &c. 3.24.6
- 17 Therefore doth my father loue me, because I lay downe my life, that I might take it againe. 2.12.4
- 18 No man taketh it from me, but I laie it downe of my selfe: I haue power to laie it downe, and I haue power to take it againe: this commandement haue I receiuued of my father. 2.12.4. & 2.16.5
- 26 But yee beleue not: for yee are not of my sheepe, &c. 3.22.10
- 27 My sheepe hearc my voice, and I knowe them, &c. 3.24.6
- 28 And I giue vnto them eternall life and they shall never perish, neither shall anie plucke them out of my hande. 3.15.5. & 3.21.1. & 3.22.7. & 3.24.6
- 29 My Father which gaue them me is greater than all, and none is able to take them out of my fathers hand. 3.22.10
- 30 I and my father are one. 2.8.26
- 34 Is it not written in your law, I saide, yee are Gods? 4.26.31
- 35 If he called them Gods, vnto whom the worde of God was giuen, and the Scripture cannot be broken. 4.20.4
- 37 If I doe not the works of my father beleue me not. 1.13.13
- 1.12.5 I am the resurrection and the life: he that beleueuth in mee, though hee were dead, yct shall hee live. 1.13.13. & 2.12.4.  
    & 3.25.9 & 4.16.17
- 41 Father, I thanke thee, because thou hast heard me. 1.13.13
- 43 As he had spoken these things, he cried wth a lond voice: Lazarus come foorth. 4.19.29
- 44 Then he that was dead, came foorth bound hand and foote with bandes, and his face was bound with a napkin. Iesu said vnto them loose him, and let him go. 4.19
- 47 Then gathered the high priests, and the pharisees a councell, and said: what shall we do? &c. 4.9.7
- 12.27. Father, sau me from this houre: but therefore came I vnto this houre. 2.12.4.  
    & 2.16.12
- 28 Father gloriſe thy name, &c. 2.12.4
- 31 Nowe is the iudgement of this worlde: now shall the prince of this world be cast out. 1.14.13
- 32 And I, if I were lift vp from the earth, wil draw all mine vnto me. 3.25.6
- 39 Therefore could they not beleue because that Esaias saith againe. 3.24.13
- 41 These things said Esaias, when hee sawe his glory and spake of him. 1.13.11.8. & 1. 13.23
- 43 For they loued the praise of men, more than the praise of God. 3.11.9
- 49 For I haue not spoken of my selfe, &c. 4. 8.13
- 13.4 He risereth from supper, and laieth aside his vpper garment, and tooke a towel, and girde himselfe. 4.19.23
- 15 For I haue giuen you an example that ye shoule do, euen as I haue done to you. 3. 16.2
- 18 I speake not of you all: I knowe whom I haue chosen, &c. 3.22.7. & 3.24.9
- 34 A new commandement giue I vnto you, that ye loue one another as I haue loued you, that euen so yee loue one another. 3.16.2
- 14.1 Yee beleue in God, beleue also in me. 1.13.13. & 2.6.4
- 5 Thomas saide vnto him: Lorde we knowe not whither thou goest: howe can wee then know the way? 4.17.23
- 6 I am the way, and the truth, and the life, &c. 1.13.17. & 2.6.1. & 3.20.21. & 4.16.17.
- 8 And P̄hilip said vnto him: Lorde, shew vs the father, and it sufficeth vs. 4.17.13
- 10 Beleuesth thou not, that I am in the Father, and the Father in me? the wordes which I speake vnto you, I speake not of my selfe: but the father that dwelleth in mee, he doth the works. 2.14.2. & 4.8.13
- 11 Believe

# The Table.

- 11 Beleeue me, that I am in the father and  
the father in me : at the least beleeue me,  
for the very works sake. — 2.13.13
- 13 And whatsoeuer yee aske in my name,  
that will I doe, that the father may bee  
glorified in the sonne. 3.20.17
- 16 And I will pray the father, and he shall  
give you another comforter, &c. 1.13.17  
& 4.8.11
- 17 Euen the spirite of truth, whome the  
worlde cannot receiue, because it feeth  
him not, neither knoweth him : but yee  
know him, for he dwelleth with you, and  
shall be in you. 3.1.4. & 3.2.39
- 26 But the comforter, which is the holy  
Ghost whom the father will sende in my  
name, hee shall teach you all things, and  
bring all things to your remembraunce,  
which I haue tolde you. 2.2.1. & 3.1.4 &  
4.8.8. & 4.8.13
- 28 For my father is greater than I. 1.13.26
- 30 Hereafter will I not speake many things  
vnto you: for the prince of this worlde  
commeth, and he hath nought in me. 1.  
14.18
- 15.1 I am the true vine, and my father is  
an huskandman: euery branch that bea-  
reth not fruite in me, he taketh away: and  
euerie one that beareth fruite, he purgeth  
it, that it may bring foorth more. 2.3.9. &  
2.14.3. & 4.19.34
- 3 Now are yee cleane through the wordc,  
which I haue spokē vnto you. 3.6.3
- 5 I am the vine, yee are the branches: he  
that abideth in me, and I in him, the same  
bringer foorth much fruite: for without  
me, &c. 2.2.8. & 2.3.9. & 2.5.4. & 4.19.34
- 10 If yee shall keepe my commandementes  
yee shall abide in my loue, euē as I haue  
keepe my fathers commandementes and  
abide in his loue. 3.16.2
- 16 But I haue chosen you, and ordeined  
you, that yee go and bring foorth fruite,  
and that your fruite remaine, &c. 3.22.3.  
& 3.22.8. & 4.1.6
- 19 If yee were of the world, the world would  
loue his owne: but bicause yee are not of  
the world, but I haue chosen you out of  
the world, therefore the world hateth you  
3.22.7
- 26 Euen the spirite of truth, which procee-  
deth of the father, &c. 1.13.17
- 16.2 They shall excommunicate you, &c.  
4.2.6
- 7 It is expedient for you, that I go away, &c.  
1.13.26. and 2.16.14. and 3.25.3. and 4.  
17.26
- 11 Of iudgement, because the prince of the  
world is judged. 1.14.13
- 12 I haue yet many things to say vnto you,  
but yee can not beare them away. 3.21.2.  
& 4.8.14
- 13 When he is come which is the spirite of  
truth, he will leade you into all truth: for  
he shall not speake of himselfe, but what-  
soeuer he shall heare, that shall he speake,  
&c. 1.9.1. and 3.2.34. and 4.8.8. and 4.  
8.13
- 20 Verily, verily, I say vnto you, that ye shal  
weape and lament, and the worlde shall  
reioice: and yee shall sorrowe, but your  
sorrowe shall be turned to ioy. 3.8.9
- 24 Hitherto haue yee asked nothing in my  
name: aske and yee shall receive, that  
your ioy may be full. 3.20.17
- 26 In that day shall yee aske in my name,  
&c. 3.20.18
- 28 I am come out from my father, & came  
into the world: againe, I leave the world,  
and go to my father. 4.17.26
- 17.3 And this is life eternal, that they know  
thee to be the onely very God, and whom  
thou hast sent Iesus Christ. 1.13.26. & 2.  
6.1. & 3.2.3
- 5 And nowe gloriſe mee, thou father with  
thine owne lclfe, with the glorie which I  
had with thee, before the world was. 1.  
13.8. & 1.13.22. & 2.14.2
- 6 I haue declared thy name vnto the men  
which thou gaſt me out of the worlde:  
then they were, and thou gaſt them me  
3.24.1. & 3.24.6
- 9 I pray for them: I pray not for the world  
but for them which thou hast giuen me,  
for they are thine 3.22.7
- 12 While I was with them in the worlde, I  
kept them in thy name: those that thou  
gaſt mee, I kept, and none of them is  
lost, but the childe of perdition, that the  
scripture might be fulfilled. 3.22.7. & 3.  
24.6,7,9
- 15 I pray not that thou shouldest take them  
out of the worlde: but that thou keepe  
them from euill. 2.5.11
- 19 And

# The Table.

- 19 And for their sakes sanctifie I my selfe,  
that they also may be sanctified through  
thy truth. 2.13.14.& 2.15.6.& 2.17.6.and  
3.11.12
- 21 That they all may be one, as thou fa-  
ther art in me, & I in thee, even that they  
may be also one in vs: that the world may  
believe, that thou hast sent me. 3.2.24
- 18.4 Then Iesus knowing all things that  
shoulde come vnto him: went foorth,  
and saide vnto them: whome seeke yee?  
2.16.5
- 36 Iesus answered: my kingdome is not  
of this worlde, if my kingdome were of  
this worlde, my seruants woulde surely  
fight, that I shoulde not bee deliuered to  
the Iewes: but nowe is my kingdome  
not from hence. 2.15.3
- 37 Euerie one that is of truth, heareth my  
voice. 4.2.4
- 38 Pilate saide vnto him, what is truth?  
and when hee had saide that, hee went  
out againe vnto the Iewes, and saide vnto  
them, I finde in him no cause at all.  
2.16.5
- 19.30 Now when Iesus had receivede of  
the vineger, hee saide, it is finished, &c.  
4.18.3.13
- 34 But one of the souldiers, with a speare,  
pearced his side, and foorthwith came  
there out bloud and water. 4.14.22
- 36 Not a bone of him shall bee broken.  
1.16.9
- 20.8 Then went in alio the other disciple,  
which came first to the sepulchre, and he  
saw it and beleueed. 3.2.4
- 17 Touch me not, for I am not yet ascen-  
ded to my father, &c. 2.12.2.& 4.17.29
- 19 The same day then at night, which  
was the first day of the weeke, and when  
the doores were shut where the disciples  
were assembled for feare of the Iewes,  
came Iesus and stood in the middes, &c.  
4.17.29
- 22 And when he had saide that, he brea-  
thed on them, and saide vnto them: re-  
ceiuē the holy Ghost. 4.19.7.29
- 23 Whosoeuer finnes yee remit, they are  
remitted vnto them: and whosoeuers  
finnes ye retaine, they are retained. 3.4.  
10.& 4.1.22.& 4.2.10.& 4.6.3.& 4.6.4.&  
4.8.4.& 4.11.1.& 4.12.4
- 28 Thou art my Lorde, and my God. 1.  
13.11
- 31 But these things are written, that yee  
might beleue, that Iesus is Christ the  
sonne of God, and that in beleueing, yee  
might haue life, &c. 3.2.6
- 21.15 Simon sonne of Joanna, louest thou  
me more than these? he saide vnto him,  
yea Lord, thou knowest that I loue thee:  
he said vnto him, feede my lambes. 4.6.3.  
& 4.11.1. & 4.19.28
- 8 When thou wast young, thou girdedst  
thy selfe, & walkidst whither thou woul-  
dest, but when thou shalt bee olde, &c. 3.  
8.10
- A C T E S.
- 1.3 **T**O whome also he presented him-  
selfe aliue after that he had suffe-  
red by many infallible tokens being seen  
of them by the space of fortie daies, and  
speaking of those things which appertained  
to the kingdome of God. 2.16.14.&  
3.25.3.& 4.17.17
- 5 For John in deede baptisid with water,  
but yee shall bee baptisid with the holy  
Ghost, within these few daies. 4.15.18
- 8 But ye shall receiuē power of the holy  
Ghost, when he shall come on you: and  
yee shall be witnesses vnto me both in  
Jerusalem, and in all Judea, and in Samaria,  
and vnto the vttermost part of the  
earth. 4.3.12.& 4.19.28
- 9 And when hee had spoken these things  
while they beheld, he was taken vp, for a  
cloude tooke him out of their sight. 2.16.  
14.& 3.25.1.& 4.17.17.& 4.17.27
- 10 Beholde two men stooide by them in  
white apparel. 1.14.6
- 11 This Iesus which is taken vp from you  
into heauen, shall so come, as yee haue  
seen him goe into heauen. 1.14.6.& 2.  
16.17.& 4.17.24.27
- 15 And in those daies Peter stood vp  
in the middes of the disciples, and saide  
(now the number of names that were in  
one place, were about an hundred and  
twentie) 4.3.15
- 23 And they presented two, Joseph called  
Bar Sabas, whose surname was Justus, and  
Matthias. 4.3.13.& 4.3.14
- 26 Then they gaue foorth their lots: and  
the

# The Table.

- the lot fell on *Matthias*, and he was by a common consent counted with the eleven Apostles. 4.3.15
- 2.3 And there appeared vnto them clauen tonges, like fire, and it sate vpon ech of them. 4.19.8
- 4 And they were all filled with the holy Ghost, and beganne to speake with their toonges. 4.19.8
- 21 Whosoeuer shall call on the name of the Lord, shall be sauied. 1.13.20
- 23 Him, I say, haue ye taken by the hands of the wicked, being deliuering by the determinate counsell and foreknowledge of God, and haue crucified and slaine. 1.18. 1. & 3. 22.6
- 24 Whom God hath raised vp, and loosed the sorrowes of death, because it was vnpossible, that he shoulde be holden of it. 2. 26.11. & 2. 16.12
- 33 Since then that he by the right hand of God hath beene exalted, and hath receiued of his Father the promise of the holy Ghost, he hath shed foorth this which ye now see and heare 2.16.15
- 37 Men and brethren, what shall we doe? 3.3.4. & 4.16.23
- 38 Amend your liues, and bee baptised every one of you in the name of Iesus Christ, for the remission of sinnes: and ye shall receiue the gift of the holy Ghost. 4.15.7. & 4.16.23.
- 39 For the promise is made vnto you, and your children, and to all that are a far off, euen as many as the Lord our God shall call. 4.16.15
- 41 Then they that gladly received his word, were baptised: and the same day, there were added to the Church about three thousand soules. 4.15.7. & 4.17.6
- 42 And they continued in the Apostles doctrine, and fellowship, and breaking of bread, and praiers. 4.17.5. & 4.17.35. & 4.17.44
- 3.6 Then saide Peter: Siluer and Golde haue I none, but such as I haue, that give I thee: in the name of Iesus Christ of Nazareth, rise vp and walke. 1.13.13. & 4.19.18
- 15 And ye killed the Lord of life, whom God hath raised from the dead, whereof we are witnessses. 2.17.1
- 18 But those things which God before had shewed by the mouth of all his Prophets, that Christ shoulde suffer, &c. 1.18.1
- 19 Amend your liues therefore, & turne, that your sinnes may be put away, &c. 3. 3.20
- 21 Whom the heauen must containe vntill the time that all thinges be restored, which God hath spoken by the mouth of all his Prophete, since the world began. 2.16.15. & 4.17.29
- 25 Ye are the children of the Prophete, and of the couenant, which God hath made vnto our Fathers, &c. 2. 10.23. & 4.16.15
- 26 First, vnto you God hath raised vp his Sonne Iesus, & him he hath sent to blesse you, in turning every one of you from your iniquitie. 3.3.20
- 4.12 Neither is there saluation in any other: for among men there is giuen none other name vnder heauen, whereby we must be sauied. 2.16.1
- 28 To doe whatsoeuer thine hand and thy counsell had determined before to bee done. 1.18.1. & 1.18.3
- 32 And the multitude of them that beleued, were of one hart and of one soule: &c. 4.1.3
- 5.4 Thou hast not lied vnto men, but vnto God. 1.13.15
- 16 There came also a multitude out of the Cities round about vnto Jerusalem, bringing sicke folkes, and them which were vexed with vncleanesse spirites, who were all healed. 4.19.18
- 29 We ought rather to obey God than men. 3.3.19
- 31 Him hath God lift vp with his right hand, to be a Prince and a Sauiour, to giue repentance to Israel, and forgiuenes of sinnes. 3.2.19
- 41 So they departed from the councell, reioycing that they were counted worthy to suffer rebuke for his name. 3.8.7
- 6.1 And in those daies, as the number of the Disciples grew, there arose a murmuering of the Grecians towradess the Hebrewes, because that their widowes were neglected in the daylie ministring. 3. 2.6
- 2 Then the twelue called the multitude

# The Table.

- of the Disciples together, and said : It is not meete that we shoulde leue the word of God to serue the tables. 3.2.6. & 4.3.  
15. & 4.11.9
- 3 Wherefore brethren, looke you out among you seuen men of honest report, &c. 4.3.9
- 6 And they praied, and laid their handes on them. 4.3.16
- 7 And the word of God increased and the number of the Disciples was multiplied in *Ierusalem* greatly, &c. 3.2.6
- 10 But they were not able to resist the wisedome, and the Spirite by which he spake. 3.3.22
- 7.5 And he gaue him none inheritance in it, no, nor the breadth of a foote : &c. 2. 10.1.3
- 28 Wilt thou kill me, as thou diddest the *Egyptian* yesterday? 4.20.10
- 44 Our fathers had the tabernacle of witnessesse in the wildernes, as he had appointed, speaking vnto *Moses*, that he shoulde make it according to the fashion that he had seene. 2.7.1
- 48 The most high dwelleth not in Temples made with hands, &c. 3.20.30. & 4.1.5
- 53 Which haue receuened the law by the ordinance of Angels, and haue not kept it. 1.14.9
- 55 But he being full of the holy Ghost, looked stedfastly into heauen, and saw the glory of God, and Iesus standing at the right hand of God. 3.25.3. & 4. 17. 17. & 4.17.29
- 56 And said: behold, I see the heauens open, and the Sonne of Man standing at the right hand of God. 2.16.15. & 4.17.29
- 59 And they stoned *Steuen*, who called on God, and said, Lord Iesus receive, &c. 1. 13.1. & 1.15.2. & 3.25.6
- 8.13 Then *Simon* himselfe beleueed also, and was baptised, and continued with *Philip*, and wondered when hee saw the signes, &c. 3.2.10
- 14 They sent vnto them *Peter* and *Iohn*. 4. 6.7. & 4.15.8
- 25 Which when they were come downe praied for them, that they might receiue the holy Ghost. 4.19.6
- 16 For as yet he was come downe on none of them, but they were baptised only in the name of the Lord Iesus. 4.15.6. & 4.19.31
- 17 Then laid they their handes on them, and they received the holy Ghost. 4.15.8. & 4.19.31
- 18 And when *Simon* saw, that through laying on of the Apostles handes, the holy Ghost was giuen, he offered them money. 3.2.10
- 22 Repent therefore of this thy wickednesse, and pray God, that if it be possible, the thought of thine hart may be forgiuen thee. 4.1.26
- 27 And he arose, and went on, and behold, a certaine Eunuch of *Ethiopia*, *Candaces* Queene of the Ethiopians chiefe Gouvernor, who had the rule of al hir treasure, and came to *Ierusalem* to worship. 3. 2.32
- 31 And he said how can I, except I had a guide? &c. 3.2.32
- 37 And *Philip* said vnto him, if thou belieuest with all thy hart, thou maist, &c. 4. 14.8. & 4.16.23
- 38 And they went downe both of them into the water, both *Philip* and the Eunuche, and he baptised him. 4.16.22. & 4.16.31
- 9.1 And *Saul* yet breathing out threatenings, and slaughter against the Disciples of the Lord, &c. 3.2.6
- 3 Now as he journeyed, it came to passe, that as he was come neare to *Damascus*, suddenly there shined round about him a light from heauen. 4.17.17
- 4 And he fell to the earth, & heard a voice, saying vnto him: *Saul*, *Saul*, why persecutest thou me? 3.25.3. & 4.17.29
- 6 Arise and goe into the Citie, and it shal be told thee what thou shalt doe. 4.3.3
- 10 And there was a certaine Disciple at *Damascus* named *Ananias*, and to him said the Lord in a vision, *Ananias*, and he said, behold, I am here, Lord. 3.2.6
- 13 Lord, I haue heard by many of this man, how much euill he hath done to thy Saintes at *Ierusalem*. 1.13.13
- 14 Moreouer here he hath authoritie of the high Priestes, to binde all that call vpon thy name. 1.13.13
- 15 He is a chosen vessel vnto me, &c. 4.3.5
- 17 Then *Ananias* went his way, and entered

# The Table.

- red into the house, and put his handes on him, and said, brother *Saul*, the Lord hath sent me ( euen Jesus that appeared vnto thee in the way as thou camest ) that thou mightest receive thy sight, &c. 4. 19.10
- 19 So was *Saul* certaine daies with the Disciples which were at *Damascus*. 3.2.6
- 25 Then the Disciples tooke him by night, and put him through the wall, and let him downe in a basket. 3.2.6
- 36 There was also at *Ioppa*, a certaine woman, a Disciple named *Tabitha*, which by interpretation is called *Dorcas*: she was full of good works and almes which she did. 3.2.6
- 38 Now forasmuch as *Zidda* was neere to *Ioppa*, and the Disciples had heard that *Peter* was there, they sent vnto him two men, &c. 3.2.6
- 40 But *Peter* put them all foorth, and kneeled downe and praied, &c. 4.19.2
- 10.2 A devout man, and one that feared God with all his household which gaue much almes to the people, &c. 3.24.10
- 3 He saw in a vision evidently ( about the ninthoure of the day) an Angell of God comming into him, &c. 4.3.3
- 15 And it came to passe as *Peter* came in, that *Cornelius* mette him, and fell downe at his feete, and worshipped him. 1.10.3
- 31 And said, *Cornelius* thy praier is heard, and thine almes are had in remembrance in the sight of God. 3.2.32
- 34 Of a truthe I perceiue, that God is no Accepter of persons. 3.17.4. & 3.23.10
- 42 And he commanded vs to preach vnto the people, and to testifie, that it is he that is ordained of God a Judge of quick and dead. 2.16.17
- 43 To him also giue all the Prophetes wiennesse, that through his name all that beleeue in him shall receiue remission of sinnes. 3.4.25. & 3.5.2
- 44 While *Peter* yet spake these words, the holy Ghost fell on all them which heard the word. 4.16.31
- 48 So he commanded them to be baptised in the name of the Lord, &c. 4.15.15
- 11.3 Thou wentest in to men vncircumcised, and hast eaten with them. 4.6.7
- 4 Then *Peter* began, and expounded the thing in order to them. 4.6.7
- 15 Then I remembred the worde of the Lord, how he said *John* baptised with water, but you shall be baptised with the holy Ghost. 4.15.18
- 18 When they heard these things, they held their peace, and glorified God, saying: Then hath God also to the Gentiles, graunted repentance vnto life. 3.3.21
- 26 Insomuch, that the Disciples were first called Christians in *Antiochia*. 3.2.6. & 4.16.31
- 29 Then the Disciples every man according to his abilitie, purposed to send succour, &c. 3.2.6
- 12.15 Then said they, it is his Angel. 1.14.7
- 13.2 Separate me *Barnabas*, & *Saul*, for the worke wherunto I haue called the. 4.3.14
- 3 Then fasted they, and praied, and laid their hands on them, and let them goe. 4.3.15. & 4.12.14. & 4.12.16
- 36 Howbeit, *David* after he had serued his time, by the counsell of God he slept, and was laid with his Father, and saw corruption. 3.20.23
- 38 Be it knowne vnto you therefore men and bretheren, that through this Man is preached vnto you the forgiuernesse of sinnes. 3.11.3. & 3.11.22
- 39 And from all things, from which yee could not be iustified by the law of *Moses*, by him euery one that beleeueth, is iustified. 2.17.5. & 3.11.3
- 43 Which spake to them, and exhorted them to continue in the grace of God. 2.5.8
- 48 And when the Gentiles heard it, they were glad, and glorified the word of the Lord: and as many as were ordained vnto eternall life beleeued. 3.2.11. & 3. 14.2.13
- 52 And the Disciples were filled with ioy, and with the holy Ghost. 3.2.6
- 14.16 Who in times past suffered all the Gentiles to walke in their owne waies. 1. 5.13. & 2.11.11
- 20 Howbeit, as the Disciples stood round about him, he arose vp, and came into the Cittie, &c. 3.2.6
- 22 We must through many afflictions enter into the kingdome of God. 3.8.1. & 3.18.7. & 3.2.8

# The Table.

- 23 And when they had ordained them elders by election in euerie Church, & prai-  
ed, and fasted : they commended them to  
the Lord, in whom they beleueed. 4.3.7.  
12.15. & 4.12.16
- 15.7 And when there had beeene great dis-  
putation, Peter rose vp, and said vnto them:  
Ye men and brethren, ye know that a good  
while agoe, among vs, God chose out me,  
&c. 4.6.7
- 9 And he put no difference betweene vs  
and them after that by faith hee had pur-  
ged, &c. 3.14.8. & 4.14.4
- 10 Now therefore why tempt ye God, and  
lay a yoke on the disciples necks, &c. 3.  
2.6
- 11 But we beleuee, through the grace of  
the Lord Iesus Christ, to be sau'd, euen as  
they do. 3.5.4
- 20 But that we write vnto them, that they  
abstaine themselues from filthinesse of  
idols, and fornication, & that that is stran-  
gled, &c. 4.10.17. 2.1
- 29 That is, that yee abstaine from things  
offred to idols, &c. 4.10.17
- 16.1 Then came he to Derben and to Ly-  
stra: and behold, a certayne disciple was  
there, named Timotheus, a womans sonne,  
which was a Iewesse & beleueed, &c. 3.2.6
- 3 Therefore Paul would that he should go  
forth with him, and hee tooke and cir-  
cumcised him, bicause of the Iewes which  
were in those quarters, &c. 3.19.12
- 14 And a certayne woman named Lydia, a  
seller of purple, of the citie of the Thyati-  
rians, which worshipped God, &c. 3.24.13
- 15 And when shee was baptis'd, and her  
household, &c. 4.16.8
- 33 And was baptis'd with all that belon-  
ged vnto him straight way. 4.16.8
- 37 Then saide Paul vnto them, after that  
they haue beaten vs openly vncondem-  
ned, which are Romanes, they haue cast  
vs into prison: and now would they put vs  
out priuily? nay verily: but let them come  
and bring vs out. 4.20.19
- 17.27 That they shold seeke the Lord, if  
so be they might haue groped after him, &  
found him, though doubtlesse hee be not  
in every one of vs. 1.5.3,8,13
- 20 In him we liue, and moue, and  
are, & being, as also certayne of your  
owne poete haue said, for wee are also his  
generation. 1.15.5. & 1.16.1,4
- 29 Forasmuch then as we are the genera-  
tion of God, we ought not to thinke, that  
the Godhead is like vnto golde, or siluer,  
or stone; grauen by art and the iuention  
of man. 1.11.2
- 30 And the time of this ignorance God re-  
garded not, but now hee admonisheth all  
men every where to repent. 3.3.7
- 32 Now when they heard of the resurrec-  
tion from the dead, some mocked, &c. 3.  
25.7
- 18.18 After that he had shorne his head  
in Cencbrea: for he had a vow. 4.19.26
- 23 Strengthening all the disciples. 3.2.6
- 19.1 And found certayne disciples, and said  
vnto them, &c. 3.2.6
- 3 Vnto what were yee baptis'd? and they  
said vnto Iohns baptisme. 4.15.8,18
- 4 John verily baptis'd with the baptisme of  
repentance, saying vnto the people; that  
they shold beleue in him which shold  
come after him, &c. 4.15.7
- 5 So when they heard it, they were baptis-  
ed in the name of the Lord Iesus. 4.15.6,  
8,18
- 6 And Paul laid his hands vpon them, and  
the holy Ghost came vpon them, and they  
spake with toungs, and prophecie. 4.3.15
- 12 So that from his body were brought vnto  
the sickle kerches or handkerches, &  
the diseases departed from them, and the  
euil spirits went out of them. 4.19.18
- 13 Then certayne of the vacabond Iewes,  
exorcistes, tooke in hande to name ouer  
them which had euill spirits, the name of  
the Lord Iesus, saying: wee adiure you by  
Iesus, whom Paul preacheth. 4.19.24
- 20.1 Now after the tumult was ceased, Paul  
called the disciples vnto him, and imbra-  
ced them, &c. 3.2.6
- 10 But Paul went down, and laid himselfe  
vpon him, & embraced him, saying: trou-  
ble not your selues, for his life is in him. 4.  
19.19
- 17 Wherefore from Miletum he sent to E-  
phesus, and called the elders of the Church  
4.3.8
- 18 Ye know from the first day that I came  
to Asia, after what manner I haue beeene  
with you at all seasons. 4.3.7
- 20 And

# The Table.

- 20 And how I kept backe nothing that  
was profitable, but haue shewed you, and  
taught you openly, and throughout euery  
house. 4.1.22. & 4.3.6. & 4.12.2
- 21 Witnessing both to the Iewes and to  
the Grecians, the Repentance towarde  
God, and Faith towarde our Lord Iesus  
Christ. 3.2.1. & 3.3.2.5
- 26 Wherefore I take you to recorde this  
day, that I am pure from the blood of all  
men. 4.4.3. & 4.12.1
- 28 Take heed therefore vnto your selues,  
and to all the flocke, wherof the holy  
Ghost hath made you overseers, to feede  
the Church of God which he hath pur-  
chased with his owne blood. 2.14.2. & 3.  
5.2. & 3.11.8. & 3.13.11. & 4.3.8. & 4.5.8
- 29 For I know this, that after my depart-  
ing, shall greeuous wolues enter in a-  
mong you not sparing the flocke. 4.9.4
- 30 Moreouer of your owne selues shall  
men arise speaking peruerse things to  
draw Disciples after them. 4.9.4
- 31 Therefore watch, and remember that  
by the space of three yeres I ceased not to  
warne euery one night and day with  
teares. 4.3.6
- 36 And when he had thus spoken, he kneel-  
led downe, and praied with them all. 4.  
19.2
- 21.4 And when we had found Disciples,  
we taried there seuen daies. 3.2.6
- 22.1 Yeman, brethren, and Fathers, heare  
my defence now towarde you. 3.20.19
- 16 Arise and be baptised, and wash away  
thy sinnes, in calling on the name of the  
Lord. 4.15.15
- 18 And I saw him saying vnto me: make  
hast and get thee quickly out of Ierusalem,  
for they will not receive thy witnes con-  
cerning me. 4.17.17.29
- 25 And as they bound him with thonges,  
Paul said vnto the Centurion that stode  
by, is it lawfull for you to scourge one  
that is a Romane, and not condemned? 4.20.19
- 23.1 And Paul beheld earnestly the coun-  
cill, and said: Men and brethren, I haue  
in all good conscience serued God vntill  
this day. 3.17.14
- 8 For the Sadduces said, that there is no  
Resurrection, neither Angell, nor Spirite,
- &c. 1.14.9. & 1.15.2. & 2.10.23. & 3.  
25.5
- 12 And when the day was come, certaine  
of the Iewes made an assembly, & bouud  
themselues with an oth, saying, that they  
would neither eate nor drinke, till they  
had killed Paul. 4.13.3
- 24.12 And they neither found me in the  
Temple disputing with any man neither  
making vprore among the people, neither  
in the synagogues, nor in the city. 4.20.19
- 15 And haue hope towards God, that the  
Resurrection of the deade which they  
theriselues looke for also, shall be both of  
iust-and-vniust. 3.25.9
- 16 And herein I endeouour my selfe to  
haue alway a cleare conscience towards  
God, and towarde men. 3.19.16. & 4.  
10.4
- 25.10 Then saide Paul: I stand at Cesars  
judgement seate, where I ought to bee  
judged: To the Iewes I haue done no  
wrong, as thou very well knowest. 4.20.19
- 11 For if I haue done wrong, or com-  
mitted any thing worthy of death, I refuse  
not to die: but if there be none of these  
things whereof they accuse me, no man  
can deliuer me vnto them: I appeale vnto  
Cesar. 4.20.19
- 26.17 Deliuering thee from the people,  
and from the Gentiles, vnto whom now  
I send thee. 3.2.1
- 18 To open their eies, that they may turne  
from darkenesse to light, and from the  
power of Satan vnto God that they may  
receiuue forgiuenesse of sinnes, and inher-  
itance among them, which are sanctifi-  
ed by Faith in me. 3.2.1
- 20 But shewed first vnto them of Damas-  
cus, and at Ierusalem, and throughout all  
the coast of Iudea, and then to the Gen-  
tiles, that they should repent, and turne  
to God, and doe workes worthie amend-  
ment of life. 3.3.5
- 28.15 And from thence when the bre-  
thren heard of vs they came to mee etys. 4.6.17
- 16 So when we came to Rome, the Cen-  
turion deliuered the prisoners to the Ge-  
nerall Captaine, &c. 4.6.15
- 25 Well spake the holy Ghost by Esaias  
the Prophet, vnto our Fathers. 1.13.15
- Romans.

# The Table.

## ROMANES.

- 1.1 **P**aul a seruant of Iesus Christ, cal-  
led to be an Apostle, put apart  
to preach the Gospell of God 2.14.6. &  
4.3.10
- 2 Which he had promised before by his  
Prophetes in the holy Scriptures. 2.10.3
- 3 Concerning his Sonne Iesus Christ our  
Lord which was made of the seede of Da-  
uid, according to the flesh. 2.13.13. & 2.  
14.6
- 4 And declared mightily to be the Sonne  
of God, touching the spirite of sanctifi-  
cation by the resurrection from the dead.  
2.16. 13. & 4.19.22
- 5 By whom we haue received grace and  
Apostleship, that obedience might be gi-  
uen vnto the Faith in his name among all  
the Gentils. 3.2.6 & 3.2.8. & 3.2.29
- 7 Grace be with you, and peace from God  
our Father, & from the Lord Iesus Christ.  
1.13.13
- 9 For God is my witnes, whom I serue in  
my Spirite in the Gospell of his Son, that  
without ceasing I make mention of you. 2.  
8.27
- 16 For I am not ashamed of the Gospell  
of Christ, for it is the power of God vnto  
saluation to every one that believeth, to  
the Iewe first, and also to the Grecian. 2.  
9.4. & 2.10.3. & 3.2.29. & 4.1.5
- 17 For by it the righteousness of God is re-  
vealed, from Faith to Faith: as it is writ-  
ten, the iust shall live by Faith. 3.2.29.32.  
& 3.11.19
- 19 Forasmuch as that, which may bee  
knownen of God, is manifest in them: for  
God hath shewd it vnto them. 1.5.1.13
- 21 Because that when they knew God,  
they glorified him not as God, neither  
were thankfull, but became vaine in their  
imaginacions, &c. 1.5.12
- 22 When they professed themselves to be  
wise, they became fooles. 1.4.1
- 23 For as they regarded not to know God,  
even so God deliuered them vp vnto a re-  
probate minde, to do those things which  
are not conuenient. 1.18.2
- 2.6 Who wil reward every man according  
to his workes. 3.16.3. & 3.1.8.1
- 11 For there is no respect of persons with  
God. 3.23.10
- 12 For as many as haue sinned without the  
law, thal perish also without the law, & as  
many as haue sinned in the law, shall be  
iudged by the law. 2.2.22
- 13 For the hearers of the law are not righ-  
teous before God: but the doers of the  
law shall be iustified. 3.11.15. & 3.17.13
- 14 For when the Gentiles which haue not  
the law, doe by nature the things conti-  
ned in the law, they hauing not the law,  
&c. 2.2.22
- 15 Which shew the effect of the law writ-  
ten in their harts, their consciences also  
bearing them witnes, and thoughtes ac-  
cusing one another, &c. 3.19.15. & 4.10.3
- 25 If thou be a transgressor of the law, thy  
circumcision is made vncircumcision. 4.  
14.24
- 3.4 Yea, let God be true, and every man a  
liar, &c. 4.15.17
- 9 What then? are we more excellent? no,  
in nowise, for we haue already prooued,  
that all, both Iewes and Gentiles are vnder  
sinne. 3.4.6
- 10 As it is written: there is none righteous,  
no not one. 2.1.9 & 2.3.2. & 2.5.3
- 12 There is none that doth good, no not  
one. 2.3.3
- 15 Their feete are swift to shed blood, &c.  
2.3.3
- 19 Now we know, that whatsoeuer the  
law saith, it saith it to the that be vnder the  
lawe, that every mouth may be stopped,  
& all the world be culpable before God.  
2.7.8. & 2.10.3. & 3.4.6
- 20 Therfore by the works of the law shall  
no flesh be iustified in his sight. For by the  
law commeth the knowledge of sinne. 2.  
5.6. & 2.7.7. & 3.11.19
- 21 But now is the righteousness of God  
made manifest without the lawe, hauing  
witnes of the law, and of the Prophetes.  
2.9.4. & 2.10.3. & 3.11.18.19
- 24 And are iustified freely by his grace  
through the redemption that is in Christ  
Iesus, 2.5.3. & 2.16.5. & 2.17.5. & 3.4.30  
& 3.11.4.19. & 3.15.6. & 3.20.45
- 25 Whom God hath set forth to be a re-  
concilation through Faith in his blood,  
to declare his righteousness, by the for-  
giuenes of the sins that are passed through  
the patience of God. 4.15.3
- 26 Ta

# The Table.

- 26 To shew at this time his righteousness, that he might be just, and a iustifier of him which is of the faith of Iesus. 3.11.12. & 3.13.1. & 3.13.2. & 3.14.17
- 27 Where is then thy rejoicing? It is excluded. By what law? of workes? nay: but by the law of faith. 3.11.13. & 3.13.2
- 4.2 For if Abraham were iustified by workes, he hath wherein to rejoice, but not with God. 3.11.13. & 3.11.18
- 3 Abraham beleued God, & it was counted to him for righteousness. 3.17.8,10
- 4 Now to him that worketh, the wages is not counted by fauour, but by debt. 3.11. 20
- 5 But to him that worketh not, but belieueth in him that iustifieth the vngodly, his faith is counted for righteousness. 3.11. 3.6
- 6 Euen as David declareth the blessednes of the man, vnto whom God imputeth righteousness without works, saying: 2.17. 5 & 3.11.4,20,22
- 7 Blessed are they whose iniquities are forgiuen, and whose sins are couered. 3.11. 11
- 10 How was it then imputed? when he was circumcised, or vncircumcised? &c. 4. 16.3
- 11 After he receiued the signe of circumcision, as the seale of the righteousness of the faith which he had, when hee was vncircumcised, &c. 4.14.5, 21,23, and 4.16. 20
- 12 And the father of circumcision, not vnto them onely which are of the circumcision, &c. 4.16.12
- 13 For the promise that hee should be the heire of the world, was not giuen to Abraham, or to his leede, through the lawe, but through the righteousness of faith. 3.14. 11
- 14 For if they which are of the lawe, bee heires, faith is made voide, & the promise is made of none effect. 3.11.11. and 3.13. 3
- 15 For the lawe causeth wrath: for where no lawe is, there is no transgression. 2.7.7. and 3.11.19
- 17 As it is written: I haue made thee a father of many nations, euen before God whom he beleued, who quickeneth the dead, and calleth those things which bee not as though they were. 2.10.11. & 3.2.15. & 3.14.5
- 21 And being full certified that what he had promised he was able also to performe. 3. 2.31
- 25 Who was deliuered to death for our sins, and is risen againe for our iustification. 2. 16.5. & 2.16.13. & 2.17.5
- 5.1 Then being iustified by faith, we haue peace toward God through our Lord Iesus Christ. 3.2.16. & 3.13.5
- 3 Kowing that tribulation bringeth forth patience, &c. 3.8.3
- 5 And hope maketh not ashamed, because the loue of God is shed abroad in our harts by the holy Ghost, which is giuen vnto vs. 3.1.2. & 3.2.12
- 8 But God setteth out his loue toward vs, seeing that while we were yet sinners, Christ died for vs. 2.12.4. & 2.16.4. & 3.4.25
- 9 Much more then, being now iustified by his blood, wee shall bee saued from wrath through him. 2.16.5
- 10 For if when we were enemies, we were reconciled to God by the death of his son, much more being reconciled, we shall bee saued by his life. 2.16.2,4,5. & 2.17.3,6. & 3.11.2.1. & 3.14.6
- 12 As by one man sin entred into the world, and death by sin, & so death went ouer all men, forasmuch as al men haue sinned. 2.1. 6.8. & 2.13.4
- 15 But yet the gift is not so, as is the offence: for if through the offence of one many be dead, much more the grace of God, & the gifte by grace, which by one man Iesus Christ, &c. 3.5.4
- 16 Neither is the gift so, as that which entred in by one that sinned: for the faulfe came of one offence vnto condemnation, but the gift is of many offences to iustification. 2.17.3
- 19 For as by one mans disobedience many were made sinners, so by the obedience of one shall many also be made righteous. 2.1.4. & 2.16.5. & 2.17.3. & 3.11.4,9,12.23. & 4.14.21
- 20 Moreover, the law entred therupon, that that offence should abound: neuerthles, where sin abounded, there grace abounded much more. 2.5.6. & 2.7.7

# The Table.

- 6.3 Know ye not, that all we which haue  
been baptised into Iesus Christ haue bin  
baptised into his death? 4.15.5
- 4 We are buried then with him in bap-  
tisme into his death, that like as Christ  
was raised vp from the dead by the glorie  
of the father, so wee also should walke in  
newenes of life. 2.8.31. & 2.16.7, 13. & 3.3.  
5. & 4.16.16, 21. & 4.19.3
- 6 Knowing this, that our old man is cru-  
cified with him, that the body of sinne  
mighe be destroyed, that henceforth we  
should not serue sin. 3.3.9, 11
- 12 Let not sinne therefore reigne in your  
mortall body, that ye should obey it in the  
lustes thereof. 3.3.13
- 14 For sinne shill not have dominion ouer  
you: for ye are not vnder the law, but vnder  
grace. 3.19.6. & 4.15.12
- 13 Being then made free from sinne, yee  
are made the seruants of righteouſnes. 3.6.  
3. & 3.16.2
- 19 I speak after the maner of men, because of  
the infirmitie of your flesh, for as yee haue  
giuen your members seruants to vnclean-  
nesse, and to iniquitie, to commit iniquity,  
etc. 3.24.10. & 3.25.8
- 23 For the wages of sinne is death: but  
the gift of God is eternal life through Ie-  
sus Christ our Lord. 2.8.38, 59. & 3.4.28.  
and 3.14.21.
- 7.1 Know ye not brethren, for I speake to  
them that know the law, that the law hath  
dominion ouer a man as long as hee li-  
ueth? 4.15.12
- 7 What shall we say then? is the law sin?  
God for bid. Nay I know not sinne by the  
law: &c. 2.5.6. & 2.7.6
- 12 Wherefore the lawe is holy, and the  
commaundement is holy, and iust and  
good. 2.9.4
- 14 For we know that the lawe is spirituall,  
&c. 2.8.6
- 15 For I allow not that which I doe: for  
what I would that doe I not, but what I  
hate, that do I. 2.2.27
- 18 For I. now, that in mee, that is, in my  
fleth, dwelleth no good thing: for to will  
is present with me, &c. 2.1.9
- 19 For I do not the good thing, which I would,  
but the euill, which I would not,  
that do I. 2.2.27. & 3.3.11
- 20 Now if I doe that I would not, it is no  
more I that do it, but the sinne that dwel-  
leth in me. 2.2.27
- 23 But I see another law in my members,  
rebelling against the law of my mind, and  
leading me captiuē into the law of sinne,  
which is in my members. 3.3.14
- 24 O wretched man that I am, who shall  
deluer me from the body of this death?  
3.9.4. & 3.11.11. & 4.15.12
- 8.1 Now then there is no condemnation  
to them that are in Christ Iesus, which  
walke not after the flein, but after the spi-  
rit. 3.4.28. & 4.15.12
- 3 For that that was imposseble to the law,  
in as it uch as it was weake because of the  
fleth, God sending his owne sonne, in the  
familiarde of sinful flein, and for sin, con-  
demned sinne in the flesh. 2.7.5. & 2.12.4.  
& 2.13.4, 4. & 2.16.6. & 3.2.5. & 3.4.27.  
& 3.11.23
- 6 For the wisedome of the flesh is death:  
but the wisedome of the spirit is life and  
peace. 2.3.1
- 7 Because the wisedome of the flesh is en-  
emie against God: for it is not subiect to  
the law of God, neither in deed can be. 2.  
1.9. & 3.3.8. & 3.20.24
- 9 Now yee are not in the flesh but in the  
spirit, because the spirit of God dwelleth  
in you: but if any man hath not the spirit  
of Christ, the same is not his. 3.1.2. & 3.2.  
39. & 4.17.12
- 10 And if Christ be in you, the body is dead  
because of sinne: but the spirite is life for  
righteouſnes sake. 2.1.6. & 3.1.3. & 3.2.24.  
& 3.25.3. & 4.17.12
- 11 But if the spirit of him that raised vp Ie-  
sus from the dead, dwell in yon, hee that  
raised vp Christ from the dead, thail also  
quicken your mortall bodies, because that  
his spirit dwelleth in you. 1.13.18. & 3.1.2.  
& 3.2.39 & 3.25.3.8. & 4.17.12
- 14 For as many as are led by the spirite  
of God, they are the sons of God. 3.2.39
- 15 For yee haue not receiued the spirit of  
bondage, to feare againe: but yee haue re-  
ceiued the spirit of adoption, &c. 2.11.9.  
& 2.14.5. & 3.1.3. & 3.2.11. & 3.13.5. & 3.  
20.1. & 3.24.1. & 4.1.9.22
- 16 The same spirite beareth witnesse with  
our spirite, that wee are the children of  
God.

# The Table.

- God. 3.2.39
- 17 If we be children, we are also heires, euen the heires of God, & heires annexed with Christ, &c. 2.12.2
- 19 For the feruent desire of the creature, waiteth when the sons of God shal be reueled. 3.9.5 & 3.25.2
- 20 Because the creature is subiect to vanitie not of it owne will, &c. 2.1.5
- 22 For we know that euerie creature grometh vs also, & trauelleth in paine together vnto this present. 2.1.5 & 3.25.2
- 23 And not onely the creature, but we also which haue the first fruites of the spirite, euen we do sigh in our selues, waiting for the adoption, euen the redemption of our body. 3.18.3 & 3.25.11
- 24 For we are sauied by hope: but hope that is seene, is no hope, &c. 2.9.3
- 25 But if we hope for that we see not, wee do with patience abide for it. 3.2.41.42. & 3.25.1
- 26 Likewise the spirite also helpeth ouercomynnes: for we know not what to pray as we ought, &c. 3.20.5
- 27 But he that searcheth the hearts knoweth what is the meaning of the spirite, for he maketh request for the saints, &c. 3.20.5.3.34
- 29 For those which he knew before, he also predestinate to bee made like to the image of his sonne, that he mighte be the first borne among many brethren. 2.13.2. and 3.1.1.3. and 3.8.1. & 3.15.8. & 3.1.8.7. and 2.24.1
- 30 Moreover, whom he did predestinate, them also he called: And whom he called, them also he iustified: And whom he iustified, &c. 2.5.2. and 3.14.21 & 3.18.4. and 3.2.4.6
- 32 Who spared not his owne son, but gaue him for vs all to death, how shall he not with him giue vs all things alio? 2.14.7. & 2.17.6. & 3.24.5
- 33 Who shall lay any thing to the charge of Gods chosen? it is God that iustifieth. 3.11.9.6.11
- 34 Who shall condemne? it is Christ that is dead, yea or rather which is risen again, who is also at the right hand of God, &c. 2.16.13. & 2.16.16. & 2.16.18. & 3.20. 20
- 35 Who shall separate vs from the loue of Christ? shall tribulation, or anguish, or persecution, or famine, or nakednes, or pe- nill, or sword? 3.13.5. & 3.2.28.
- 36 For thy sake are we killed all the day long, we are counted as sheepe for the slaughter. 3.9.6. & 3.25.3. & 3.14.19
- 38 For I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come. 3.2.16. & 3.2.40. & 3.15.8. & 3.24.6
- 39 Nor height, nor depth, nor anie other creature shall bee able to sepa- rate vs from the loue of God, which is in Christ Iesus our Lord. . . 3.2.16.28, 40
- 9.3 For I would wish my selfe to be sepa- rated f. om Christ, for my bretheren that are my kinsmen according to the flesh. 3.20. 35
- 5 Of whom are the fathers, and of whom concerning the flesh, Christ came, who is God ouer all blessed for euer, Amen. 1.13. 11 & 2.13.1.3. & 2.14.6
- 6 For all they are not Israellites, which are of Israell 3.22.4 & 4.2.3
- 7 Neither are they all children, because they are the seed of Abraham: But in Isaac shall thy seed be called. 3.21.7. & 4. 16.14
- 8 That is, they which are the children of the flesh, are not the children of God, but the children of the promise are account- ed for the seed. 3.21.7
- 11 For ere the children were borne, and when they had don neither good nor euil, that the purpose of God might remaine according to the election, not by workes, but by him that calleth. 3.22.4
- 12 It was said vnto her, the elder shal leue the yoonger. . . . 3.2.25
- 13 As it is written, I haue loued Iacob, and haue hated Ioseph. 3.21.7. & 3.22.11
- 14 What shall we say then? is there un- righteouenes with God? God forbid. 3. 22.8
- 15 I will haue mercie on him to whom I will shew mercie: and I will haue com- passion on him to whom I w.l. haue com- passion. 3.22.6
- 16 So then it is not in him that wil eth, nor in him that runneth, but in God that sheweth

# The Table.

- sheweth mercie. 2.5.4.17. & 3.24.1  
 17 For this same purpose haue I stirred thee vp, that I might shew my power in thee, &c. 3.24.14  
 18 Therefore he hath mercy on whom he will, and whom he will he hardeneth. 1. 18.2. & 3.12.11  
 20 But, O man, who art thou that pleadest against God? &c. 3.23.1.4. & 3.24.16  
 21 Hath not the potter power of the clay to make of the same lump, &c. 3.17.5  
 22 What and if God would, to shew his wrath, and to make his power knowne, suffer with long patience the vessels of wrath? &c. 1.14.18. & 3.23.1  
 24 Euen vs, whom he hath called, not of the Iewes onely, but also of the Gentiles. 3.24.16  
 32 For they haue stumbled at the stumbling stome. 1.13.23  
 33 Behold, I lay in Sion, a stumbling stone, and a rocke of offence. 1. 10. 11. And whosoeuer beleeueth on him, shall not be confounded. 1.13.13  
 10.3 For they being ignorant of the righteousnesse of God, and going about to establish their owne righteousness, &c. 3. 11.13  
 4 For Christ is the ende of the lawe, for righteousness vnto every one that beleueth. 1.6.2. & 2.6.4. & 2.7.2. & 3.2.6. & 4.8.13  
 5 That the man that doth these things shal lue thereby. 3.11.14.17. & 3.17.3  
 6 But the righteousness of Faith speaketh on this wise: Say not in thy hart, who shal ascend into heauen? &c. 1.17.2  
 7 Or, who shall descend into the deepe? that is, to bring Christ againe from the dead. 1.17.2  
 8 This is the worde of Faith which wee preach. 2.5.12. & 3.2.29.30. & 4.14.14  
 9 For if thou shalt confesse with thy mouth the Lord Iesus, and shalt beleue in, &c. 3.11.14  
 10 For with the hart, man beleueth vnto righteousness, and with the mouth man confesseth to salvation. 3.2.2.8  
 11 Whosoeuer beleueth in him, shal not be ashamed. 1.13.13  
 14 But how shal they cal on him, in whom they haue not beleuued, &c. 3.20.1.11  
 17 Then Faith is by hearing, and hearing, &c. 3.20.27. & 4.1.5. & 4.6.3.1. & 4.8. 9. & 4.16.19  
 11.2 God hath not cast away his people which he knew before, &c. 3.22.6  
 4 But what saith the answere of God to him? I haue reserued vnto my selfe seuen thousand men, which haue not bowed the knee to Baal. 4.1.2  
 5 Euen so then at this present time, is there a remnant, through the election of grace. 3.21.1  
 6 And if it be of grace, it is no more of works: or else were grace no more grace. &c. 3.14.5  
 16 For if the first frutes be holy, so is the whole lumpe, and if the roote be holy, so are the branches. 4.16.15  
 17 And though some of the branches be broken off, and thou being a wilde Olue tree, wast graft in for them, and made partaker of the roote, and fatnesse of the Olue tree. 3.1.1  
 20 Well, through vnbeleefe they are broken off, and thou standest by Faith, be not high minded, but feare. 2.3.22. & 3.24.6  
 26 And so all Israel shall be saued, as it is written: The deliuener shall come out of Sion, and shall turne away the vngodlynes from Iacob. 3.3.21  
 29 For the gifites and calling of God are without repentance. 4.16.14  
 32 For God hath shut vp all in vnbeleefe, that he might haue mercie on all. 2.7.8. & 3.23.11. & 3.24.16  
 33 O the deepnes of the riches both of the wisedome and knowledge of God: how vnsearchable are his iudgements, & his waies past finding out? 1.17.2. & 3.23.5  
 34 For who hath knowne the mind of the Lord? or who was his counsellor? &c. 3. 2.34. & 4.18.19. & 4.19.2  
 35 Or who hath giuen vnto him first and he shall be recompenced? 3.14.5. & 3. 22.3. & 3.23.11  
 36 For of him, and through him, and for him, are all things, &c. 2.8.13  
 12.1 I beseech you therefore brethren, by the mercies of God, that ye give vp your bodies a living sacrifice, holy and acceptable vnto God which is your reasonable seruing of God. 3.7.1. & 3.16.3. & 4.18.16  
 2 And

# The Table.

- 2 And fashion nor your selues like vnto this world, but be ye chaunged by the renewing of your mind, that ye may prooue what is the will of God, good, and acceptable, and perfect. 2.1.9. & 4.16.4
- 3 As God hath dealt to euerie man the measure of faith. 4.13.3. & 4.16.4. & 4.17.3.2
- 4 For as wee haue many members in one body, & all members haue not one office. 3.16.2
- Whether we haue prophecie, let vs prophecie according to the proportion of our faith. 4.16.4 & 4.17.3.2
- 7 Or an office, let vs waite on the office, or he that teacheth, on teaching. 4.3.8
- 8 Or hee that exhorteth on exhortation: hee that distributeth, let him doe it with simplicitie: he that ruleth, with diligence: he that sheweth mercie, with cheerfulness. 4.3.8.9. and 4.11.1. and 4.20.4
- 10 Be affectioned to loue one another with brotherly loue: in giuing honor, goe one before another. 1.10.1. & 4.20.4
- 14 Bleſſe them that persecute you: bleſſe, I ſay, and curse not. 4.20.20
- 19 Dearely beloued, auenge not your ſelues, but giue place vnto wrath: for it is written: Vengeance is mine I wil repay, ſaith the Lord. 4.20.19
- 21 Be not ouercome of euil, but ouercom euil with goodnes. 4.20.20
- 13.1 Let euerie ſoule be ſubiect vnto the higher powers: for there is no power but of God: and the powers that be, are ordained of God. 3.19.15. & 4.10.3.5. & 4.20.4.7,23
- 4 For hee is the minister of God for thy wealth: but if thou do euill, ſcare: for he beareth not the ſword for nought, for hee is the minister of God, to take vengeance on him that doth euill. 4.20.10. & 4.20.17. & 4.20.19
- 5 Wherefore ye muſt bee ſubiect, not be-cause of wrath onely, but alſo for conſcience ſake. 3.19.15. & 4.10.3. & 4.29.22
- 6 For, for this cauſe ye pay also tribute: for they are Gods miniters, applying themſelues for the ſame thing. 4.20.13
- 8 Owe nothing to any man, but to loue one another: for he that loueth another, hath fulfilled the law. 2.8.5.3
- 3 For this, thou ſhalt not commit adulterie, thou ſhalt not kill, thou ſhalt not ſteal, thou ſhalt not beare false wiuenſſe, thou ſhalt not couet: and if there bee any other commandement, it is briefly comprehended in this ſaying, namely: Thou ſhalt loue thy neighbour as thy ſelue. 2.8.5.7
- 14 But put ye on the Lord Iesuſ Christ, and take no thought for the flesh, to fulfill the lustes of it. 3.1.1 & 3.10.3
- 14.1 Him that is weake in the faith, receiuue vnto you, but not for coniouerſies of diſputations. 3.19.11
- 5 This man eſteemeth one day aboue an other day, & an other man counteth euerie day alike: let euery man be fully perſwaded in his minde. 2.8.33
- 10 For we ſhall al appeare before the iudgement ſeat of Christ. 1.13.11. & 3.5.8
- 11 For it is written I liue, ſaith the Lord: And euerie knee ſhall bow to me, and all toongs ſhall confeſſe vnto God. 1.13.11, 23. & 3.25.7
- 13 Let vs not therefore iudge one another any more: but vſe your iudgement rather in this, that no man put an occaſion to fal, or a ſtumbling blocke his brother. 3.19.11
- 14 I know, and am perſwaded through the Lord Iesuſ, that there is nothing vnclean of it ſelue: but vnto him that iudgeth any thing to be vnclean, to him it is vnclean. 3.19.8
- 17 For the kingdome of God is not meat and drinke: but righþeouſnes and peace, and ioy in the holy Ghost. 2.15.4
- 22 Haſt thou faith? haue it with thy ſelue before God: bleſſed is hee that condemneth not himſelue in that thing which he alloweth. 3.19.8
- 23 For he that doubteth is condemned if he eate, because he eateth not of faith: & whatſoever is not of faith is ſin. 3.5.10. & 3.15.6. & 4.13.17. & 4.15.2.2
- 15.1 We which are ſtrong, ought to beare the infirmities of the weake and not to pleafe our ſelues. 3.19.11
- 5 Now the God of patience and coniola- tion, graunt that you be like minded one towards another, according to Christ Ieſuſ. 4.2.5
- 6 That ye with one minde and with one mouth

# The Table.

- mouth may praise God, euen the Father of our Lord Iesus Christ. 3.20.29.31
- 8 Now I say, that Iesus Christ was a Minister of the circumcision, for the truthe of God, to confirme the promises made vnto the Fathers. 3.2.32. & 4.16.15
- 12 There shall be a roote of Iesle, and he that shall rise to reigne over the Gentiles, in him shall the Gentiles trust. 1.13.13
- 19 So that from Ierusalem, and rounde about vnto Illyricum, I haue caused to abound the Gospell of Christ. 4.3.4
- 20 Yea, so I enforced my selfe to preach the Gospell, not where Christ was named, &c. 4.3.4
- 25 But now goe I to Ierusalem, to minister vnto the Saintes. 4.6.14
- 30 Also brethren, I beseech you for our Lord Iesuses sake, and for the loue of the Spirite that yee would striue with me by praier to God for me. 3.20.20
- 16.3 Greete Priscilla and Aquila my fellow helpers in Christ Iesus. 4.6.14
- 7 Salute Andronicus and Iunia my Cousins and fellow prisoners which are notable among the Apostles, and were in Christ before me. 4.3.5
- 20 The God of peace shall tread Satan vnder your feete shortly. 1.14.18. & 3.15.5
- 25 By the reuelation of the mystery, which was kept secret since the world began. 2.9.4
- 26 But now is opened, and published among all nations by the Scriptures of the Prophetes, &c. 2.9.4
- I. CORINTHIANS.**
- 1.1 Paul called to be an Apostle of Iesus Christ, through the will of God, and our brother Softenes. 4.3.10
- 3 Grace be with you and peace from God our Father, and from the Lord Iesus Christ. 1.13.13
- 9 God is faithfull by whom ye are called vnto the fellowship of his Sonne Iesus Christ, &c. 3.5.5
- 11 For it hath beene declared vnto me my brethren, of you by them that are of the house of Cle, that there are contentions among you. 4.1.14
- 12 Now this I say, that every one of you sayeth, I am Paules, &c. 4.13.14
- 13 Is Christ deuided? was Paul crucified for you? Either were ye baptised into the name of Paul? 3.5.2 & 4.15.13
- 20 Where is the wise? where is the scribe? where is the dispueter of this world? &c. 2.2.20
- 21 For seeing the worlde by wisedome knew not God in the wisedome of God, it pleased God by the foolishnes of preaching to saue them that beleue. 2.6.1
- 23 But we preach Christ crucified: vnto the Jewes, euen a stumbling blocke and vnto the Grecians, foolishnes. 3.24.14
- 26 For brethren, you see your calling how that not many wise men after the flesh, not many mighty, not many noble are called. 3.23.10
- 30 But ye are of him, in Christ Iesus who of God is made vnto vs wisedome and righteousness, and sanctification, &c. 2.15.2. & 2.16.19. & 3.3.19. & 3.4.30. & 3.11.6, 12. & 3.14.27. & 3.15.5. & 3.16.1
- 2.2 For I esteemed not to know any thing among you, saue Iesus Christ, and him crucified. 1.13.13. & 2.12.4.5 & 2.15.2. & 3.2.1
- 4 Neither stood my word and my preaching in the entising speech of mans wisedome, but in plaine evidence of the Spirite. 1.8.1. & 4.1.6. & 4.14.11
- 5 That your Faith shoulde not be in the wisedome of men, but in the power of God. 3.2.35
- 8 Which none of the Princes of this world hath knownen, for had they known, &c. 1.5.1.2. & 2.14.2 & 4.17.30
- 10 But God hath revealed them vnto vs by the Spirite: for the Spirite searcheth all things, yea the deepe things of God. 1.13.14. & 3.2.34
- 11 For what man knoweth the things of a man, saue the spirite of a man which is in him, euen so the things of God knoweth no man, but the Spirite of God. 3.2.34
- 12 Now we haue receiued not the Spirite of the world, but the Spirite which is of God, that we might know the things that are giuen to vs of God. 3.2.39. & 4.8.11
- 13 Comparing

# The Table.

- 13 Comparing things spirituall with spirituall things. 4.16.3.1
- 14 But the naturall man perceiuteth not the things of the spirite of God : for they are foolishnesse vnto him : neither can he know them, because they are spirituall discerned. 2.2.20. & 3.2.3.4
- 16 For who hath knownen the minde of the Lorde, that hee might instrue him? but we haue the minde of Christ. 1.13.14. & 3.1.3.4
- 3.2 I give you milke to drinke, and not meate : for yee were not able to beare it : neither yet now are ye able. 3.19.13
- 3 For whereas there is among you enuying, and strife, and diuisions, are yee not carnall, and walke as men? 2.5.4. and 4.1.14
- 4 For when one saith, I am *Paules*, another, I am *Appolos*, are yee not carnall? 4.4.2. & 4.13.14
- 6 I haue planted, *Appollo* watered, but God gaue the encrease. 4.14.11
- 7 So then neither is hee that planteth any thing, neither he that watereh but God that giueth the encrease. 2.5.4.3. & 3.1.4. & 4.1.6
- 8 And every man shall receiue his wages according to his labour. 3.16.3. & 3.18.1
- 9 For we together are Gods labourers, ye are Gods husbandry, and Gods building. 2.5.17. & 4.1.6
- 11 For other foundation can no man lay, than that which is laide, which is Iesus Christ. 3.15.5. & 4.6.5
- 12 And if any man build on this foundation, golde, siluer, or precious stones, timber, hay, or stubble. 3.5.9
- 13 Every mans worke shall be made manifest: for the day shall declare it because it shall be reuealed by the fire, &c. 3.5.9
- 14 If any mans work that he hath built vpon, abide, he shall receiue wages. 3.5.9
- 15 If any mans worke burne, he shall lose, but he shal be safe himselfe: neuerthelesse yet as it were by the fire, 3.5.9
- 16 Knowe yee not that ye are the temple of God, and that the spirite of God dwelleth in you? 1.3.15. & 3.6.3. & 3.1.6.2. and 3.2.5.7. & 4.3.1
- 19 For the wisedome of this world is foolishnesse with God: for it is written, Hee catcheth the wife in their owne craftiness. 2.5.7. & 2.2.20
- 21 Therefore let no man rejoice in men: for all things are yours. 4.19.1
- 4.1 Let a man so thinke of vs, as of the ministers of Christ, and dispolers of the secretes of God, 4.3.6. & 4.8.1
- 4 For I knowe nothing by my selfe, yet am I not thereby iustified: but he that iudgeth me, is the Lord. 3.12.2. & 3.17.14
- 5 Therefore judge nothing before the time, vntil the Lord come, who will lighthen things that are hid in darknesse, and make the counsels of the hart manifest, &c. 3.2.4
- 7 For who separateth thee? and what hast thou, that thou hast not receiued? if thou hast receiued it, why rejoicest thou, as though thou hadst not receiued it? 2.5.2 & 3.7.4. & 3.24.12
- 1.5 For in Christ Iesus I haue begotten you through the Gospell. 4.1.6
- 5.1 It is heard certainly that there is fornication among you, and such fornication as is not once named among the Gentiles, &c. 4.1.14
- 2 And ye are puffed vp and haue not rather sorrowed, that hee which hath done this deede, might bee put from among you. 4.1.15
- 4 When yee are gathered together, and my spirite, in the name of our Lorde Iesus Christ, that, such a one I say, by the power of our Lorde Iesus Christ. 4.1.1. 5. & 4.12.4
- 7 Be deliuered vnto Satan, for the destruction of the flesh, that the spirite may be sauued in the day of the Lord Iesus. 4.12.5.6
- 6 Knowe ye not that a little leauen leauenth the whole lumpe? 4.12.5
- 7 For Christ our passeouer is sacrificed for vs. 4.12.13. & 4.18.3
- 11 If any that is called a brother, bee a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioneer, with such a one eate not. 4.1.15. & 4.12.5
- 12 For what haue I to doe, to iudge them also, which are without? doe ye not iudge them that are within? 4.11.5
- 6.6 But a brother goeth to law with a brother, and that vnder the infidels. 4.20.21
- 7 Now

# The Table.

- 7 Now therefore there is utterly a fault among you, because ye go to lawe, one with another. 4.1.14
- 9 Know yee not that the vngnchteous shal not inherite the kingdome of God? &c. 3.4.21. & 3.24.10
- 10 Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggerers, nor theueys, nor covetous, nor drunkards, nor railers, nor extortioneys shall inherite the kingdome of God. 3.4.21
- 11 But ye are iustified in the name of the Lord Iesus, and by the spirit of our God. 1.13.14. & 3.1.1. & 3.6.3. & 3.14.6. & 3.24. 10
- 13 Meates are ordained for the belly, and the belly for the meates: but God shall destroy both it, and them, &c. 3.25.8. & 4.13.9 & 4.19.7
- 15 Know yee not, that your bodies are members of Christ? &c. 3.6.3. & 3.25.8. & 4.17.9
- 19 Know yee not, that your bodie is the temple of the holy Ghost which is in you, whom you haue of God? &c. 1.13.1.5. & 3.3.9. & 3.25.7. & 3.25.8. & 4.3.1
- 20 For yee are bought for a price: therefore glorie God in your body, & in your spirit: for they are Gods. 2.17.5. & 3. 25.7
- 7.2 Ncuerthelesse, to auoide fornication, let euerie man haue his wife, and let euerie woman haue her owne husband. 2.8. 43
- 3 Let the husbande giue vnto the wife due beneuolence, and likewise also the wife vnto the husband. 4.12.16
- 5 Defraud not one another, except it bee with consent for a time, that ye may giue your selues to fasting, and prayer: and againe come togither that Satan tempt you not for your incontinencie. 4.12.16
- 7 I woulde that all men were even as I my selfe am: but euerie man hath his proper gift of God, one after this maner, and an other after that. 2.8.42
- 9 But if they cannot abstaine, let them marie: for it is better to marie than to burne. 2.8.43. & 4.13.17
- 14 For the vnbeleevung husband is sanctified by the wife, and the vnbeleevung wife is sanctified by the husbande, else were your children vncleane: but nowe are they holy. 2.1.7. & 4.16.6. & 4.16.15. & 4. 16.31
- 19 Circumcision is nothing: and vncircumcision is nothing: but the keeping of the commandemens of God. 4.14.24
- 21 Art thou called being a seruant? care not for it: but if yet thou maist bee free, vse it rather. 4.20.1
- 23 Ye are bought with price: bee not seruants of men. 4.20.32
- 31 And they that vse this world, as though they vsed it not: for the fashion of this world goeth away. 3.10.1.4. & 4.19.7
- 34 The vnmariet woman careth for the things of the Lord, that she may bee holy both in body and in spirit, &c. 3.10.1.4. & 4.19.7
- 35 And this I speake, for your owne commodities, not to tangle you in a snare. 4. 10.2
- 8.1 And as touching things sacrificed vnto idols, we know, that wee haue knowledge, &c. 4.10.22
- 4 For though there be that are called gods, whether in heauen, or in earth, &c. 1.13. 11
- 6 Yet vnto vs there is but one God, which is the father, of whom are all things, and we in him. and one Lorde Iesus Christ, &c. 1.13.1.1. & 2.3.6. & 2.14.3. and 2. 15.5
- 9 But take heede least by any meanes this power of yours be an occasion of falling to them that are weake. 3.19.11. and 4.10. 22
- 9.1 Am I not an Apostle? am I not free? haue I not seene Iesus Christ our Lord? are yee not my worke in the Lord? 3.14. 15. & 4.1.14. & 4.17.17. & 4.17.29
- 2 For ye are the seale of my Apostleship in the Lord. 4.1.6
- 5 Or haue wee not power to lead about a wife being a sister, as well as the rest of the Apostles, and as the brethren of the Lord, and Cephas? 4.12.25
- 12 Neuertheles, we haue not vsed this power but suffer all things, that wee should not hinder the gospel of Christ. 3.4.15
- 16 And woe is vnto me, If I preach not the gospel. 4.5.6
- 19 For though I bee free from all men, yet haue

# The Table.

- haue I made my self seruant vnto all men,  
that I might win the more. 3.19.12
- 20 And vnto the Iewes I becom as a Iew,  
that I might win the Iewes,&c. 4.19.26
- 22 To the weake I become as weake, that  
I may win the weak: I am made all things  
to all men, that I might by al meanes saue  
some. 3.19.12
- 10.1 Moreouer, brethren I would not that  
ye should be ignorant, that all our fathers  
were vnder the cloude, and all pasled  
through thesea. 2.10.5
- 2 And were all baptised vnto Moses in the  
cloud, and in the sea. 4.15.9
- 3 And did all eate the same spirituall meat  
4.14.23. & 4.18.20
- 4 And did all drinke the same spirituall  
drinke, for they dranke of the spirituall  
rocke that followed them: and the rocke  
was Christ. 1.13.10 & 2.9.1. & 4.14.26. &  
17.15.21.22
- 5 But with many of them God was not  
pleased: for they were ouerthrown in the  
wildernes. 4.14.24
- 11 And all these things came vnto them  
for ensamples, and were written to admoni-  
sh vs, vpon whom the ends of the world  
are come. 2.10.5. & 3.2.22
- 12 Wherefore let him that thinketh hee  
standeth, take heed least he fall. 3.2.40. &  
3.24.6
- 13 There hath no temptation taken you but  
such as appeareth to man, &c. 3.2.40
- 16 The cup of blessing which we blefle, is  
it not the communion of the blode of  
Christ? the bread which we breake, is it  
not the comunyon of the body of Christ?  
4.17.10. & 4.17.15. & 4.17.22. & 4.17.38.  
and 4.18.8
- 17 For we that are many, are one bread &  
one bodie, because we all are partakers of  
one bread. 4.17.14
- 23 All things are lawfull forme, but all  
things are not expedient: all things are  
lawfull for me, but all things edifie not. 3.  
19.12
- 25 Whatsoever is sold in the shambles,  
eate ye, and aske no question for con-  
science sake. 3.19.11
- 28 But if any man say vnto you, this is sac-  
rificed vnto idols, eate it not because of  
him that shewed it, and for thy consci-  
ence, &c. 3.19.6. & 4.10.4
- 29 And the conscience I say not thine but  
of that other, &c. 3.19.11. & 4.10.4
- 31 Whether therefore ye eate or drinke,  
or whatsoeuer yee do, do all to the glorie  
of God. 3.20.44
- 32 Give none offence, neither to the Iewes  
nor to the Grecians, nor to the Church  
of God. 3.19.11
- 11.4 Euerie man praying or prophecyng  
hauing any thing on his head dishonou-  
reth his head. 4.19.26
- 5 But euerie woman that praieth or prophe-  
cieth bareheaded, dishonoreth her head.  
4.10.29
- 7 For a man ought not to couer his head:  
forasmuch as he is the image and glorie  
of God: but the woman is the glorie of  
the man. 1.15.4
- 16 But if any man lust to bee contentious,  
we haue no such custome, neither the  
Churches of God. 4.10.31
- 20 When ye come togither therefore into  
one place, this is not to eate the Lordes  
supper. 4.18.12
- 22 Haue ye not houses to eate and drinke  
in? despite yee the Church of God? &c.  
4.10.29
- 23 For I haue receiued of the Lorde that  
which I also deliuern vnto you, &c. 4.17.  
35,50
- 24 And when hee had giuen thankes hee  
brake it, & said, take, eat, this is my body,  
which is broken for you: this doe you in  
remembrance of me. 4.17.1. and 4.  
17.20
- 25 After the same maner also he tooke the  
cup, when he had supped, saying this is the  
new Testament in my blode, &c. 4.17.20
- 26 For as often as ye shall eat this bread &  
drinke this cup, ye shew the Lords death  
vntill he come. 4.16.30. & 4.17.37
- 28 Let a man therefore examine himselfe,  
and so let him eate of this bread, and drinke  
of this cup. 4.1.15. & 4.16.30. & 4.17.40
- 29 For he that eateth & drinketh vnwor-  
thily, eateth and drinketh his owne dam-  
nation, bicaus he deserueth not the lords  
body. 4.1.15. & 4.16.30. & 4.17.33.34  
40.
- 31 For if we would judge our selues wee  
should not be iudged. 3.3.18
- 32 But:

# The Table.

- 32 But when we are iudged, we are chastened of the Lorde, because we shoulde not be condemned with the worlde. 3.4.  
33. & 3.8.6
- 12.3 Wherefore, I declare vnto you, that no man speaking by the spirite of God calleth Iehus execrable, &c. 2.2.20
- 6 And there are diuersities of operations, but God is the same, which worketh all in all. 2.3.6.9
- 8 For to one is giuen by the spirit, the word of wisedome, and to another the word of knowledge, by the same spirit. 4.3.11
- 10 And to another diuersties of toongs, and to another the interpretation of toongs. 1.13.14. & 3.2.9
- 11 And all these things worketh euен the selfe same spirite, distributing to euerie man seuerally as hee will. 1.13.14. and 4.13.3
- 12 For as the body is one, and hath many members, and all the members of the body which is one, though they be many yet are but one body: euenso is Christ. 1.13.16. & 3.7.5. & 3.16.2. & 4.17.2.2
- 13 For by one spirite are wee all baptizied into one body, whether we are Iewes or Grecians, &c. 4.24.7. and 4.15.15. and 4.16.22
- 25 Least there should bee any diuision in the body: but that the members shoulde haue the same care one for another. 3.26.20
- 28 And God hath ordained some in the Church, as first Apostles, secondly prophets, thirdly teachers, then them that do miracles: after that the giftes of healing, helpers, &c. 4.3.8. & 4.11.1. & 4.20.4
- 31 But desire you the best gifites, and I will yet shew you a more excellent way. 3.2.9
- 13.1. Though I speake with the toongs of men and Angels, and haue not loue, I am as sounding brasse, or a tinkling Cymball. 2.5.4
- 2 If I had al faith, so that I could remoue mountaines, and had not loue, I were nothing. 3.18.8
- 3 And though I feede the poore with all my goodes, and though I give my body that I bee burned, and haue not loue, it profiteth me nothing. 4.13.13
- 4 Loue suffereth long : it is bountifull : loue enuieth not : loue doth not boast it selfe : it is not puffed vp. 3.7.5.6
- 9 For we knowe in part, and we prophecie in part. 3.2.20
- 10 But when that which is perfect, is come, then that which is in part, shall bee abolished. 3.2.13
- 12 For now we see through a glasse darkly: but then shall we see face to face, &c. 3.22.11. & 4.18.20
- 13 And now abideth faith, hope and loue, eu'en these three: but the chiefeſt of these is loue. 3.18.8
- 14.15 What is it then? I wil pray with the spirite, but I will pray with the vnderstanding also, &c. 3.20.5. & 3.20.3.2
- 16 Else, when thou bleſſest with the spirit, how ſhall he that occupieth the roome of the vnlearned, ſay Amen at thy giuing of thanks, &c. 3.20.33
- 29 Let the Prophets ſpeak two or three, and let the other iudge. 4.8.9. & 4.9.13
- 30 And if any thing be reuealed to another that ſitteth by, let the firſt holde his peace. 4.1.12
- 34 Let your women keepe silence in the Churches, for it is not permitted vnto them to ſpeak, &c. 4.10.29
- 40 Let all things bee done honeſtly and by order. 2.8.3.2. & 3.20.29. & 4.3.10. and 4.10.27.3.0
- 15.6 After that he was ſeen of moe than fiu hundred brethren at once, &c. 2.25.3
- 10 But I laboured more abundantly than they all, yet not I, but the grace of God which is in me. 2.3.11. & 4.1.6
- 12 Now if it be preached, that Christ is riſen from the dead, how ſay ſome among you, that there is no riſurection of the dead? 3.25.7. & 4.1.14
- 13 For if there bee no riſurection of the dead, then is Christ not riſen. 3.25.3
- 14 And if Christ be not riſen, then is our preaching in vaine, and your faith is alſo in vaine. 3.25.3
- 16 For if the dead bee not riſed, then is Christ not riſed. 2.13.2
- 17 And if Christ be not riſed, your faith is vaine, &c. 2.13.2. & 2.16.13
- 19 If in this life onely wee haue hope in Christ, we are of all men the moſt miſerable.

# The Table.

- table. 3.9.6.& 3.18.4
- 20 But now is Christ risen from the dead, and was made the first fruites of them that slept. 2.16.13
- 21 For sin by man came death, by man came also the Resurrection of the dead. 2.1.6
- 22 For, as in Adam all men die, euen so in Christ shall all be made aliuine. 4.16.17
- 25 For he must reigne till he hath put all his enemies vnder his feete. 2.16.16
- 28 And when all things shall be subdued vnto him, then shall the Sonne also himselfe be subiect vnto him, &c. 1.13.26.& 2.8.30. &c 2.14.3. & 2.15.5. & 3.20.42. & 3.25.12
- 36 Thou foole, that which thou lowest is not quickned, except it die. 3.25.4
- 39 All flesh is not the same flesh, but there is one flesh of men, &c. 3.25.8
- 41 There is an other glorie of the Sunne, an other glory of the Moone, an other glory of the Starres: for one Starre differeth from an other star in glory. 4.19.34
- 45 The first Man Adam was made a liuing Soule: and the last Adam was made a quickning Spirite. 1.15.4. & 3.1.2
- 46 Howbeit that was not first made which is spiritual, but that which is naturall, and afterward that which is spirituall. 4.16.31
- 47 The first man is of the earth, earthly: the second man is the Lord from heauen. 2.12.7. & 2.13.2. & 2.13.4. & 4.17.25
- 50 Flesh and bloude cannot inherite the kingdome of God, &c. 4.16.17
- 51 Beholde I shew you a secrete thing, we shall not all sleepe, but we shall all bee chaunged. 2.16.17. & 3.25.8
- 52 In a moment, in the twinkelinge of an eye, at the last trumpet: for the trumpet shall blow, and the dead shall be raiised vp incorruptible, and we shall be chaunged. 2.16.17
- 53 For this corruption must put on incorruption, &c. 3.25.7
- 54 So when this corruptible hath put on incorruption, and this mortall hath put on immortalitie, &c. 3.25.10
- 16.2 Euyer first day of the weeke, let euyer one of you put a side by himselfe, and lay vp as God hath prospered him, &c. 2. 8.33
- 7 For I wil not see you now in my paßage: but I trust to abide a while with you, if the Lord permit. 1.17.11
2. CORINTHIANS.
- 1.2 G lace be with you, and peace from God our Father, and from the Lord Iesus Christ. 1.13.13
- 3 The Father of mercy, and the God of all comfort. 3.20.37
- 6 And whether we be afflicted, it is for your consolation and saluation which is wrought in the induring of the same sufferings, which we also suffer: or whether we be comforted, it is your consolation and saluation. 3.5.4
- 12 For our rejoicing in this, the testumonie of our conscience, that in simplicitie and godly purenesse, and not in fleshlie wisedome, &c. 3.2.41. & 3.17.14
- 19 For the Son of God Iesus Christ who was preached among you by vs, &c. 4. 17.50
- 20 For all the promises of God in him are yea, and are in him Amen, &c. 2.9.2. & 3.2.32. & 3.20.17. & 4.14.20
- 22 Who hath also sealed vs, and hath giuen the earnest of the spirite in our harts. 1.7.4. & 3.1.3. & 3.2.36. & 3.24.1
- 23 Now, I call God for a record vnto my Soule, that to spare you, I came not as yet to Corinthus. 2.8.24. & 2.8.27
- 24 Not that we haue dominion ouer your Faith, but that we are helpers of your ioy, &c. 4.8.9
- 2.6 It is sufficient vnto the same man that he was rebuked of many. 3.4.13
- 7 So that now contrariwise, yee ought rather to forgiue him, and comfort him, least the same should be swallowed vp with ouermuch heauines. 4.1.29. & 4.12.8
- 8 Wherefore, I pray you, that you would confirme your loue towards him. 4.12.9
- 16 To the one we are the fauour of death, vnto death: and to the other the fauour of life, vnto life, &c. 2.5.5
- 3.3 In that ye are manifest, to be the Epistle of Christ, ministred by vs, and written not with ynke, &c. 2.8.57
- 5 Not that we are sufficient of our selues, to thinke any thing, as of our selues, &c. 2.2.15.27. & 2.3.6

# The Table.

- 6 Who also hath made vs able Ministers of the new Testament, not of the letter, but of the Spirite : for the letter killeth, but the Spirite giueth life. 1.9.3. & 2.7.2.  
8.1.4. & 4.1.6. & 4.14.11
- 7 If then the ministration of death written with letters and engrauen in stones was glorious, so that the children of Israel could not behold the face, &c. 2.7.7
- 8 How shall not the ministration of the spirite be more glorious? 1.9.3
- 9 For if the ministerie of condemnation was glorious, much more doth the ministration of righteousness exceede in glorie. 4.3.3
- 14 Therefore their mindes are hardened: for vntill this day remaineth the same couering vtaken away in the reading of the olde Testament, which yale in Christ is put away. 2.10.23
- 15 But cuen vnto this day when Moses is read, the yale is laid ouer their harts. 2.10.23
- 17 Now the Lord is the Spirite, & where the Spirite of the Lord is, there is libertie. 2.2.8
- 18 But we all behold as in a mirror, the glorie of the Lord, with open face, and are changed into the same Image, &c. 1.15.4. & 1.15.5. & 3.2.20. & 3.3.9
- 4.4. In whom the God of this world hath blinded the minds, that is, of the Infidels, that the light of the glorious Gospell of Christ, which is the image of God, &c. 1.14.13. & 1.14.18. & 1.18.2. & 2.4.1
- 6 For God that commanded the light to shine out of the darknes, is he which hath shined in our harts, &c. 2.9.1. & 3.2.1. & 4.1.5. & 4.3.3
- 7 But we haue this treasure in earthen vessels, that the excellencie of that power might be of God, & not of vs 4.1.5. & 4.3.1
- 8 We are afflicted on every side, yet are we not in distresse: in pouertie, but not overcome of pouertie. 3.3.9 & 3.15.8
- 9 We are persecuted, but not forsaken: cast downe, but we perith not. 3.15.8
- 10 Every where we beate about in our body, the dying of the Lord Iesus, that the life of Iesus also might be made manifest in our mortall flesh. 3.15.5. & 3.15.8.  
& 3.18.7. & 3.25.3. & 3.25.7
- 13 And because we haue the same spirite of Faith, according as it is wrtten, I belieued, and therefore haue I spoken, &c. 3.2.3.5
- 5.1 For we know that if our earthly house of this tabernacle be destroyed, we haue a building giuen of God, &c. 3.25.6
- 2 For therfore we sigh, desiring to be clothed with our houle, which is from heauen. 3.9.5
- 4 Because we would not be vnclothed, but would be clothed vpon, that immortalitie might be swallowed vp of life. 1.15.2. & 3.9.5.
- 5 Who also hath giuen vnto vs the earnest of the spirite. 2.9.5. & 3.2.36
- 6 Therefore we are alwaies bold, though we know that whiles we are at home in this bodie, we are absent from the Lord. 1.15.2. & 3.2.14. & 3.9.4. and 3.25.1. & 3.25.6
- 7 For we walke by Faith and not by sight. 3.2.14
- 8 Neuerthelesse, we are bold, and loue rather to remoove out of the body, and to dwell with the Lord. 1.15.2
- 10 For we must all appeare before the iudgement seate of Christ, &c. 1.13.11.  
& 1.15.2 & 3.18.1. & 3.25.7
- 18 And all things are of God, which hath reconciled vs vnto himselfe by Iesus Christ,  
&c. 3.2.29. & 3.5.5. & 3.1.14. & 4.6.3
- 19 For God was in Christ, and reconciled the world to him selfe, not imputing their sinnes vnto them, &c. 2.12.4. and 2.17.2. and 3.2.32. and 3.4.25. and 3.11.  
22. & 3.14.11. & 4.1.22
- 20 Now then are we Ambassadours for Christ: as though God did beseech you through vs, &c. 3.4.27. & 4.1.22. & 4.3.1
- 21 For he hath made him to be sinne for vs, which knew no sinne, that we shold be made the righteousness of God in him. 2.16.5. & 2.16.6. & 2.17.2. & 3.5.2. & 3.11.  
11. & 3.11.2.2. & 3.14.23
- 6.8 By honor and dishonor, by euill report and good report, &c. 3.2.3
- 16 For yee are the Temple of the living God, &c. 1.13.15. & 3.6.3. & 3.16.2
- 7.1 Seing then that we haue these promises, dearely beloued, let vs cleanse our selues from all filthines of the flesh  
and

# The Table.

- and the spirite, &c. 1.15.2. & 2.5.11. & 2.  
9.3. & 3. 16.2. & 3.2.5.7
- 10 For godly sorrow causeth repentance  
vnto saluation, not to be repented of: but  
the worldly sorrow causeth death. 3. 3.7  
11 For behold, this thing that yee haue  
beene godly sorte, what great care it hath  
wrought in you, &c. 3.3.15
- 8.11 Now therefore performe to doe it  
also, that as there was a readines to will,  
euens so ye may performe it of that which  
ye haue. 3.5.8
- 16 And thankes be vnto God, which hath  
put in the hart of *Titus* the same care for  
you. 2.5.8
- 17 Because we accepted the exhortation,  
&c. 2.5.8
- 9.6 That he which soweth sparingly shall  
reape also sparingly, and he that soweth  
liberally, shall reape also liberally. 3.18.6
- 7 As every man wilfeth in his hart, so  
let him giue, not grudgingly, or of necessitie:  
for God loueth a chearefull giuer.  
3.16.3
- 12 For the ministracion of this seruice,  
not only supplieth the necessarie of the  
Saintes, &c. 3.7.5
- 10.4 For the weapons of our warfare are  
not carnall, but mightie through God, to  
cast, &c. 4.8.9. & 4.11.5. & 4.11.10
- 6 And hauing readie the vengeance a-  
gainst all disobedience, when your obe-  
dience is fulfilled. 4.6.3
- 8 For though I shoulde boast somewhat  
more of our authoritie, which the Lord  
hath giuen vs for edification, &c. 4.8.1
- 11.14 And no maruell: for Satan himselfe  
is transformed into an Angell of light. 1.  
9.2. & 4.12.12
- 12.2 I know a man in Christ aboue four-  
teeue yeceres agone (whether he were in  
the body, I cannot tell, God knoweth)  
which was taken vp into the third hea-  
uen. 1.9.1. & 1.14.4. & 4.3.3
- 4 How that he was taken vp into Para-  
dise, and heard words which cannot be  
spoken, which are not possible for man to  
utter. 1.14.4
- 7 And lest I shoulde be exalted out of mea-  
sure, through the abundance of reuelations,  
there was giuen vnto me a pricke in
- the flesh, the messenger of Satan, &c. 1.  
14.18. and 3.3.14. and 4.17.34
- 8 For this thing I belought the Lorde  
thrise, that it might depart from me. 1.  
13.20
- 9 And he said vnto me, my grace is suffi-  
cient for thee ?&c. that the power of  
Christ may dwell in me. 1.3. 13. & 1.13.  
20. and 3.3.14
- 21 I feare lest when I comme againe, my  
God debase me among you, and I shall  
bewaile many, &c. 3.3.18. and 4. 1.27
- 13.4 For though he was crucified concer-  
ning his infirmitie, yet lieth he through  
the power of God. And we no doubt, are  
weake in him, &c. 2.13.2. and 2.14.6, and  
2.16.13
- 5 Proue your selues whether ye are in the  
Faith: examine your selues: know ye not  
your owne selues, how that Iesus Christ is  
in you, except ye be reprobates? 3.2.39
- 10 According to the power which the  
Lord hath giuen me, to edification, and  
not to destruction, 4.8.1
- 13 The grace of our Lord Iesus Christ,  
and the loue of God, and the communio-  
n of the holy Ghost, &c. 3.1.2

## GALATHIANS.

- 1.1 Paul an Apostle not of men, nei-  
ther by man, but of Iesus Christ,  
&c. 4.3.13. and 4.3.14
- 2 And all the brethren that are with me,  
vnto the Churches of Galatia. 4.1.14
- 3 Grace bee with you, and peace from  
God the Father, and from the Lord Iesus  
Christ. 1.13.13
- 6 I maruele that ye are so soone remou-  
ed away vnto an other Gospel, from him  
that hath called you in the grace of  
Christ. 4.1.27
- 8 But though that we, or an Angell from  
heauen preach vnto you otherwise than  
that which we haue preached vnto you,  
let him be accursed. 4.9.12
- 16 To reueale his Sonne in me, that I  
should preach him among the Gentiles,  
&c. 3.22.7
- 18 Then after three yeceres, I came againe  
to Jerusalem to visite Peter, & abode with  
him fifteene daies. 4.6.7. and 4.6.14

# The Table.

- 2.1 Then fourteene yeeres after, I went vp againe to *Ierusalem* with *Barnabas*, and tooke with me *Titus* also. 4.6.14
- 3 But neither yet *Titus* which was with me, though he were a Grecian, was compell'd to be circumcised. 3.19.12
- 6 God accepteth no mans person, &c. 3. 23.10
- 7 When they saw the Gospell of the vncircumcision was committed vnto me, as the Gospell of the circumcision was vnto *Peter*. 4.6.7
- 8 For he that was mightie by *Peter* in the Apostleship ouer the circumcision, was also mightie by me towards the Gentiles. 4.1.6. & 4.6.7
- 9 And when *James*, and *Cephas*, and *John* knew of the grace that was gauen vnto me, &c. 4.6.13.
- 14 But when I saw, that they went not the right way to the truth of the Gospell, I said vnto *Peter* before all men, if thou, &c. 4.12.3
- 16 Know that a man is not iustified by the workes of the law, but by the Faith of Iesus Christ, &c. 3.17.2
- 19 For I through the Law am dead to the Law, and that I might liue vnto God, &c. 2.16.7
- 20 Thus I liue yet, not I now, but Christ liued in me, &c. 4.19.35
- 3.1 O foolith Galathians, who hath bewitched you, that ye should not obey the truth, &c. 1.11.7. & 4.1.27. & 4.18.11
- 2 Receiued yee the Spirite by the workes of the law, or by the hearing of the Faith preached? 3.2.33. & 4.1.6
- 6 Yea rather as *Abraham* beleueed God, and it was imputed to him for iusteouenesse. 3.17.3
- 8 For the Scriptures foreseeing, that God would iustifie the Gentiles through faith, preached before the Gospell vnto *Abraham*, &c. 3.11.3
- 20 For as many as are of the workes of the Law, are vnder the curse: for it is written, curled is euery man that continueth not in all things, &c. 2.7.5. & 2.7.17. & 2.16 2. & 3.11.19
- 12 And the Law is not of Faith: but the Man that shall doe those things shall liue in them, 3.11.18. & 3.11.19
- 13 Christ hath redeemed vs from the curse for vs, &c. 2.7.15. & 2.8.57. & 2.16.2. & 2.16.6. & 2.16.19. & 2.17.4. & 3.4.27. & 3.11.12. & 3.19.3. & 4.13.21
- 16 Now to *Abraham* and to his seed were the promises made, &c. 2.6.2. & 2.13.3. & 4.14.21
- 17 And this I say, that the Law which was foure hundredth and thirtie yeares after, cannot disanull the covenant that was confirmed afore of God in respect of Christ, that it should make the promises of no effect. 3.11.20
- 18 For if the inheritance be of the law, it is no more by the promise, but God gaue it vnto *Abraham* by promise. 3.11.17
- 19 Wherefore then serueth the Law? it was added because of the transgression, &c. 1.14.9. & 2.5.6. & 2.7.2
- 21 Is the Law than against the promises of God? God forbid, &c. 3.11.19. & 3.4.6
- 22 But the Scripture hath concluded all vnder sinne, that the promise by the Faith of Iesus Christ should be giuen to them that beleeue. 3.4.6
- 24 Wherefore the Law was a Schoole master to bring vs to Christ, that we might be made righteous by Faith. 2.7.2. & 2.7. 11. & 2.11.5
- 27 For all ye that are baptised into Christ, haue put on Christ. 2.1.3. & 3.1.3. & 4.14 7. & 4.15.6. & 4.16.21. & 4.19.8
- 28 There is neither Iewe nor Grecian: there is neither bond nor free: there is neither male nor female: for yee are all one in Christ Iesus. 2.11.1. & 4.20.1
- 4.1 Thenthis I say, that the heire as long as he is a child, differeth nothing from a seruant, though he be Lord of all. 2.11.2. & 2.11.5. & 2.11.13
- 2 But is vnder Tutors and Gouvernors, vntill the time appointed of the Father. 4. 10.14
- 3 Euen so we, when we were children, were in bondage vnder the rudimentes of the world, 4.10.14
- 4 But when the fulnes of time was come, God sent forth his son, borne of a womā, &c. 2.16.5. & 2.7.15. & 2.11.11. & 2.12. 7. & 2.13.1. & 2.13.3. & 2.17.5. & 4.20.15
- 5 That hee might redeeme them which were vnder the Law, that we might recue

# The Table.

- ceive the adoption, &c. 2.7.15. &c. 3.19.2  
6 And because yee are the Sonnes, God hath sent foorth the Spirite of his Sonne into your harts, which crieth, *Abba*, that is, Father. 2.14.5. and 3.1.3. and 3.2.11 and 3.13.5. and 3.20.37
- 7 But euen then, when ye knew not God, ye did seruice vnto them which by nature are not Gods. 1.4.3. and 1.12.3
- 8 But now, seeing ye know God, yea are rather knowne of God, &c. 4.1.27. and 4.10.10. and 4.19.7
- 10 Ye obserue daies, and monethes, and times, and yeeres. 2.8.33
- 11 I am in feare of you, least I haue bestowed on you labor in vain. 2.8.33
- 12 For it is written that *Abraham* had two Sonnes, one by a seruant, another by a free woman. 2.11.9. & 4.2.3
- 24 By the which thinges, another thing is meant: for these Mothers, are the two Testamentes, &c. 2.11.9
- 25 For *Agar* or *Sina* is a Mountaine in *Arabia*, and it answereth to *Ierusalem* that now is, &c. 3.2.6
- 26 But *Ierusalem*, which is aboue, is free: and is the Mother of vs all. 4.1.1
- 28 We are after the manner of *Isaac*, chil-dren of the promise. 4.16.12
- 30 Put out the seruant and her sonne, &c. 3.18.2
- 5.1 Stand fast in the libertie therfore wher-with Christ hath made vs free, &c. 3.19.2 & 3.19.14. & 4.10.8. & 4.10.9. and 4.20.1
- 4 Who so euer are iustified by the Law, ye are fallen from grace. 3.19.14
- 5 For we through the spirite, waite for the hope of righteousness through faith. 3.2.43
- 6 In Christ Iesus neither circumcision aualeth any thing, nor vncircumcision, &c. 3.11.20
- 13 For brethren, ye haue beene called vnto libertie: only vse not your libertie, &c. 3.19.11
- 14 For all the law is fulfilled in one word, which is, Thou shal loue thy neighbour as thy selfe, 2.8.53
- 17 For the flesh lusteth against the spirite, and the spirite against the flesh, &c. 2.7.5 and 2.2.27
- 19 Moreouer the workes of the flesh are manifest, which are adulterie, fornicati-on, vncleannessesse, wantonnesse. 2.1.8. & 3.14.1. and 4.15.10
- 6.10 While we haue therefore time, let vs do good vnto al men, &c. 3.7.6. & 3.20.38
- 14 But God forbid that I shoulde reioyce, but in the croſſe of our Lord Iesus Christ, whereby the world is cruciſed vnto me, and I vnto the world. 2.16.7
- 15 For in Christ Iesus, neither circumciſion aualeth any thing, nor vncircumciſion, &c. 4.14.24
- 17 From henceforth let no man put mo-to businesſe, for I beare in my body the markes, &c. 3.18.7. and 3.25.8
- EPHESIANS.
- 1.2 **G**race be with you, & peace from God our Father, and from the Lord Iesus Christ. 1.13.13
- 3 Which hath blſſed vs with all spirituall blessing in heauenlie thinges in Christ. 3.22.10
- 4 As he hath chosen vs in him before the foundation of the world, that we shoulde be holy, &c. 2.3.8. and 2.8.53. and 2.12.5. and 2.16.4. and 3.15.5. and 3.17.15 and 3.19.2. and 3.22.1. and 3.23.12. and 3.24.3. and 3.24.5
- 5 Who hath predestinate vs to be adopted through Iesus Christ vnto himselfe, 2.12.5. and 3.11.4. and 3.18.2
- 6 To the praise of the glory of his grace, wherewith he hath made vs accepted in his beloved. 2.17.2. & 3.2.32. & 3.11.4
- 7 By whom we haue redemption through his blood, &c. 3.4.30
- 9 And hath opened vnto vs the mysterie of his will, according to his good pleasure, &c. 4.14.2. and 4.19.36
- 10 That in the dispensation of the fulnes of the times, he might gather together in one all things, both which are in heauen, and which are in earth, euen in Christ. 2.12.5. and 3.20.21
- 13 In whom also yee haue trusted, after that ye heard the word of truth, euen the Gospell of our salvation, &c. 1.7.4. and 2.9.3. and 2.10.3. and 3.1.4. and 3.2.36. and 3.24.1. and 3.24.8
- 14 Which is the earnest of our inheri-tance, vntill the redemption, &c. 3.24.8
- Rrr 3      17 That

# The Table.

- 37 That the God of our Lord Iesus Christ, the Father of glory, might giue vnto you the Spirite of wisedome, &c. 2.2.21
- 18 That ye may know, what the hope of his calling, and what the riches of his glorious inheritance is in the Saintes. 3. 2.16. & 4.8.11
- 20 Which he wrought in Christ, when he raised him from the dead, &c. 2.16.15
- 21 Farre aboue all principalitie and power, and might, and domination, and euerie name that is named, &c. 1.14.5. & 2. 1.5.5. & 2.16.15
- 22 And he hath appointed him ouer all things to be the head to the Church. 2. 1.5.5. & 4.6.9
- 23 Which is his body, euen the fulnesse of him that filleth all in all things. 2.15.5. & 3.20.3.8. & 4.1.10. & 4.17.9
- 2.1 That were dead in trespasses, and sins, &c. 3.24.10
- 2 Wherein in time past yee walked, according to the course of this world, and after the Prince that ruleth in the ayre, &c. 1.14.13. & 1.14.18. & 2.4.1. &c. 3. 24.10
- 3 Among whom we also had our conuertation in time past, in the lustes of our flesh, in fulfilling the will of the flesh, and of the minde, &c. 2.1.6. & 2.1.11. & 4.16.17
- 4 But God which is rich in loue, through his great loue wherewith hee loued vs. 3.14.5
- 5 Euen when we were dead by sinnes he quickned vs, &c. 3.5.19
- 6 And hath raised vs vp together, and made vs to sit together in the heavenly places in Christ Iesus. 2.16.16. & 3.15.6. & 3.25.1
- 8 For by grace are ye saued through faith, and that not of your selues: it is the gift of God. 3.13.2. & 3.14.11
- 9 Not of workes, least any man shoulde boast himselfe. 3.13.2
- 10 For we are his workmanship created in Christ Iesus vnto good works, &c. 2.3. 6 & 3.3.21. & 3.14.5. & 3.15.7. & 3.23.13
- 11 Wherfore remember that yee being in time past Gentiles in the flesh, and called vncircumcision, &c. 4.14.12. & 4.16.15
- 12 That ye were, I say, at that time without Christ, and were alienates from the common wealth of Israel, &c. 1.4.3. & 1.5. 12. & 2.6.1. & 3.24.10. & 4.14.12. & 4.16. 3. & 4.16.24
- 14 For he is our peace, which hath made of both one, &c. 2.7.17. & 2.11.11. & 3. 2.28. & 3.2.3.2. & 3.13.4. & 4.16.13
- 16 And that he might reconcile both vnto God in one body by the Crosse, &c. 3.17.2
- 19 Now therefore, ye are no more strangers and foreiners: but Citizens, &c. 3.25.1
- 20 And are built vpon the foundation of the Apostles and Prophetes, &c. 1.7.2 & 4.2.1. & 4.2.4. & 4.6.5
- 21 In whom all the building coupled together, growtheth vnto an holy Temple in the Lord. 3.15.5. & 3.16.2
- 3.2 If ye haue heard of the dispensation of the grace of God, which is giuen me to youward. 4.14.2
- 7 Whereof I am made a minister by the gift of the grace of God, &c. 3.22.7
- 10 To the intent, that now vnto principallities, and powers in heauenlie places, &c. 1.18.3. & 2.11.12. & 3.24.16
- 12 By whom we haue boldnesse and entrance by confidence, &c. 3. 2.15. & 3. 13.5. & 3.20.12
- 14 For this cause, I bowe my knees vnto the Father of our Lord Iesus Christ. 3. 2.15
- 15 Of whom is named the whole family in heauen and in earth. 2.14.7
- 16 That he might graunt you according to the riches of his glory, that ye may be strengthened, &c. 2.12.5
- 17 That Christ may dwell in your hartes by Faith, &c. 2.9.3. & 2.12.5. & 4.17.5
- 18 That ye being rooted and grounded in loue, may be able to comprehend with all Saintes, &c. 2.12.5. & 3.2.14. & 3. 14.19
- 19 And to know the loue of Christ, which passeth knowledge, &c. 2.12.5
- 4.2 With long suffering supporting one another through loue. 4.12.11. & 4.12.13.
- 3 Indeuoring to keepe the vnitie of the Spirite in the bond of peace. 4.12. 11. & 4.12.13
- 4 There is one body, and one Spirite, &c. 4.1.3.

# The Table.

- 4.1.3. & 4.3.1. & 4.6.10  
 5 There is one Lord, one Faith, and one  
 baptism. 1.13.16. & 4.2.5  
 7 But vnto every one of vs is giuen grace,  
 &c. 2.15.5. & 3.1.2. & 4.6.10  
 8 When he ascended vp on high, he led  
 captiuicre captive, &c. 1.13.11. & 2.16.16  
 10 He that descended, is euē the same  
 that ascended far aboue all heauens, &c.  
 2.16.14. & 4.3.2. & 4.6.10  
 12 He therefore gaue some to be Apostles,  
 and some to be Prophetes, &c. 4.1.1.5. &  
 4.3.4. & 4.6.10. & 4.8.12  
 12 For the gathering together of the  
 Saintes, that for the workes of the minis-  
 terie, &c. 4.1.5  
 13 Till we all meeete together, in the vni-  
 tie of Faith, &c. 4.14.8  
 14 That we be no more henceforth chil-  
 dren, waueing and carried away with  
 every winde of doctrine, &c. 4.3.1  
 15 But let vs follow the truth in loue, and  
 in all things grow vp into him, &c. 2.16.  
 15. & 3.1.1. & 3.1.3. & 4.3.2. & 4.6.9. &  
 4.17.9  
 16 By whom all the body being coupled  
 and knit together by every ioynt, &c. 2.  
 13.1. & 4.6.9  
 17 This I say therefore, and testifie in the  
 Lord, that ye hencefoorth walke not, &c.  
 2.3.1  
 18 Hauing their cogitation darkened, and  
 being strangers, &c. 2.3.1  
 20 But you haue not so learned Christ.  
 3.2.6. & 3.6.4  
 22 That is, that yee cast off, concerning  
 the conuersation in time past, the olde  
 man, &c. 3.3.8. & 3.6.4  
 23 And be renued in the Spirite of your  
 minde. 2.1.9 & 2.3.1. & 3.3.8. & 3.7.1  
 24 And put on the new man, which after  
 God is created, &c. 1.15.4  
 23 Neither giue place to the diuel. 1.14.18  
 28 Let him that stole, steale no more, but  
 let him rather labor, &c. 3.24.10  
 30 And grieue not the holy spirit of God,  
 by whom, &c. 2.5.8  
 5.1 Be ye therefore followers of God as  
 deare children. 3.6.3  
 2 And walke in loue, euē as Christ hath  
 loued vs, and hath giuen himselfe, &c. 2.  
 17.5. & 4.19.23
- 6 Let no man deceiue you with vaine  
 wordes, for such things, &c. 3.2.27  
 8 For yee were once darkenesse, but are  
 now light in the Lord, &c. 3.16.2. & 3.  
 24.10  
 14 Awake thou that sleepest, and stand vp  
 from the dead, and Christ shall giue thee  
 light. 2.5.19  
 23 For the husband is the wifes head,  
 even as Christ is the head of the Church,  
 &c. 3.6.9. & 4.6.9  
 25 And gaue himselfe for it. 4.1.17. &  
 4.8.12  
 26 That he might sanctifie it, and clese,  
 &c. 3.3.11. & 3.6.3. & 4.1.13. & 4.1.5.2.  
 & 4.1.6.22  
 27 That he might make it vnto himselfe a  
 glorious Church, not hauing, &c. 3.3.11.  
 & 4.1.10  
 28 So ought men to loue their wifes as  
 their owne bodies, &c. 4.19.35.  
 29 For no man euer yet hated his owne  
 flesh, but nourisheth, and cherisheth it,  
 euē as the Lord doth the Church. 4.  
 19.35  
 30 For we are members of his bodie, of  
 his flesh, &c. 2.12.2. & 2.12.7. & 3.1.3.  
 & 4.17.9  
 32 This is a great mysterie, but I speake  
 concerning Christ, and concerning the  
 Church. 4.12.24  
 6.1 Children obey your Parentes in the  
 Lord: &c. 2.8.36. & 2.8.38. & 4.20.29  
 4 And ye Fathers, prouoke not your chil-  
 dren to wrath, &c. 4.20.29  
 9 Neither is there respect of persons with  
 him. 3.23.10  
 10 Finally my brethren be strong in the  
 Lord, &c. 2.5.8  
 12 For we wrestle not against flesh and  
 blood, &c. 1.14.13. & 1.17.8  
 13 For this cause, take vnto you the whole  
 armour of God, &c. 1.14.13. & 2.5.11  
 16 Aboue all take the shielde of Faith,  
 wherewith ye may quench all, &c. 3.2.  
 21. & 3.20.21  
 18 And pray alway with all manner of  
 prayer and supplication in the Spirite, &c.  
 3.20.5. & 3.20.7. & 3.20.12  
 19 And for me, that vtterance may be gi-  
 uen vnto me: that I may open my mouth  
 boldly, &c. 3.20.20  
 Rrr 4 PHIL-

# The Table.

## PHILIPPIANS.

- 1.1 **P**aul and **T**imothie the seruants of Iesu Christ, &c. 4.3.7. & 4.3.8  
4 Alwaies in al my prayars for all you, &c. 2.2.25  
6 I am perswaded of this same thing, that he that hath begun this same good worke in you, &c. 2.3.6. & 3.18.1. & 3.24.6  
20 As I hartily looke for, and hope that in nothing I shall be ashamed, but that with all confidence, &c. 3.2.43  
23 For I am greatly in doubt on both sides, desiring to be loosed & to be with Christ, &c. 3.9.4  
29 For vnto you it is giuen for Christ, that not onely ye shold beleue in him, &c. 2 17.5.  
2.1 Fulfill my ioy, that ye be like minded, hauing the same loue, &c. 4.2.5  
3 That nothing be done through contention, or vaine glory: but that in meeknes, &c. 3.7.4  
5 Let the same minde be in you, that was euuen in Christ Iesus. 4.2.5  
6 Who being in the forme of God, thought it no robborie, &c. 1.13.1.1. and 1.13.2.4  
7 But he made himselfe of no reputation, and tooke on him the forme of a seruant, and was made like vnto men, &c. 1.13.2.4  
and 2.13.2. and 2.16.5. and 4.17.25  
8 He humbled himselfe, and became obedient vnto the death, &c. 2.13.2. and 2.14  
3. and 3.15.8. and 4.14.12  
9 Wherefore God hath also highly exalted him, and giuen him a name, &c. 2.11.  
12. and 2.13.2. and 2.15.5. and 2.16.15. and 2.17.6  
10 That at the name of Iesus shold euerie knee bow, &c. 1.13.24. and 2.11.12. and 2.  
14.3. and 3.5.8  
12 Wherefore my beloued, as you haue alwaies obeyed, so let us in my presence, &c.  
2.5.11. and 3.2.23. and 3.18.1  
13 For it is God that worketh in you both the will, and the deede, &c. 2.2.27. and 2.  
3.6. and 2.3.11. and 2.5.11. and 3.2.23. and 3.11.12  
15 That ye may be blameles, and pure, and the sonnes of God without rebuke, &c. 3.  
17.15

- 17 Yea and though I be offered vp vpon the sacrifice, & seruice of your faith, I am glad and rejoice with you all. 1.13.1.3.2.6  
20 For I haue no man like minded, who will faithfully care for your matters. 4.6. 15  
21 For all seeke their owne, and not that which is Iefus Christs 4.6.15  
3.5 An Ebrewe of the Ebreues, by the law a Pharisee. 3.24.10  
6 Concerning zeale, I persecuted the Church, &c. 3.24.10  
8 Yea doubtles I thinke al things but losse, for the excellent knowledge sake of christ Iesus my Lord, &c. 3.11.13. and 3. 25.2  
10 That I may know him, and the vertue of his resurrection, &c. 2.16.13. and 3.8.2  
and 3.15.8. and 3.25.2.  
12 Not as though I had alreadie attained to it, either were alreadie perfect, but, &c. 4.8.11  
13 But one thing I do: I forget that which is behind, &c. 3.14.13. and 3.3.25.1  
15 Let vs therefore as many as be perfect, be thus minded: and if yee be otherwile minded, &c. 3.2.4. and 4.1.12  
20 But our conuersation is in heauen, from whence also we looke for the fauour, &c. 3.25.2. and 4.17.27. and 4.17.29  
21 Who shall change our vile body, &c. 3. 25.4. and 3.25.8. and 4.17.29  
4.3 Yea, and I beseech thee, faithful yokefellow, helpe those women that laboured with me in the Gospell, &c. 3.24.9  
6 Be nothing carefull, but in all things let your requests be shewed to God in prayer and supplication, &c. 3.20.28. & 3.20.40  
12 And I can be abased: and I can abound euerie where in all things I am instructed, &c. 3.10.5. and 3.19.9  
18 I was euuen filled, after that I had received of *Ephphoditus*, &c. 4.18.16

## COLOSSIANS.

- 1.4 **S**ince we heard of your faith in christ Iesus, and of your loue toward al saints. 2.10.3. and 3.18.3  
5 For the hopes sake, which is laide vp for you in heauen, &c. 3.18.3. and 3.25.1  
9 For this cause we also, since the day we heard

# The Table.

- 1 heard of it, cease not to pray for you, &c. 2.2.25
- 10 And increasing in the knowledge of God. 2.2.25
- 12 Giving thankes vnto the father which hath made vs, &c. 3.22.1
- 13 Who hath deliuered vs from the power of darkeenes, &c. 3.15.6
- 14 In whom we haue redemption through his blood, &c. 2.17.5. & 3.4.30. & 3.15.5
- 15 Who is the image of the inuisible God, the first borne of euerie creature. 2.2.20. and 2.6.4. and 2.12.4. and 2.12.7. and 2. 14.2 and 2.14.5
- 16 For by him were al things created, which are in heauen, and which are in earth, things visible and inuisible, &c. 1.14.10. and 2.12.7
- 18 And he is the head of the bodie of the Church, &c. 2.12.7. and 4.6.9
- 20 And by him to reconcile al things vnto himselfe, &c. 1.14.10. and 2.17.2. and 3.4.27. and 3.15.5
- 21 And you which were in times past strangers and enemies, because your mindes, &c. 2.16.2. and 3.14.6
- 22 Hath hee now also reconciled, in the body of his flesh, &c. 2.16.2
- 24 Now reioyce I in my sufferings for you, &c. 3.5.2. and 3.5.4. and 4.12.5
- 26 Which is the mysterie hid since the world began: and from al ages, but now is made manifest vnto his saints. 2.7.17. and 2.11.12. & 3.2.14. & 4.14.2
- 2.2 That their hearts might bee comforted, and they knit together in loue, &c. 3.2.14
- 3 In whom are hid all the treasures of wisedome and knowledge. 2.12.4. & 2.15.2. & 3.2.13. & 2.11.5. & 3.11.12. & 4.8.7. & 4. 10.8. & 4.18.20
- 8 Beware least there be any man that spoile you through philosophy, &c 1.14.10.8. & 4. 10.24
- 9 For in him dwelleth all the fulnes of the Godhead bodily. 1.13.13. & 3.11.5
- 10 And ye are complete in him, which is the head of all principalitie, and power. 1. 14.5. and 4.6.9
- 11 In whom also ye are circumcised with circumcision made without hands, &c. 4. 14.24. and 4.16.11
- 12 In that ye are buried with him in baptism, &c. 3.25.8. & 4.15.5. & 4.16.21
- 13 And ye which were dead in sinnes, and in the vncircumcision of your flesh, &c. 2.7.17 and 2.17.5. and 3.4.25
- 15 And hath spoiled the principalities and powers, and hath made a shew of them openly, &c. 2.16.6
- 16 Let no man therefore condemne you of meate and drinke or in respect of an holy day, &c. 2.8.33
- 17 Which are but a shadowe of things to come: but the body is in Christ. 2.7.16. and 2.8.31. and 4.14.22. and 4.14.25
- 19 And holdeth not the head, whereof all the body is furnished, and knit togither by joints, &c. 2.15.1
- 20 Wherefore if you be dead with Christ from the ordinances of the world, &c. 4. 10.9. and 4.10.13. and 4.19.7
- 21 Touch not, nor taste not, &c. 4.10.13
- 23 Which things haue in deed a shewe of wisedome, in voluntary religion, &c. 4.10. 9. and 4.10.24. and 4.13.2
- 3.1 If then yee bee risen with Christ, seeke those things which are aboue, &c. 3.6.3. and 4.17.36
- 2 Set your affections on things which are aboue & not on things which are on the earth. 4.17.36
- 3 For ye are dead, and your life is hid with Christ in God. 2.16.7. & 2.16.13. & 3.25.1
- 5 Mortifie therefore your members which are on the earth, fornication, vncircumcision, &c. 2.16.1.33.6
- 6 For the which things sake the wrath of God commeth on the children of disobedience. 3.2.27
- 9 Lie not one to an other seeing that yee haue put off the old man, &c. 3.3.8
- 10 And haue put on the new, which is renewed, &c. 1.15.4. & 2.12.9. & 3.3.9
- 11 Where is neither Grecian nor Iew, circumcision nor vncircumcision, Barbarian, &c. 4.20.1
- 14 And aboue all these things, put on loue &c. 2.8.53. and 3.18.8. and 4.13.13
- 16 Teaching, and admonisshing your own selues, in psalms, and hymnes, &c. 3.20.32
- 20 Children.

# The Table.

- 20 Children, obey your parents, &c. 2.8.36  
24 Knowing that of the Lord, ye shall receive the rewarde of the inheritance, &c. 3.18.2  
25 Neither is there no respect of persons. 3.23.10  
4.3 Praying also for vs, that God may open unto vs the doore of vtterance, &c. 3.20. 20  
17 And say to *Archippus*, take heed to the ministerie, that thou hast received, &c. 4. 3.7
- 17 Pray continually. 3.20.7. & 3.20.28  
18 In all things, give thankes, for this is the will of God in Christ Iesus towarde you, &c. 3.20.28  
19 Quench not the spirit. 1.9.3. & 2.5.11  
20 Despise not prophecying. 1.9.3  
23 Now the verie God of peace sanctifie you throughout: & I pray God that your whole spirit and soule and body, may bee kept blameles vnto the comming of our Lord Iesus Christ. 3.6.3. & 3.17.15. & 3. 25.7

## I. THESSALONIANS.

- 2.18. **T** Herefore wee would haue come vnto you (I Paul) &c. 1.17.11  
19 For what is our hope, or ioy, or crowne of rejoicing? 3.25.10  
3.5 Euen for this cause, when I could no longer forbear, I sent him that I might know of your faith, &c. 3.20.46. & 4.1.6  
12 And the Lord increase you, and make you abound in loue one toward an other, &c. 2.5.6  
13 To make your hearts stable, and vnablemable in holines before god, &c. 3.17.15  
4.3 For this is the will of God, euen your sanctification, &c. 3.16.2  
7 For God hath not called vs vnto vncleannes, but vnto holines. 3.16.2. & 3.19. 2. & 3.23.13  
15 For this say we vnto you by the worde of the Lord, that we which liue, and are remaining in the comming of the Lorde, shall not preuent those which sleepe. 3.25. 8.  
16 For the Lord himselfe shall descende from heaven with a shout, and with the voice of the Archangell, and with the trumpet of God: and the dead in Christ shall first rise. 1.14.8. & 2.16.17  
17 Then shall we which liue and remaine, be caught vp with them also in the clouds, to meet the Lord in the aire: and so shall we be euer with the Lord. 2.16.17  
5.2 For you your selues knowe perfectly, that the day of the Lord shall come, euen as a theefe in the night. 4.19.34  
9 For God hath not appointed vs vnto wrath, but to obtaine saluation by the means of our Lord Iesus Christ. 3.16.2

## II. THESSALONIANS.

- 1.4 **S** O that we our selues rejoice of you in the Churches of God, because of your patience and faith in all your persecutions and tribulations that ye suffer. 3.2.11  
5 Which is a token of the righteous iudgment of God, that ye may bee counted worthy of the kingdome of God, for the which ye also suffer. 3.2.11. & 3.18.7  
6 For it is a righteous thing with God, to recompense tribulation to them that trouble you. 3.9.6. & 3.18.7. & 3.25.4  
7 And to you which are troubled, rest with vs when the Lord Iesus shall shew himself from heauen with his mighty Angels. 3.18.7  
9 Which shall bee punished with euerlasting perdition, from the presence of the Lord, and from the glorie of his power. 3. 25.12  
10 When he shall come to be glorified in his saints, and to bee made maruellous in all them that beleue (because our testimonie toward you was beleueed) in that day. 3.25.10  
11 Wherefore, wec also pray alwaies for you, that our God may make you worthy of his calling, and fulfill al the good pleasure of his goodnes, and the worke of faith with power. 2.5.8 & 3.2.35  
2.3 Let no man deceiue you by any means, for that day shall not come except there come a departing first, and that that man of sinne be disclosed, euen the son of perdition. 4.9.7  
4 And exalteth himself against all that is called God, or that is worshipped, so

# The Table.

- so that he doth sit as God in the temple of God, &c. 4.2.12. & 4.7.25. & 4.7.29. &c. 4. 9.4
- 9 Euen him whose comming is by the working of Satan with all power & signes, and lyng wonders. 1.14.17
- 11 And therefore God shall sende them strong delusion, that they should beleue lies. 1.14.17. & 1.18.2. &c 2.4.5
- 12 That all they might be damned, which beleue not the truth, but had pleasure in vnrighteousnes. 1.18.2. & 2.4.5
- 13 But we ought alwaies to giue thankes to God for you, brethren beloued of the Lord, because hee hath chosen you from the beginning to saluation, through sanctification of the spirit, and beleefe of the truth. 3.1.2
- 14 Whereunto he called you by our gospel, to the obtaining of the glorie of our Lord Iesu Christ. 2.10.3
- 3.6 We do command you brethren, in the name of our Lorde Iesu Christ that yee withdraw your selues from euerie brother that walketh inordinately, &c. 4.1. 26
- 10 For euen when we were with you this we warned you of, that if there were any that would not worke, that he shoulde not eate. 4.16.29
- 12 Those that be such manner of persons, we command, and beseech for our Lord Iesu Christ, that they worke with quietnes, and eate their owne bread. 3.1. 26
- 14 And if there be any that follow not our counsell, note by a letter, and haue no company with him, that he may be ashamed. 4.12.5
- 15 Yet count him not as an enemie, but admonish him as a brother. 4.12.10
1. TIMOTHIE.
- 1.5 **T**He end of the law, is loue out of a pure heart, & good conscience, and of faith vnfained. 2.5.6. & 2.8.51. and 3.2.12. and 3.19.16. and 4.10.4
- 9 Knowing that the law is not put for iust men, but for the lawles and disobedient, & for those that wil not be ruled, for the wicked, &c. 2.7.10
- 13 I, I say which was first a blasphemere, and a persecuter, and a doer of wrong: but he had mercy of me, for I did it ignorantly, not beleeuing. 3.3.12
- 15 Christ Iesu came into the world to sau sinners, of the which I am chiefeſt. 2. 12.5
- 17 To the king eternall, immortall, inuisible, the onely wise God, bee honour and glorie, &c. 1.13.11. 24
- 19 Hauing faith and a good conscience the which beeing put away, some haue made shipwrack of faith. 3.2.12
- 2.1 I exhort therefore, that first of all prayer, supplications, intercessions, and giuing of thankes be made for all men. 3.20.19. and 4.20.23
- 2 For kings and for al that are in authority, that we may lead a quiet and peaceable life in all holinesse and honestie. 4.20.5, 27
- 4 Who would haue all men to bee saued, and come to the knowledge of the truth. 3.24.15
- 5 One God and one Mediator betweene God and man, the man Christ Iesu. 2.12. 1. & 2.17.5. & 3.20.17.20. & 4.12.25
- 6 Who gaue himself a ransom for al men, I say Christ that testimonie ordained in due time. 2.17.5. & 3.4.30
- 8 I will therefore that the men pray every where lifting vp pure handes without wrath or doubting. 3.20.29. & 3.25.7. & 4. 19.2
- 3.2 A Bishop ought to bee vnablemeable, the husband of one wife, watchful, sober, settled, harborous, apt to teach. 4.3.12. & 4.4.7, 10. & 4.5.2. & 4.2.23.24
- 9 Holding the mysterie of the faith with a pure conscience. 3.2.13. & 4.19.36
- 15 Which is the church of the living God, the piller and ground of all truth. 4.1.10. & 4.2.13.10. & 4.8.21
- 16 And without controuersie great is the mysterie of godlines, God was made manifest in flesh. 1.13.11. & 4.14.2.
- 4.1 The spirite speakeſt evidently, that in the latter times ſome ſhal depart from the faith, and ſhall give heede to ſpirites of errore, and to doctrine of diuels. 4. 19.4
- 2 Teaching lies through hypocriſie, whole conſcience

# The Table.

- conscience is marked with a hote iron. 4.9.14
- 3 Forbidding marriage, and commanding to abataine from meat, which God hath created to be received with thanks giuing of the faithfull and of them that haue knownen the truth. 4.9.14. & 4.12.23
- 4 For whatsoeuer God hath created is good, nor nothing is to be refused if it be taken with thankesgiuing. 3.19.8
- 5 For it is sanctified by the word of God and prayer. 3.19.8. and 3.20.28
- 6 Being nourished vp in the wordes of Faith, and in good doctrine, which thou hast continually followed. 3.2.13
- 8 But godlinesse is profitable which hath promise of this life, and of the life to come. 2.9.3. 3.2.28. & 3.20.44
- 10 Therefore we labor and are reproched, because we hope in the liuing God, which is the Sauiour of all men, but most chiefly of the Faithfull. 3.1.1. 3.8.8
- 13 Attend vnto reading, exhortation and doctrine vntill I come. 1.9.1
- 14 Neglect not the gifte that is in thee which was giuen thee to prophecie with laying on of the handes of the Elders. 4. 3.16. and 4.19.28
- 5.9 Let not a widow be taken into the number that is younger than 60. years olde, that hath beene the wife of one husband. 4.3.9
- 12 Therefore to be condemned, because they haue forsaken their first faith. 4.13.18
- 17 The Elders that rule well, are worthy double honor, but most chiefly those that doe labor in the wordes and doctrine. 2. 8.35. and 4.11.1
- 20 Those that offend, reprooue openly, that the rest may feare. 4.12.3
- 21 I charge thee before God & our Lord Jesus Christ, and the elect Angels, that thou keepe these things without preferring one before an other, and do nothing partiallie. 1.14.9.16. and 3.23.4
- 22 Lay hands sodenly vpon no man, neither be partaker of other mens finnes. 4. 3.12.15
- 6.4 He is puffed vp and knoweth nothing, but doteth about questions and strife of words, of which there riseth enue, strife, railings, and euill surmisung. 1.13.3
- 10 For the roote of all euill is the loue of money, the which whilst some lusted after, they haue erred from the Faith, and pearced themselves through with many sorowes. 3.2.13
- 16 Who only hath immortalitie, dwelling in the light that none can attaine vnto, whom neuer man saw; neither yet can see, vnto whom be honor and power euerlasting. Amen. 1.6.3. & 1.18.3. & 3.2.1
- 17 Charge those that be rich in this world, that they be not high minded, and that they put not trust in vncertaine riches, but in the liuing God, who giueth all things abundantly to enjoy. 3.18.6
- 20 O Timothie, keepe that that is committed vnto thee, and auoide prophane and vaine bablings, and oppositions of science falsly so called. 1.16.8

## II. TIMOTHIE.

- 1.1 P *Aul* the Apostle of Iesus Christ, by the will of God, according to the promisse of life which is in Christ Iesus. 2.9.3
- 6 I do put thee in remembrance that thou stir vp the gift of God which is in thee, by the laying on of my hands. 4.3.16
- 9 Who hath saued you and hath called you with an holy calling, not according to our workes, but according to his owne purpose and grace, &c. 2.12.5. and 3.14.5. and 3.22.3. and 4.1.26
- 10 But now is made manifest by the appearing of our Lord Iesus Christ, who hath abolished death, and hath brought life and immortalitie to light through the Gospell. 2.9.2. and 3.25.1
- 12 For the which cause also I suffer these things, neither am I ashamed: I know whom I haue beleueed, and I am perswaded, he is able to keepe that I haue committed vnto him against that day. 3.2.3.1. and 3.25.4
- 14 That worthy thing that was committed vnto thee, keepe through the holie Ghost which is in vs. 3.2.33
- 18 The Lord grant him that he may finde mercie with the Lord in that day. 3.25.10
- 2.10 Therefore I suffer all things for the elect sake, that they might also obtaine the

# The Table.

- the saluation that is in Christ Iesu , with eternall glorie. 3.5.4
- 12 If we bee dead with him , we shall also liue with him : and if we suffer , we shall also reigne with him. 3.1 5.8
- 13 If we beleue not , yet abideth he faithfull , he cannot denie himselfe. 1.4.2 & 3. 20.36
- 16 Stay prophane babling about vaine things , for they will proceed to more vn-godlines. 3.2. 13
- 19 The foundation of God standeth sure , hauing this seale , The Lorde knoweth who be his , &c. 3.22.6. & 4.1.2.8
- 20 In a great house there be not only golden & siluer vessels , but also of wood and of earth , and some of them be to honour , and some to dishonor. 3.15.8
- 25 Instruct them with meekenes that are contrarie minded , if that God will give them at any time repentance that they may know the truth. 1.14.18. & 3.3.21. & 3.24.15
- 26 And that they which bee taken in the snare of the duell , in the which they be held captiue , may , &c. 1.14.18. & 3.3.21
- 3.6 Euer learning , but they can neuer com to the knowledge of the truth. 3.2.5
- 8 And as Iames and Iambres withstoode Moses , so they withstand the truth , men corrupt in minde , and reprobate touching the faith. 3.2.13
- 16 The whole Scripture is giuen by inspiration of God , and is profitable to teach , to reprove , & to correct , &c. 1.9.1. & 2.7.14
- 17 That the man of God may be perfect , being perfectly instructed to every good wortke. 1.9.1
- 4.1 I charge thee therefore before God , and before the Lorde Iesu Christ , who shall judge the quicke and the dead at his glorious coming in his kingdome. 2.16.17
- 8 It remaineth , that there is a crowne laid vp for me , whiche the Lord that righteous judge shall give vnto me in that day . 3.18. 5. & 3.25.4
- 16 At my first answering no man affisted me , but all forsooke me. 4.6.15
- T I T V S.
- 1.1 P aul a seruant of God , and an Apostle of Iesu Christ according to the faith of the elect of God , and knowledge of the truth , which is according to holines. 3.2.12. & 3.22.10
- 6 For this cause I left thee in Creta , that thou shouldest goe forwaides to amende those things that remaine , and that thou shouldest appoint euery where Elders , as I haue commaunded thee. 4.3.7.8.15
- 6 If any be blamelesse , let it be the husband one wife , hauing children that be faithfull , &c. 4.3.12. & 4.12.23
- 7 A bishop must be blamelesse , as the steward of God , &c. not greedie of filthie luken. 4.5.19
- 9 A holder of that fafhull Worde which ferueth to teach , that hee may exhort by sound doctrine , and confute them that speake there against. 4.3.6
- 13 This witness is true : wherefore reprocure them earnestly , that they may be found in faith. 3.2.13
- 15 All things is pure to the pure : but to the defiled and fafhes , nothing is pure , &c. 3.19.9. & 4.13.9. & 4.17.40
- 2.2 That old men be sober , shewing themselves worthy to be reuerenced , and temperate , sound in faith , loue , and patience. 3.2.13
- 11 For the grace of God that bringeth salvation to all men hath appeared. 1.12.4. & 3.7.3. & 3.16.2. & 4.1.26
- 12 Teaching vs , that wickednes being forsaken and worldly lustes , wee shoulde liue soberly , righteously , and holily , in this present life. 3.16.2. & 3.25.1
- 13 Looking for that blessed hope , and for that glorious comming of the glorie of that great God and saviour euen Christ Iesus. 3.9.5. & 3.26.2
- 3 2 Put them in mind that they be subiect to principalities , and obey powers , that they be prepared to curie good worke. 4. 20.23
- 4 But when the bountifullnes and loue of God our Saviour towards man appeared. 2.5.17. & 3.14.5. & 4.1.26
- 5 Not by the works of righteousness that we had done , but according to his mercy he saued vs , by the washing of regeneration , &c. 1.13.14. & 2.5.17. & 3.4.25. & 4. 15.2.5. & 4.16.20. & 4.17.22
- 7 That being iustified by his grace , wee shoulde

# The Table.

should be made heires according to the  
hope of eternall life. 3.15.6

9 But stay foolish questions and genealo-  
gies, and contentions , and brawlings a-  
bout the law,for they are vnprofitable and  
vaine. 2.12.5

## HEBREWS.

1.1 **G**od many times and diuersly spake  
to the fathers by the prophets. 2.  
9.1.& 2.15.1.& 4.8.7

2 In these latter daies he spake to vs by his  
sonne. 1.13.7.& 4.8.7.& 4.18.20

3 Who being the brightnes of his glorie,  
and the the engraved forme of his person,  
and beareth vp all things by his mightie  
word,hath by himselfe purged our sinnes,  
&c. 1.13.2.12. & 1.16.4. & 2.2.20.& 2.  
14.3

4 Beeing made so much more excellent  
than Angels, by how much hee hath ob-  
tained a more excellent name. 1.14.9

6 Let the Angels of God worship him. 1.  
1.13.11.23

10 And thou O Lorde, in the beginning  
hast laid the foundations of the earth: and  
the heauens be the works of thy hands. 1.  
1.13.11.23.26

14 Be they not all ministiring spirites sent  
fro. n. h. to minister for their sakes that shall  
be heires of saluation. 1.14.9.and 3.20.  
23

2.5 He hath not put in subiection to the  
Angels, the world to come, of which wee  
speak. 1.14.9

9 But we see Iesus crowned with glorie and  
honor, which was made a little while in-  
ferior to Angels , by reason of suffering  
death, that by Gods grace he might taste  
of death for all men. 1. 13. 26. and 2.  
16.7

11 For he that sanctifieth, and those that  
are sanctified , are all of one : wherefore  
he is not ashamed to call them brethren.  
2.13.2

14 That he might destroy through death,  
him that had the empire and power of  
death,that is the deviill,&c. 1.14.18.& 2.  
13.1.2.& 3.11.12

15 And that hee might deliuer all them,  
which for feare of death were al their life  
time subiect to bondage. 2.16.7

16 For in no wise he tooke the Angels, but  
he tooke the seed of Abraham.1.14.9.and  
2.13.1.2

17 In al things it became him to be made  
like to his brethren, that he might be mer-  
cifull, and a faithfull high priest in things  
concerning God. 2.13.1.& 2.16.2,19

3.14 We bee made partakers of Christ, if  
we keep sure vnto the end that beginning  
wherewith we are vpholden. 3.2.16

4.9 There remaineth therefore a rest to  
the people of God. 2.8.29

14 Hauing therefore a great high priest,  
that hath entred into heauen, even Iesus  
the sonne of God, let vs hold this profel-  
sion. 2.7.2.& 4. 4.2.1

15 We haue not a high priest that cannot  
be touched wth the infirmite of our flesh,  
but was in all things tempted in like sort,  
yet without sin. 2.12.1.7. & 2.13.1. and 2.  
16.12, and 4.17.24

16 Let vs approch therefore with bold-  
nes vnto the throne of grace, that we may  
receiuue mercie , and finde grace to helpe  
at time of need. 3.10.1.2,17

5.1 Every high priest is taken from amongst  
men, and is ordained for men in things  
pertaining to God, that he may offer both  
gifts and sacrifice for sinnes. 2.12.4

4 Neither doth any man take this honour  
to himselfe, but he that is called of God,  
as was Aaron 4.3.10. and 4.15.22. and 4.  
18.9,14.

5 And so Christ tooke not to himselfe this  
honor, to be made high priest,&c.4.14.21.  
and 4.18.2

6 Thou art a priest for euer, after the order  
of Melchisedeec. 4.19.28

7 Which in the daies of his flesh did offer  
vp praiers and supplications with strong  
crying and teares vnto him, that was able  
to save him from death, & was also heard  
in that which he feared. 2.16.11

8 Although he were the son, notwithstanding  
he learned obedience by thole things  
that he suffered. 3.8.1

10 And called of God an high priest, after  
the order of Melchisedeec. 4.18.2

6.4 For it cannot be that those which were  
once lightened, and haue tasted of the  
heauenly gifts , and were made partakers  
of

# The Table.

- of the holy Ghost. 3.2.11.and 3.3.21,23
- 6 If they fall, that they should bee renued  
againe by repentance,&c. 3.3.21
- 10 For God is not vniust, that he shoulde  
forget your workes and labour of loue,  
which ye shewed toward his name,&c. 3. 18.7
- 13 For when God made the promise to A-  
braham, when as he could sweare by none  
greater, hee swore by himselfe. 2.8. 25
- 16 For men verily sweare by him that is  
greater than themselues, and an oath for  
confirmation is an ende of strife amongst  
them. 2.8.27
- 7.3 Without father,without mother,with-  
out kinred, and hauing neither beginning  
of his daies,nor end of his life, but is like-  
ned to the sonne of God, and continueth  
a priest for euer. 4.19.28
- 7 But without all controuersie, that which  
is the least is blessed of him that is greater  
4.18.2
- 11 If there had beeene a full perfection by  
the Leuiticall priesthood,&c. 2.11.4
- 12 The priesthood therefore being chan-  
ged, it must needes bee, that there bee a  
change of the law. 3.4.4 & 4.6.2
- 17 Thou art a priest for euer after the or-  
der of Melchisedec. 4.18.2
- 19 The lawe sanctified nothing, but the  
bringing in of a better hope did it by the  
which we come neere to God. 2.7.17.  
and 2.11.4
- 21 But this, he is made with an o uth by him  
that said vnto him, The Lord hath sworne  
and wil not repent, thou art a priest for  
euer,&c. 4.18.2
- 22 Iesus is made so much greater in the  
of a better testament 4.18.2
- 24 And he, because he abideth for euer,  
hath an everlasting priesthood. 2.15.6
- 25 Whereby he is able to save those which  
come vnto God by him. 2.16.16
- 8.1 But this is the summe of that which we  
have spoken: that we haue such an high  
priest, that sitteth on the right hand of the  
throne of maiestie in heauen. 2.16. 15
- 5 See, quoth he that thou make all things  
according to the patterne that was shewed  
thee in the meantyme. 2.7.1
- 6 But now our high priest hath obtained a  
more excellent office, in as much as he is  
the Mediator of a better testament,&c. 2. 16.12
- 9.1 The first Testament had also ordinan-  
ces of religion, and a worldly sanctuarie. 4.14.21
- 7 But into the second went the high priest  
alone once euery yere,not without blood  
which he offered for himselfe and for the  
people. 2.7.17.and 2.15.6
- 8 Whereby the holy Ghost this signified,  
that the way into the holiest of al,was not  
yet opened , whilst as yet the first taber-  
nacle was standing. 2.7.17.and 2.15.6
- 9 Wherein were offered gifts and sacri-  
fices that could not make holy,concerning  
the conscience of him that did service. 2.  
7.17.& 2.11.14.& 4.14.25
- 11 But Christ being come a hie priest of  
good things to come. 2.16.16.& 2.14.21.  
and 4.18.2
- 12 Neither by the blood of goats & calues,  
but by his owne blood entred he once in-  
to the holy place. 2.17.4.and 4.18.3
- 13 For if the blood of bulls & goats, & the  
ashes of an heiter sprinkling them that are  
vncleane, sanctifieth as touching the pu-  
rification of the flesh. 2.17.4
- 14 How much more thal the blode of  
Christ, which through the eternall spirite  
offered himselfe vnto God,&c. 2.16.4.& 3.16.2.& 4.14.11
- 15 And for this cause he is the Mediator  
of a new Testament, that through death,  
&c.2. 7.17.& 4.17.4
- 16 For where a testament is,there must be  
the death of him that made the testament  
4.18.5
- 22 And al things almost according to the  
law, was purifed by blode, and without  
shedding of blode there was no remission  
2.15.6.& 2.17.4
- 26 But now once in the ende of the world  
hath he appeared to put away sinnes by the  
sacrifice of himselfe. 4.18.3
- 27 And as it is ordained for men that they  
shall once die, and after that committ  
the judgement. 2.16.7.& 3.25.8
- 28 So Christ, was once offered to take a-  
way the sinnes of many, and vnto them  
that looke for him, shall he appeare these-  
cond

# The Table.

- second time without sin vnto saluation. 3. 25.2
- 10.1 For the law hauing the shadowe of good things to come , and not the verie image of the things, can never with those sacrifices which they offer yeerely, sanctifie the commers thereto. 2.7.16, 17. & 2. 11.4. & 4.14.23
- 2 For woulde they not then haue ceased to haue beeene offred because that the offerrers once purged , should haue had no more conscience of sinne. 3.19.15. & 4. 10.3. & 4.14.25
- 4 For the blood of buls and goats cannot take away sin. 4.14.25
- 7 Then I said, lo, I come (in the beginning of the booke it is written of mee) that I shalldo, O God, thy will. 2.16.5
- 8 Aboue, when he said, sacrifice, and offerrings, and burnt offerrings, and sinne offerrings, thou wouldest not haue, neither hast thou pleasure therein which are offred by the law, &c. 2.16.5
- 10 By the which will we are sanctified, euen by the offering of the bodie of christ once made. 3.6.3. & 4.18.3
- 14 For with once offering hee hath consecrated for euer, those that are sanctified. 3. 5.2. & 4.18.3
- 19 Wherefore brethren, seeing wee haue libertie to enter the holy place through the blood of Iesus. 3.20.20
- 20 By the new and liuing way which hee hath prepared for vs through the veile, that is, his flesh. 3.20.18
- 26 If we sinne willingly after that we haue receiuied the knowledge of the truth, there remaineth no more sacrifice for sin. 3.3.21, 23. & 4.18.3
- 27 But a feareful looking for of judgment, and violent fire which shall deuoure the aduersaries. 3.25.12
- 29 Of how much more soror punishment thinke ye, shall he be worthy, which treatheth vnder foote the son of God, & counteth the blood of the testament as an unholie thing, wherewith he was sanctified, and doth despise the sprite of grace. 3.3. 21
- 36 Ye haue need of patience, that after ye haue done the will of God, yeemight receiue the promises. 3.2.37
- 11.1 Now faith is the grounde of things that are hoped for , and the euidence of things that are not seene. 3.2.41. & 3. 25.1
- 3 By faith we vnderstand , that the worlde was made by the worde of God , in such sort, that the things that we see, were not made of things that did appeare. 1.5.13. & 1.6.1. & 1.16.1
- 6 Without faith it is vnpossible to please him, for hee that commeth to God must beleue that God is, and that he doth reward them that seeke him. 3.11.15. & 3. 14.4 & 3.20.40
- 7 By faith we being warned of God of the things which were as yet not seene, &c. 3. 2.30.
- 9 By faith he abode in the land of promise as a stranger, &c. 2.10.13
- 17 By faith Abraham offered vp Isaac when he was tried, and he that had receiued the promises, offered his only begotten son. 3.19.6
- 21 He worshipped God leaning vpon his stasse. 1.11.15
- 12.3 Consider him therefore that indured such speaking against of sinners least yee should be wearied & faint in your minds. 3.3.15
- 5 And you haue forgotten the exhortation, which speaketh vnto you as vnto chilidren: My sonne, despise not the chastening of the Lord, neither faint in thy mind when thou art reprooued of him, 3.4. 32
- 8 For if you be without correction, wherof all are partakers , then are ye bastards and not sons. 3.8.6
- 9 Moreouer, wee haue had the fathers of our bodies, which corrected vs , and we gaue them reverence, should we not much rather be in subiectiōn vnto the father of spirits, that we might live? 1.15.2
- 17 For ye know how that afterward when he would haue inherited the blessing, hee was reiectēd, for he found no place to repente, although he sought the blessing with teares. 3.3.24
- 18 For yee came not to the mount that might be touched, nor vnto burning fire, nor to blacknesse, and darkenesse, &c. 2. 11.9
- 23 But

# The Table.

- 22 But yee came to the mount Sion, and to the Citie of the living God, the celestiall Ierusalem, and to the companie of innumerable angels. 1.14.9
- 23 To the congregation of the first borne which are written in heauen, and to God the judge of all. 3.25.6
- 13.4 Mariage is honourable amongst all men, and the bed vndefiled : but whoremongers and adulterers God will judge. 4.9.14.8 & 4.12.25. & 4.13.3
- 8 Jesus Christ the same yesterday, and to day, and also for euer. 2.10.4
- 15 By him therefore let vs daily offer vp to God the sacrifice of praise, that is, the fruite of the lips, which confesseth his name 3.20.28. & 4.18.16.17
- 16 To doe good, and to distribute forget not: for with such sacrifices God is pleased. 3.4.36. and 3.7.5. and 3.15.4. and 4. 18.17
- 17 Obey your guides and be ruled by them, for they watch for the health of your soules, as such that shall giue account therefore. 1.15.2
- I A M E S .
- 1.2 MY brethren, count it for an exceeding ioy, so often as you fall into diuers temptations. 3.20.46
- 12 Blessed is the man that suffreth temptation, for when he shall be tried, he shall receiue the crowne of life. 3.17.10
- 13 Let no man when hee is tempted say, that he is tempted of God, for God cannot bee tempted with euils, neither doth hee tempt any man. 3.20.46
- 14 But ech one is tempted when he is drawn away by his owne concupisence, and is entised. 3.20.46
- 15 Then when lust hath conceived, it bringeth foorth sinne, and sinne when it is finished, bringeth foorth death. 3.3.13
- 17 Every good gift and every perfect gift commeth from aboue from the fasher of lights, with whō there is no variablenes, neither shadow by turning. 1.13.8. & 2.2. 21. & 4.14.10
- 21 Wherefore lay apart all maliciousnesse and superfluitie of maliciousnesse, and receiue with meekenesse the worde that is ingrafted in you, which is able to saue your soules. 4.17.25
- 2.5 Hath not God chosen the poore of this worlde, that they should be rich in faith, and heires of the kingdome which hee promised to those of whome hee is beloued 3.23.10
- 10 For whosoeuer shall keepe the whole lawe, and yet faileth in one point, hee is guiltye of all. 3.14.10. & 3.18.10
- 14 What auayleth it him my brethren, though a man say he hath faith, when hee hath no workes, can the faith sauе him? 3.2.9.12
- 19 Thou beleueuest there is one God, thou dost well, and the diuels beleue & tremble. 3.2.10
- 21 Was not Abraham our father iustified thorow workes, when he offered vp Isaac his sonne vpon the altar? 3.17.11
- 4.3 You aske and you receive not, because you aske amisse that yee might consume it on your lustes. 3.20.7
- 6 But the Scripture offereth more grace, and therefore saith, God resisteth the proud, and giueth grace to the humble. 2. 2.10. & 3.12.5
- 8 Drawe nigh to God, and hee will drawe nigh to you: clese your handes yee sinners, and purge yours harts yee wauering minded. 3.3.16
- 11 Hee that speaketh euill of his brother, speaketh against the lawe, and condemneth it, but if thou condemne the lawe, &c. 4.10.7
- 12 There is one lawe giuer that is able to saue and to destroy. 4.10.7
- 14 Who can not tell what shal be the next day, for what is your life? it is even a vapour, &c. 3.20.28
- 15 For that yee ought to saie, if the Lorde will, and if we live, we will do this or that. 3.20.28
- 5.12 Before all things, my brethren swere not, neither by heauen, neither by earth, neither any other oath, but let your yea be yea, and your nay nay, &c. 2.8.26
- 13 Is any man afflicted amongst you? let him pray: is any man ierie? let him sing Psalmes. 3.2.0.7
- 14 Is any sicke amongst you? let him sende for the Elders of the Church, and let them pray for him, &c. 4.19.18.21
- Sff 1 15 And

# The Table.

- 15 And the prayer for faith shall saue the sickle, and the Lord shall raise him vp, and if he haue committed sinne, it shal be for-given him. 3.20.11
- 16 Acknowledge your faultes one to another, and pray one for another, that yee may be healed : for the prater of a righteous man availeth much if it bee feruent. 3.4.6, 1.2.8 & 3.20.27
- 17 Elias was a man subiect to those things that we be, and he prayed earnestly that it might not raine, and it rained not on the earth for the space of three yeeres and sixe monethes. 3.20.26
- I. P E T E R.
- 1.2 **T**O the elect according to the fore-knowledge of God the father vnto sanctification of the spirite through obedience and sprinkling of the blood of Iesus Christ, grace and peace bee multiplied vnto you. 3.1.1. & 3.14.6. & 3.22.6. & 4.15.2
- 3 Blessed bee God the father of our Lorde Iesu Christ, who of his great mercie hath begot vs againe into a liuely hope, by the resurrection of Christ Iesu from death. 2.16.13
- 5 Who are kept by the power of God through faith to saluation, which is prepared to be declared in the last day. 3.2. 4.2. & 3.18.3
- 7 That the triall of your faith, being much more faithfuller then the triall of golde which perisheth although it bee tried by fire. 3.8.4
- 9 Recciuing the ende of your faith, euen the saluation of your soules. 1.15.2. & 3.18.3. & 3.25.1
- 11 Searching when or what time the spirit which testfied before of Christ which was in them, should declare the suffering that should come vnto Christ, &c. 1.13. 18.8. & 2.9.1
- 12 Vnto whom it was reueiled, that they should not minister vnto themselues, but vnto vs the things which are now thewed vnto you by them. 2.9.1. & 2.11.6
- 25 But as he which hath called you is holy, so be you holy in all maner of conuersation. 3.6.3
- 16 Be you holy, for I am holy. 3.6.2
- 18 Knowing that yee were not redeemed with corruptible thinges, as siluer and golde from your vaine conuersation, received by the traditions of the fathers. 2.17.5
- 19 But with the precious bloud of Christ, as of a lambe vndefiled and without spot. 2.17.5. & 3.6.3
- 20 Which was ordeneid before the foun-dation of the worlde, but was declared in the last times for your sakes. 3.22.6. & 4.18.20
- 21 Which by his meanes do beleue in god that raised him vp from the dead & gaue him glory, that your faith & hope might be in God. 2.16.13. & 3.2.1.43
- 22 Seeing your soules are purified by obey-ing the truth through the spirit with bro-therly loue without faining. 1.15.2. & 2.5.11
- 23 Being borne againe, not of mortall seed, but of immortal, by the word of the liuing God, who liueth and endureth for euer. 2.10.7. & 4.1.6. & 4.16.18.31
- 2.5 And yee as luely stones, be made a spi-rituall house, &c. 4.6.5. & 4.18.16
- 9 But yee are a chosen generation, a kingly priesthood, a holy nation, a people that God hath chalenged to himselfe, that you shoulde shewe forth the vertues of him which hath called you from darkenes into his woonderfull light. 2.7.1. & 3.13.2. & 4.18.17. & 4.19.25
- 11 Beholde, I pray you as pilgrymes and strangers, that you abstaine from the lusts of the flesh, which striue against the soule. 1.15.2
- 13 Bee you subiect vnto euery ordinance of man for the Lordes sake, whether it bee to the King, as to the superiour. 4.20.23
- 17 Honor all men, loue brotherlines, feare God, honor the king. 4.20.7
- 21 Christ hath suffred for vs, leauing vs an example that we shoulde follow his steps. 3.16.2
- 24 Who bore our sinnes vpon his bodie on the crosse, that wee being dead to sinne, might liue to righteousness : by whose stripes yee are healed. 2.16.6. & 2.17.4. & 3.4.26. & 3.4.27. & 3.4.30. & 4.14.21
- 25 You

# The Table.

- 25 You were as straied sheepe, but now yee  
be turned to your shepherd and bishop of  
your soules. 1.15.2.& 3.25.6
- 3.7 Likewise yee husbands, vse your selues,  
as it becommeth men of knowledge, gi-  
uing honor to the woman as to the weaker  
vessell, &c. 4.20.19
- 18 For Christ suffered once for sinnes, the  
iust for the vniust, that hee might bring vs  
to God, and was put to death concer-  
ning the flesh, but liued according to the  
spirit. 2.13.2
- 19 By the which hee also went, and  
preached to the spirites that were inpri-  
son 2.16.9
- 21 To the which also the figure that nowe  
fauorth vs, euен baptismē agreeeth (not the  
putting away of the filth of the flesh, but  
in that a good conscience maketh request  
to God) by the resurrection of Iesus  
Christ. 3.19.15.& 4.10.3.& 4.14.4.& 4.  
14.24.& 4.15.2. & 4.16.21
- 4.3 It is enough for vs that in the forepart  
of our life, we haue liued according to the  
lust of the Gentiles, when we walked in,  
etc. 3.15.8. & 3.24.11
- 8 Before all thinges haue feruent loue a-  
mongst you, for loue couereth the multi-  
tude of sin. 3.4.31.& 3.4.36
- 10 Let euerie man as he hath receiued the  
gift, minister the same one to another, as  
good disposers of the manifold graces of  
God. 3.7.5
- 11 If any man speake, let him speake as the  
words of God. 3.8.8. & 4.8.9
- 17 For time is come, that iudgement must  
beginne at the house of God, if so be it  
begin first with vs, what shall be the end?  
etc. 3.4.34
- 5.1 The elders which be amongst you, I  
beseech also that am an elder, &c. 4.6.7
- 2 Feede the flocke of God, which depen-  
deth vpon you. 4.6.3. & 4.10.17
- 3 Not as though yee were lords ouer Gods  
heritage. 4.4.9 & 4.10.7
- 5 God resisteth the proude, and giueth  
grace to the humble. 3.12.5
- 6 Humble your selues vnder the mighty  
hand of God, that he may exalt you in  
due time. 3.2.40
- 7 Hauing all your care cast vpon him, he  
careth for you. 1.17.6
- 8 Be yee sober, and watch, for your adver-  
sarie the Deuill, as a roaring lion walking  
about, seeketh whom he may deuour. 1.4.  
18. & 1.14.13. & 3.20.46
- 10 And the God of all grace, which hath  
called vs vnto his eternal glorie in Christ  
Iesus, after yee haue suffered a little, make  
yee perfect, &c. 3.20.46

## II. P E T E R.

- 1.4 W Hereby most great and preti-  
ous promises be giuen vs, that  
by them we shoule bee partakers of the  
godly nature, &c. 3.11.10. & 25.10
- 5 Therefore giue eu'en all diligence there-  
unto: thereunto ioyne moreover vertue  
to your faith, and with vertue, knowledge.  
2.5.11
- 10 Wherefore brethren, giue rather dili-  
gence to make your calling and election  
sure: for if you doe these things, you shall  
neuer fall. 3.13.8
- 14 Seeing I knowe the time is at hande,  
that I must lay down this my tabernacle,  
as the Lorde Iesus declared vnto mee.  
3.25.6
- 19 We haue also a mest sure worde of the  
prophets, to the which you doe well that  
you take heed, as vnto a light that shineth  
in a darke place vntill the day dawne,  
&c. 1.9.2
- 21 For the prophecie came not in old time  
by the will of man, but holy men of God  
spake as they were moued by the holie  
Ghost. 1.13.7. & 1.13.18
- 2.1 There were false prophets amongst the  
people, as amongst you there shal be false  
teachers, &c. 4.9.4
- 4 If God spared not the Angels that sinned,  
but cast them downe into hell, and deli-  
vered them into the chaine of darkenes,  
&c. 1.14.16. & 1.14.19
- 9 The Lorde knoweth how to deliuere the  
godly out of temptations. 3.20.46
- 19 Of whomsoeuer a man is ouercome,  
eu'en of the same he is brought into bon-  
dage. 2.2.8
- 3.4 Where is the promise of his comming?  
for since the fathers died, all things con-  
tinue alike from the beginning, &c. 3.  
2.42

# The Table.

- 8 Dearly beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. 3.2.42  
9 And woulde haue no man to perish, but woulde haue all men to come to repen- tance. 3.24.15

## I. I O H N.

- 1.1 **T**HAT which was from the beginning, that we haue heard, that wee haue seene with our eies, that we haue beheld, and that our hands haue handled of the worde of life. 2.14.2. & 2.14.7. and 4.17.8  
7 That if we walke in the light as he is in the light, we haue mutual fellowship, and the bloud of his sonne Iesu Christ purgeth vs from all sinne, &c. 2.17.4. & 3.5.2. & 4.14.21  
9 If we confesse our sins, he is faithfull and iust, so that he will forgiue vs our sins, &c. 3.4.9. & 3.20.9  
10 If we say we haue no sin, we make him a lier, &c. 3.20.45  
2.1 If any man haue sinne, we haue an ad- uocate with the father Iesu Christ the righteous. 3.4.26. & 3.20.17  
2 He is the propitiation for our sinnes, and not for ours onely, but for the sins of the whole worlde. 2.17.2. and 3.4.26. and 3. 20.20  
12 I write vnto you little children, because your sinnes be forgiuen you for his name sake. 2.17.5. & 3.4.26  
18 Little children, it is the last time: and as you haue heard, Antichrist shall come. 4.18.20  
19 They went out from vs, but they were not of vs, for if they had bee of vs, they would haue continued with vs, &c. 3.6.23. & 3.24.6,7  
20 But yee haue an ointment from him that is holy, and you know all things. 3.1.3  
23 Whosoever deneth the sonne, the same hath not the father. 2.6.4  
27 But the ointment that you haue re- ceived of him, abideth in you, neither neede you that any man teach you, but as the same ointment teacheth you, &c. 3.1.3

- 3.1 Behold, what loue the father hath shew- ed on vs, that we should be called the sonnes of God, for this caufe the worlde knoweth you not because it knoweth not him. 3.6.3. & 3.20.36  
2 Deereley beloved, wee are nowe the sonnes of God, but yet it doth not appeare what we shall be: and we knowe, that whien he shall appeere, we shall bee like him: for we shall see him as he is, &c. 2.9.3. & 3.2.14. & 3.11.10. & 3.25.10. & 4.18.20  
3 And every man that hath this hope in him, purgeth himselfe euен as he is pure. 3.16.2  
8 He that committeth sinne is of the diuell, for the diuel sinneth from the begin- ning, but the sonne of God, &c. 1.14.15, 18, 19. & 3.4.8  
9 Whosoever is borne of God sinneth not, for his seede remaineth in him, neither can he sinne, because he is borne of God. 2.3.10. & 2.5.11  
10 In this are the children of God know- en, and the children of the diuell, &c. 1.14.19 & 3.16.2  
15 Who so hateth his brother, is a man- killer, and yee knowe that no man killer hath eternall life abiding in him. 2.8.39  
16 Hereby haue we perceived loue, that he laide downe his life for vs, therefore we ought also to lay downe our liues for the brethren. 2.14.2  
20 For if our harts condemne vs, God is mightier than our hart, and knoweth all things. 3.4.18  
22 And whatsoever we aske, wee receive of him, because we keepe his commaun- dements, &c. 3.20.7,10  
24 He that keepeth his commandements, dwelleth in him, and hee in him: and by this wee knowe, that he dwelleth in vs, eu'en by the spirite that he hath giuen vs. 3.1.4. and 3.2.39  
4.1 Deereley beloved, beleue not euerie spirite, but prooue the spirites whether they be of God, &c. 1.24.9. 12  
3 What spirite soever confesseth not that Christ Iesu is come in the flesh is not of God. 4.17.32  
10 Herein is loue, not that we loued God, but that he loued vs, &c. 2.17.2. & 3.14.6  
11 Deereley

# The Table.

- 11 Deereley beloued, if God so loued vs we ought to loue one another. 3.16.2
- 13 By this we knowe that we dwel in him and he in vs, becaute he hath giuen vs of his spirite. 3.1.4. & 3.24.2
- 18 There is no feare in loue, but perfect loue casteth out feare, for feare hath paineflesse, and he that feareth, &c. 3.2.27
- 19 We loue him, because he loued vs first. 2.16.3
- 5.4 Whatsoeuer is borne of God, ouercommeth the world, and this is the victorie that ouercommeth the worlde, euen your faith. 1.18.3. & 2.5.11. & 3.2.21
- 6 This is that Christ Iesus which came by water and bloud, &c. 4.14.22
- 7 There be three which beare witnesse in heauen, the father, the word, and the holy Ghost, and those three be one. 3.1.1
- 8 And there be three that heare witnesse in earth, the spirit, the water, and the blood: and these three agree in one. 3.1.1
- 12 He which hath the Sonne, hath life, but he that hath not the Sonne of God hath not life in him. 3.14.4. & 3.1.5.6
- 14 And this is the assurance that wee haue in him, that if wee aske any thing according to his will, he heareth vs, &c. 3.20.5
- 15 And if we knowe that hee heareth vs, whatsoeuer we aske, we knowe that we haue the petition that we haue desired of him. 3.20.5.2
- 18 He that is borne of God, keepeth him selfe. 2.5.11
- 19 We know we be of God, and the whole world lieth in wickednesse. 3.2.14
- 20 The same is very God and life eternal. 1.13.11.26
- 21 Babes, keepe your selues from idols, Amen. 1.11.13

## I I. I O H N.

- 1.7 MAny deceivers are entred into the world, which confess not that Iesus Christ is come in the flesh. 4.17.32

*The generall Epistole of Jude.*

- 1.6 THe Angels also which kept not their first estate but left their owne habi-

- tation, hec hath reserued in euerlasting chaines vnder darknesse, vnto the judgement of the great day, &c. 1.14.16. & 1.14.19. 19. & 3.25.6
- 9 Yet Michael the Archangel, when hee strode against the diuell, and disputed about the body of *Moses*, durst not blame him with cursed speaking, but saide, the Lord rebuke thee. 1.14.8. & 1.14.19.

## *The Reuelation of S. John.*

- 1.5 T O him that loued vs, and washed vs from our sinnes by his bloud. 4.14.21
- 6 And made vs kings and priestes to God his father. 2.15.6. & 5.18.17
- 5.13 And all the creatures that are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them, heard I sayng, &c. 3.5.8
- 7.14 These be they that came out of great affliction, and haue washed their long robes, and haue made them white in the bloud of the Lambe. 3.5.2
- 13.5 And a mouth was giuen him that spake great things & blasphemies. 4.7.25
- 14.13 Blessed are the dead hereafter, those I say, that die for the Lords sake. Euen so with the spirite: for they rest from their labours. 3.5.10
- 18.6 Reward her as shee hath rewarded you, and double vnto her double according vnto her works. 3.9.6
- 19.10 And I fell before his feete, that I might worship him: but hee saide vnto me, see thou doe it not, I am thy fellowe seruant and one of thy brethren which hath the testimonie of Iesus: worship God. 1.12.3. & 1.14.10
- 20.4 And I sawe seates: and they sat vpon them, and judgement was giuen vnto them, and I sawe the soules of them that were beheaded for the witnesse of Iesus, and for the word of God, and which did not worship the beast neither his image, neither had taken his marke vpon their foreheads, or on their handes, and they liued, and raigned with Christ a thousand yeeres. 3.25.5
- 21.27 And there shall enter into it no vncleane thing, neither whatsoeuer worketh

# The Table.

keth abomination or lies : but they that  
are written in the Lambes booke of life.

one of thy brethren the Prophets, &c.

1.14.10

4.16.17

22.8 But I, when I had heard & seen these  
things, I fell downe to worship before the  
seate of the Angell which shewed mee  
these things, 1.12.3. & 1.14.10

18 If any man shall adde vnto these things,  
God shal adde vnto him the plagues that  
are written in this booke. 4.9.2

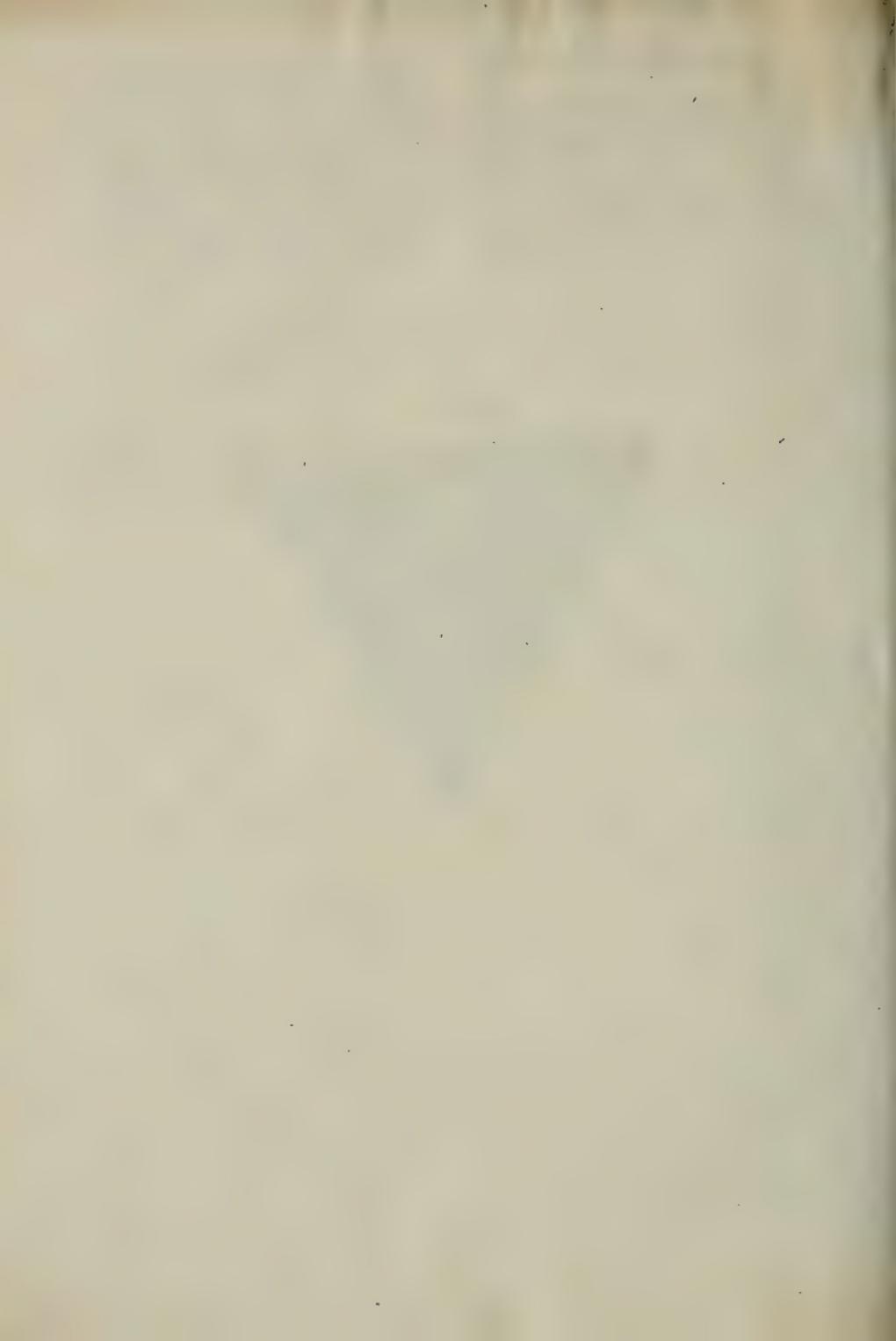
9 But he saide vnto mee, see thou doe it  
not, for I am thy fellowe seruant, and

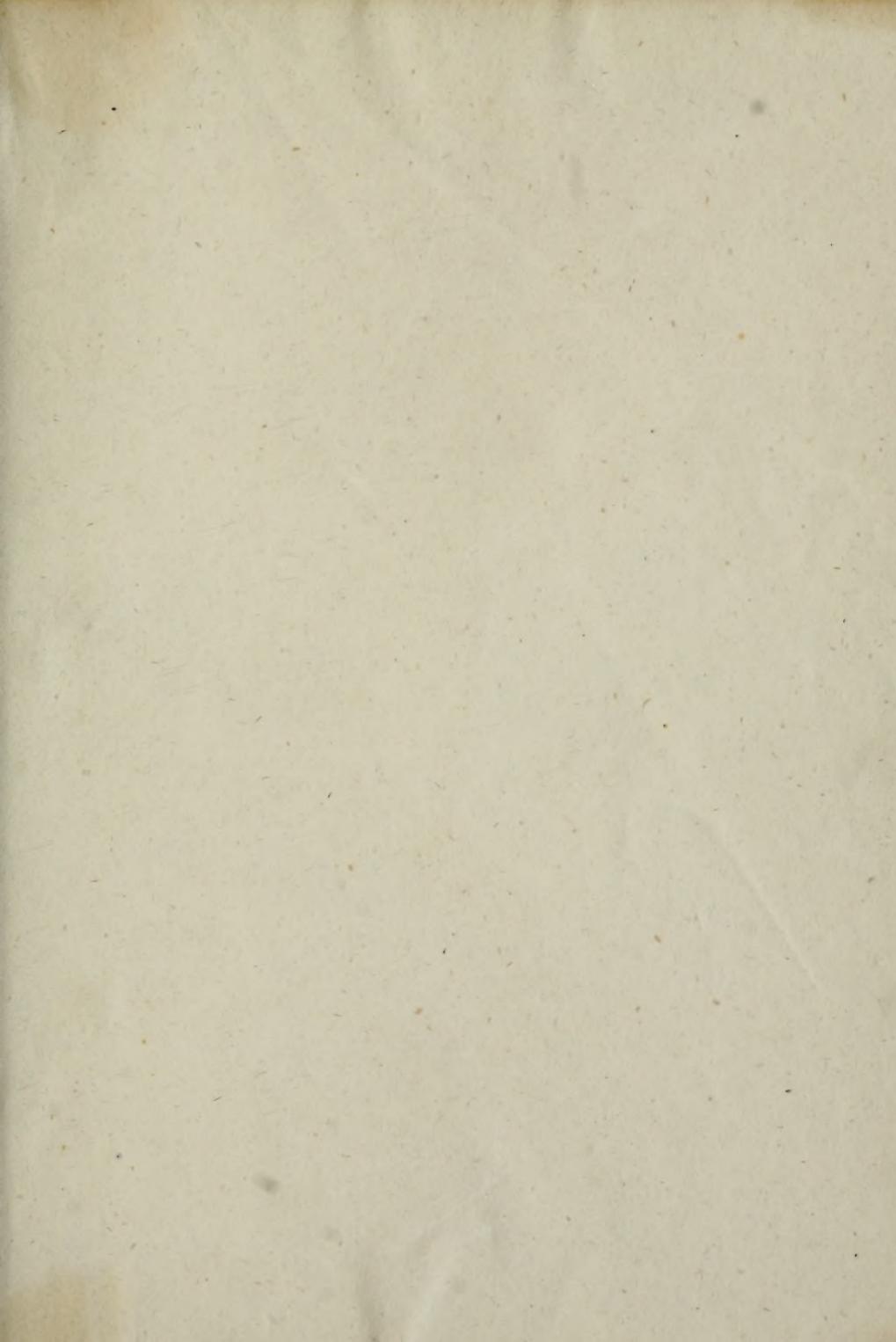
19 And if any man shall diminish of the  
wordes of the booke of this prophecie,  
God shall take away his part out of the  
booke of life, &c. 4.9.2

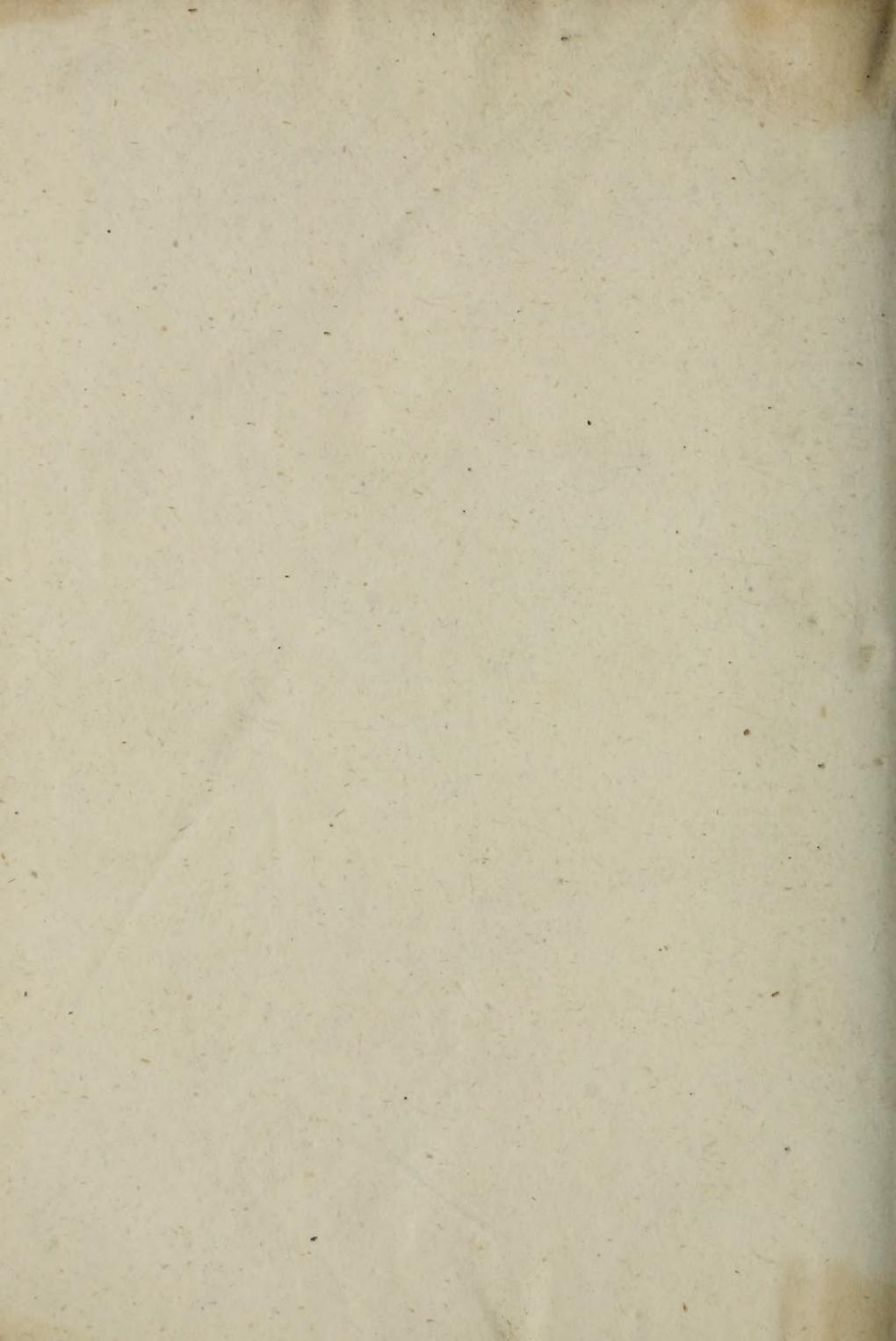
S I N I S.











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